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UPON THE LITURGY AND
OTHER DIVINE OFFICES OF THE CHURCH
VOL. I.3

THE OFFICE OF MORNING AND EVENING PRAYER

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THE OFFICE OF THE MORNING AND EVENING PRAYER

IN [365]our early remarks upon the Office of the holy Eucharist¹, we have said that the week is an ecclesiastical period commencing with the Lord's day, and appointed to be observed in all the Churches, each with its central altar, and under the episcopal charge of the Angel or Chief Minister, with the proper ministers in the priesthood under him, elders, prophets, evangelists, and pastors;² that it is only at the Angel's seat, where he is present with the priests of these several ministries under him, that the perfect and complete service of God's worship can be offered up, of which worship the sacrament of the Eucharist is the foundation; and that the daily services of obligation during the week are connected with the celebration of that Sacrament by the Angel on the Lord's day. We have further endeavoured to explain the reason why the sacrament of the Eucharist is properly the foundation of the whole ritual of worship³; namely, that therein are commemorated and represented the offices and work of the Lord for our salvation in all its completeness, - His death, His resurrec-

¹ P.21-23, ante.

² P.25.

³ P.25.

tion and ascension, His work of grace in sending down the Holy Ghost, - His Sacrifice considered as the atonement for sin, as the ground of our acceptance, and as the means of our approach to God, and of our service of Him, - His work of intercession on our behalf, and His admission of us as members of His Body to the fellowship of the gift of God and of eternal life. We have further pointed out that⁴, although all the rites and sacrifices under the Law point to the death and sacrifice of [366] our Lord, each of them, nevertheless, represents and prefigures that sacrifice only in some peculiar and partial point of view: all of them together do no more than represent the entire work of redemption, grace, and salvation; which work, in its completeness, is commemorated in the holy sacrament of the Eucharist. From whence we concluded that we must not look to any one of the rites or services ordained under the Law, nor, indeed, to all of them together, as the type prefigurative of the essential form and order for celebrating this Sacrament, but only to its institution by the Lord: and that it was reasonable to expect that the sacrifices and ordinances of the Law would find their antitypical correlatives in the other ordinances of worship, which are all, as religious rites and services, derived from the sacrament of the Eucharist.

⁴ P.26.

In other words, the sacrifices and ordinances of the Law are typical of the Sacrifice and Work of Christ, each in some one or more of its parts, to the exclusion of others, or in some one or more of its aspects, and not in its totality: that sacrifice and work are represented and commemorated as a whole in the holy Eucharist; and are again represented or referred to, in their several parts, in the other offices and ordinances of the Church. From which we conclude, that those other offices and ordinances are connected with and derived from the holy Eucharist as their root; and deduce the very great probability that those offices will be found to have an analogy, and will correspond, antitypically, to the sacrifices and ordinances of the Law. Among these the daily Offices of Prayer during the week, connected, as we have said, with the Celebration of the Eucharist on the Lord's day, hold the prominent place.

Having, therefore, brought to a close our remarks upon the essential form and order of celebrating the holy Eucharist, and upon the Office for celebrating it on the Lord's day by the Angel at his seat or central church, we propose (before considering the variations in the mode of celebration on other occasions) to direct our attention to those daily Offices of obligation connected with the celebration of the Eucharist on the Lord's day, which are [367] appointed to be ob-

served during the week by the Angel, with the priests of the fourfold ministry under him.

These Offices are, that for Morning and Evening Prayer, appointed to be used on every day of the week, including Sunday, at six o'clock before noon, and at five o'clock in the afternoon; and the Office appointed to be used on the Lord's day only, at ten o'clock in the forenoon, and at two o'clock in the afternoon.

The ecclesiastical day consists of twelve hours; commencing at six o'clock in the morning, and closing at six in the evening, as the hours of the day are numbered in these parts of Europe. The hours, therefore, which we have been directed to consecrate daily to the worship of God are the first and last hours of the day, thus reckoned. The Office celebrated at these hours consists of two main parts. In the first part we make our approach to God with acts of humiliation and confession, the Evangelist recounting before Him the sins whereby we have offended and transgressed, and the Congregation joining with the Pastor in confessing those sins: then, after absolution, we express through the Elder our renewed vows of dedication and surrender to the will of God; and by the Prophet and Elder we offer unto God a portion of His most holy Word, and confess before Him our faith, followed by

songs of praise and joy in Him. In the second part, having thus made our approach to God, we appear in His holy presence, and make supplications and prayers, intercessions and thanksgivings, for all men, which are severally offered up by the Pastor, the Evangelist, the Elder, and the Prophet. And then, in the Unity of that Body of which Christ is the Living Head and representative before God, and in the faith of His mediatorial and high-priestly office, these several prayers and thanksgivings are summed up and presented as one great spiritual act by the Angel - the representative, in each Church, of Christ in His high-priestly office: and, after a ministry of word, the object of which is to lead us into meditation upon the works and ways of God in the church and in the world, we are dismissed from His presence, singing to His praise and receiving His blessing [368].

The Office, in these its two divisions, embodies and carries out the two main ideas of the work of Christ on our behalf, presented to us in the Eucharist. The former part commemorates and applies to the worshippers the work which the Lord commenced in His life on earth, and consummated in His death upon the Cross, - His work as the sacrifice and propitiation for sin; and also (as we shall hereafter see) the work of the Holy Ghost in making us partakers of the benefits derived therefrom: the latter commemorates

the Lord as our Mediator and High Priest, interceding on our behalf, presenting our prayers, and obtaining and bestowing upon us the blessing of God. The former regards Him in that character represented to us in the Apocalypse, in which He is symbolically described as “the Lamb as it had been slain;“ (Rev.v.6) the latter regards Him as “like unto the Son of Man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.” (Rev.i.13) And thus, in the prophetic words which have given us light for appointing and arranging these offices, the former is referred for its prefigurative type in the Law to the daily Burnt-sacrifice of the lamb, with its meat-offering and its drink-offering, offered up morning and evening, on the Brazen Altar before the door of the Tabernacle; the latter is referred to the office of Aaron in burning incense when he went into the holy Tent, in the morning to trim the lamps, and in the evening to light them.

With respect to the Office in the forenoon and afternoon of the Lord’s day, we would observe that it consists only of the former part of the daily Morning and Evening Office; that is to say, of acts of humiliation, confession, and absolution, of dedication, and of faith and joy: but is not followed by the rites of Intercession and Ministry, which are prescribed in the Morning and Evening Prayer. In this, likewise, there

is an evident reference to the type under the Law; wherein, upon the Sabbath, besides the daily Morning and Evening Sacrifices, two other lambs were also offered as whole burnt-offerings, with their respective meat-offerings and drink-offerings.

Thus we see, that the Liturgy of the Church, properly [369] so called (to revert to our first definition of it), comprises not only the order for celebrating the holy Eucharist, but also the Offices of Prayer appointed for the morning and evening of every day, and for the forenoon and afternoon of the Lord’s day. And these, as contradistinguished from all other seasons and offices of prayer, are positive ordinances of God, and Services of Obligation.

The hours of prayer which have been observed from the earliest ages, were probably derived from the hours of prayer observed by the Hebrews in the Temple⁵, and were first introduced as obligatory upon those living in monastic communities: from thence, in the Roman Church, the observance of these hours has been rendered obligatory upon the secular priesthood, as well as upon those, whether of the priesthood or laity, living under rules. Among the Hebrews, they seem to have been opportunities afforded to pi-

⁵ P.2. note and references.

ous individuals to make their private prayers. In the practice of the Christian Church, as regards individuals not subject by their office or by their vows (such as priests or monastic persons) to canonical rules, the observance of these hours stands upon the same footing. And upon this ground, viz. that of furnishing fit opportunities for Christian devotion, they are, no doubt, acceptable to God, and may well be sanctioned in the Church. In fact, the number of hours or opportunities for common prayer should be limited only by the number and the circumstances of those who have to conduct, or are to attend upon them. And the present provision made in the Prayer Book for forenoon and afternoon prayer at nine and three, is merely expressive of the present number of ministers, and the requirements or opportunities of the few who have been gathered again under Apostles. The same forms, with a different distribution of the Psalms, and of Lessons of holy Scripture, are applicable to any additional hours of prayer which increased numbers may demand.

But these are, after all, not Services of Obligation, as is the Office for Morning and Evening Prayer, nor are they directly and immediately connected with the Office of the holy Eucharist celebrated by the Angel on the Lord's day [370], save and except as all religious Offices in the Christian Church are based upon

the holy Eucharist; and forasmuch as all our services and prayers are offered up through the merits of the Sacrifice commemorated in that Sacrament.

We may also perceive, from the short sketch of the Office of Morning and Evening Prayer already given, that it is of a distinctly different nature from the services of Common Prayer which are now used in all parts of the Church. It does not consist, as do the last-mentioned services, merely of certain prayers, lessons of holy Scripture, and psalms, following each other casually, and without order and design; or if by order and design, yet by such only as are suggested by individual taste or supposed natural propriety, so that the different parts might be interchanged, and the arrangements altered, without violation of principle. This Office, on the contrary, is framed upon a strict method and exact order ordained by God, founded upon fixed principles, and, consequently, developing and expressing those principles; and by this order and arrangement, as well as by the matter and substance of the several acts composing the Office, calling into exercise spiritual and intellectual faculties, and becoming the media for the expression of spiritual affections and emotions. It exhibits, as in a mirror, the progress of spiritual life in individual Christians: it is adapted to form the spiritual character, and to operate and effect that which it represents.

It is, in fact, the genuine complement of the sacrament of the holy Eucharist; and carries out, subordinately, in its consequences and in daily use, the great action transacted in that Sacrament.

In proceeding to examine more closely the construction of the Office of Morning and Evening Prayer, its connexion with the sacrament of the Eucharist, its object, and its several parts and details, we shall arrange our subject under the following heads :—

I. First, we propose to give the reasons which exist for the observance of other rites besides that of the holy Eucharist, as ordinances of grace and essential parts of the perpetual worship of God.

II. We shall show that this specific Office of daily prayer [371], morning and evening, is an essential part of the Liturgy, or complete worship of the Church, and the complement of the sacrament of the Eucharist; and in fulfilling this object point out the precise connexion between the sacrament of the Eucharist and this Office.

III. We shall consider the subject of the reservation of the Sacrament as a rite of the Christian Church, involved in its original constitution by the

Lord, and particularly in its connexion with the Office of Morning and Evening Prayer.

Under these three heads we shall have occasion to refer, from time to time, to the types of the Law, and show their application as types to Christian rites. But -

IV. We shall complete our view of the daily Office of prayer as the antitype of the daily morning and evening rites ordained by Moses for observance in the Tabernacle; and this will lead us to give a general account of the form and order of the Office, as prefigured in the Tabernacle and its services.

V. And, lastly, we shall examine the several parts and details of the Office, under the two great divisions to which we have already referred, viz. first, the preliminary Office of Confession and Dedication; and, secondly, the Office of Prayer and Intercession with the Ministry of Word [372].

PART I.

ON THE EXISTENCE AND PLACE OF OTHER RITES BESIDES THE HOLY EUCCHARIST, AS ORDINANCES OF GRACE AND NECESSARY PARTS OF THE PERPETUAL WORSHIP OF GOD

IT is a very common error to look upon the public ordinances of religion as having all the same specific objects; as though in all of them the same actions of our spirit, the same emotions and affections of our heart, were to be drawn forth towards God; the same benefits to be sought from God; and the same moral and spiritual advantage to be derived by us. Or, if not considered precisely the same, that they only differ in the intensity of the religious feelings they are calculated to awaken and exercise, and in the measure of grace they are intended to confer; that whether people attend an office of prayer, or whether they assist at the holy Eucharist, although the one may be invested with greater solemnity than the other, and the benefit be larger, yet our duty and our expectation in both one and the other are to be the same; that in each we are to offer the same kind of worship, and to expect the same blessings - blessings the same in kind, though varying in degree. The error is here described in its least objectionable form; for many, alas! go to

places of religious worship with the main object of attending upon the preaching, as if that were the great formal act of worship, - looking only to have their understandings enlightened, or their feelings excited, and imagining that in attaining these objects they will, as a necessary consequence, receive increase of spiritual life and grace.

While this error prevails, the distinctions between different religious rites must appear either comparatively unimportant and unnecessary, or as ministering only to mysticism and superstition. In the former case, the tendency is to reduce all forms of religion to what is esteemed a standard of simplicity. In the latter case, the distinctions in forms are made the subjects of arbitrary and ingenious [373] refinement, and the tendency is to interpret them according to the fancy, and multiply them so as to gratify the taste, of individual men.

There is, indeed, in the outward forms ordained by God, a marvellous simplicity which pervades them all; a simplicity and unity, both as to the way of approach and as to the great ultimate end and object to be contemplated by the Christian worshipper, which are, however, perfectly consistent with distinction, number, and variety. In all our rites and offices of worship, Almighty God, the Father of our Lord Jesus

Christ, is the great end and object of our praise and adoration; unto whom, with His Only-begotten Son and the Holy Ghost - the glorious Undivided Trinity in Unity - all glory and worship are ever to be ascribed. And there is but one only approach to God, even in the Name of Christ, and through the merits of His Sacrifice. In no other name, nor by any other means, can our service be acceptable to God. But if the immediate object of our other approaches unto Him be specifically the same as those which we have in view, as, for instance, in the sacrament of the Eucharist, it would follow that that office should be the only rite performed in the Church. Why content ourselves with less solemn ways of approach to God, or with less fruitful means of grace, when the more solemn and efficacious rite is ever open to us ?⁶

The contrary is true. The work which Christ hath wrought for us, one in its meritorious efficacy, is composed of many parts, and is capable of being viewed under many forms and different aspects; the benefits which we derive, though proceeding from One, even Jesus Christ, and effected by One Holy

⁶ It only strengthens the argument in the text to allege that the rule of the Church forbids a priest to celebrate the holy Eucharist, ordinarily, more frequently than once in the day; for the existence of such a rule confirms the essential difference between the Sacrament and the other offices of worship and the other ordinances of grace.

Spirit - the remedies applied to us, and the blessings and graces bestowed - are multiplied and various: and therefore the rites by which we commemorate the work of Christ, and worship and praise God for the same, by which we, in our measure, occupy our place in that work [374], and avouch for ourselves, in the unity of His body, our consent and participation in it, - these rites, and the means and ordinances by which we obtain the application to ourselves of those remedies and blessings, must also necessarily vary in their form according to the particular object which we have in view or desire to attain.

The ordinances given to Israel in the law of Moses sufficiently illustrate this. The sacrifices enjoined or permitted were all prefigurative of the Sacrifice of Christ; and yet, as we have seen, not one kind of sacrifice only, but many different kinds of sacrifice were authorized. The Passover, typifying our redemption from the bondage of sin and of the devil through sin, and our salvation through the blood of the Lamb of God which taketh away the sin of the world; the Sin-offerings, by which atonement was made for sin, with their distinctions, whether offered for sins or for trespasses, - and if for sin, whether offered for the priest, or for the congregation, or for the ruler, or for one of the common people; the whole Burnt-offerings, in which not only atonement was ceremonially applied

and the great atonement prefigured, but the entire consumption of the victim by fire typified the complete abolishing of the old man, corrupt through lust, and the living sacrifice of the New Man, through the death and resurrection of Jesus Christ; the Peace-offering, by which the whole congregation sanctified the covenants into which they entered with God, or individual offerers fulfilled their vows and expressed their joyful service of free-will: - All these were instrumental in leading the faithful and well-instructed Israelite forward to that one great and meritorious sacrifice and propitiation which God would provide in later days; and yet each differed from the other, and was the expression of its own distinct and appropriate motive when voluntary, and, whether voluntary or obligatory, of its own distinct and peculiar objects.

“Known unto God are all His works from the beginning of the world.” (Acts.xv.18) He hath constituted all things in Christ before the worlds, and ordained by His decree what should be the order and law of the heavenly things, that order and law according to which, as we have said, the Holy Ghost [375] shall for ever operate, fulfilling in the mystical Body of Christ the will and purpose of God. Having thus fore-ordained the Church in His eternal purpose, He gave commandments and ordinances unto the children of Israel, that they might serve beforehand for types of

those things which were afterwards to be brought into manifestation, through the death and resurrection of Christ. And now, the same Almighty God the Father doth, by His Son, present among His people by the Holy Ghost, prescribe those rites and ceremonies, which, celebrated in the Church, become the living sacraments and mysteries of the heavenly things, and in which, under outward forms, adapted to our present state, the operations of the Holy Ghost are wrought in and among the children of God. By these means they are made to taste the blessedness of their calling, and advancing in growth unto perfect men, are lifted up into communion with the Father and with the Son, - that communion which is the present benefit and grace enjoyed by them, and the pledge and foretaste of their future inheritance. By these means they are prepared for their approaching change into that image of glory which awaits them in the age to come.

And all the rites and ordinances thus prescribed are, in their several places, necessary for the perfecting of the Church through the ministry of the Holy Ghost. They are necessary for the fulfilling of that perfect worship which God expects from her, and which is the proper vehicle and means of expressing those heavenly affections, desires, and aspirations, which are the spontaneous fruit of the indwelling of

the Holy Ghost. They are necessary for attaining the two great objects and results of all religious ordinances of worship, - the preparation of the man of God by means of these divine exercises of his spirit, and the offering unto God, by men thus prepared, of that glory and worship which become His Sanctuary.

If, in the comparative darkness of imperfect revelation, God, in ordaining the proper method of His worship, saw fit to give to Israel so many and such complicated forms, - ordinances prefigurative of the great salvation yet unaccomplished, prefigurative of atonement and reconciliation not yet [376] made, and of the dedication of the new creature, then utterly unattainable, and only rendered possible through and in Jesus Christ, - ordinances the very meaning of which was unknown to those who practised them; much more necessary and appropriate is the variety of rites and ordinances to us, from whom God requires far higher service, and whose senses should be exercised to discriminate and discern the full meaning of all we do. For with them it was a work of preparation through the prophetic intimation of things to come: but in the Church it is the actual fulfilling, by the Spirit of Christ, through the members of His Body, of the good things previously foreshown. If such variety and number of rites were necessary to the moral discipline and education of those under the Law, so as to

fit them for the future *reception* of the Gospel, they are, if possible, more necessary for us, even in order to our preparation, seeing that we approach to the end of all things upon earth, and are looking to enter into those heavenly and unspeakable realities which shall then be manifested in the Church to all creation. They are necessary in order to prepare us for the future; and because we need discipline and education to fit us for entrance into those abodes of glory. They are also necessary in order to our well-being in our present spiritual condition, wherein we are called to be "raised with Christ," (Coloss.iii.1) and "seated in heavenly places in Him;" (Ephes.ii.6) seeing that we are admitted in spirit, through the indwelling of the Holy Ghost, to a participation in those heavenly things which neither the understanding nor the senses are capable of apprehending, except as represented under intelligible or sensible forms. To refer once more to the argument of the Apostle in the Epistle to the Hebrews (Heb.x.1,&c.), - if the Law had a shadow of good things *to come*, the Church should have the very image of good things already in possession; and in the perfect ordinances of the Church we should expect to see the exact correlatives and antitypes, even to the minutest details, of every rite in the Law, of which the object was the worship of God or provision for the continual wants of His people. As the Church advances in the development and perfection

of its outward ordinances, so all those sacramental [377] rites will be developed, by the instrumentality of which every remedy for the soul, and, even for the body, shall be administered, and the full grace of God laid up in Christ shall be poured out like ointment, and every faithful member of His mystical Body shall be fulfilled with the benediction of God.

There are, therefore, manifold rites and offices appointed in the Church, both for the offering of worship to God and for the ministry of His saving mercy and grace to us; each of them distinguished from the others both in form and in the object to be attained. An act of confession of sin is not an act of prayer; the expression of our vows and dedication to God is neither confession nor prayer; nor is any one of them specifically an act of intercession. Again, the confession of sin may be made for the end of obtaining God's pardon; or it may be for the acknowledgment of our own unworthiness, which is at all times becoming, and should precede all our approaches to God. And so in the ministry of the grace of God to us, the act of absolution and the various acts of blessing and of laying on of hands are all to be distinguished by the particular end in view. Whatever be the object, - the form and manner of the rite, both as respects word and as respects action (for all action is symbolic), ought to be appropriate, and therefore on each

occasion must differ, or at least must be distinguished, from the form and manner to be observed on occasions of a different character.

It may elucidate this subject, if we direct our attention to the peculiar distinction which exists between all other rites and offices of worship and ministry, and the sacrament of the holy Eucharist, resulting from the comprehensive nature of the commemoration we make in that sacrament. Each of the other rites and offices of religion refers to some peculiar truth expressed, or benefit conveyed, in the work of the Lord on our behalf, to the exclusion of others, whether it be the confession of sin and absolution, or the renewal of our vows, or prayer, or worship. But in celebrating the holy Eucharist, none of those several acts is required as essential to the *validity* of the sacrament, however necessary to its order and external form. None of them, in order to validity, need be expressed, and yet all of them are [378] implied. We may preface our celebration of this Sacrament with confession, or may omit the actual words of confession; we may introduce, or not, words of self-dedication, of oblation, of prayer and supplication, and intercession. All these are appropriate, and ought, if the purpose and mind of God, in instituting the Sacrament is to be our guide, to occupy their place in the true form and order of celebrating it; but

none of them is essential to its validity: they are all, in fact, inherent, and implied in the valid celebration of this Sacrament. If, in obedience to the commandment of the Lord, we separate and present before God, in His Church, bread and wine, - duly and validly consecrate these gifts to be the sacrament of the Body and Blood of Christ, present them as such before God, and consume them in communion, - then, by the highest and most effectual acts of which we are capable, we do spiritually, and by a holy mystery, present the confession of our sins, obtain absolution from them, renounce ourselves as guilty and unworthy, renew our vows as regenerate children, offer unto God all highest and most divine worship, and fulfil implicitly every rite, and receive every blessing from God. For in the celebrating of this holy rite in the Holy Ghost we are truly one with Christ in the actings of His heavenly priesthood, and through partaking of the sacrament of His Body and Blood we become incorporate in Him, and He in us; and thus, through our union with Him, we renounce ourselves, and pass afresh through the death of the flesh into the life of the Spirit, and He admits us (with fear and reverence be it spoken) into the fellowship of all that He fulfils as our High Priest and representative before God; while, as the great Minister towards us of the mercy and loving kindness of God; He bestows on us the abundance of His grace and of eternal life. But all this

we do and all this we receive, not necessarily through means of any precise act, but potentially. If we make use of the several forms of devotion to which we have referred, they are still but adjuncts, however appropriate, - they are not of the essence of the Sacrament: and therefore we are brought under the obligation and necessity of waiting upon God in all the other ordinances, by which the complete and perfect worship of God is fulfilled, and by which the grace [379] of God, in its particular (as distinguished from its general) application to all our need and deficiency, is ministered.

We take occasion again, in passing, to remark, that this glorious and august sacrament of the Eucharist is the complete and perfect commemoration of the work wrought out for us by Christ, not considered in any partial point of view, but as the meritorious cause and efficient means of salvation unto eternal life. It confers upon us the benefits of His passion and resurrection in the specific form of making us communicants or partakers of His Body and Blood. And as these are the pledges of our salvation, of the forgiveness of our sins, of the all-sufficiency of His grace for our every need in this world and of eternal glory in the life to come; so are they the pledges also of the sufficiency of all those other services, rites, and

ministries which God has ordained in the Church for His worship and for our benefit.

It follows that those other offices of Christian worship and ordinances of grace have likewise their proper place in the framework of the Church, and are necessary to the fulfilment of the perfect will and purpose of God therein. They do that which in the holy Eucharist is not specifically and partitively done. They commemorate the work of Christ, each in some particular apart from others, or in some specific point of view. They are ordained in order that we may have our minds directed to the work of Christ in all its details, and may appropriate it in all its parts; that we may receive each specific benefit, whether in the way of remedy applied or of strength and grace communicated, through the special means ordained for the same. They are, finally, instituted, that by their separate and combined operation we may be conformed in every respect to the image of Christ, be made partakers of His Spirit, and follow His example or be conformed to His will, in each specific act or point of view in which His example or His will may be presented to us in the particular rite or ordinance. Thus in all things shall we be furnished and enabled to glorify God with our lips in His appointed acts of worship or means of grace, and with all our members, in the daily walk and conversation of our lives [380].

PART II.

ON THE OFFICES OF MORNING AND EVENING PRAYER AS ESSENTIAL PARTS OF THE LITURGY OF THE CHURCH, AND THE CONNEXION BETWEEN THESE OFFICES AND THE SACRAMENT OF THE EUCHARIST

WE have seen that, as in the holy Eucharist, so also in these Offices of daily Prayer, there are two principal divisions, each with its predominating idea: the one, commemorating and applying the work of our Lord in offering Himself as the sacrifice and propitiation for our sins; the other, commemorative of the high-priestly office of the Lord in mediation, and in ministering grace and blessing. Nor is it commemorative merely; these are the occasions whereon the Lord is present, not only to commemorate, but to fulfil on earth His office of mediation and ministry, through those ministering servants in whom He abides and acts by the Holy Ghost. We have also pointed out in the division of our subject just concluded the distinction between the Eucharist and the other ordinances, whether for worship or for the communication of grace; and have shewn that, in the latter, there is the distinct application of the benefits of Christ in their details, which are in one general and undistinguish-

ing act conveyed in the Sacrament. We have now to shew this more distinctly, in reference to the Morning and Evening Office of Prayer. And for this purpose, and in order to point out the nature of the connexion between the Office of Prayer and the Eucharist, we shall have occasion to refer once more to the work of our Salvation, which Christ in His own person hath fulfilled, and is fulfilling, and which is effectually applied to us by the ministry of the Holy Ghost. In our discussion of the Liturgy, and in tracing the connexion between those different Offices, we are continually brought back and referred to the mystery of the Gospel, which we find incorporated in all the Offices of worship ordained by God: and thus in our examination of the outward [381] forms we are brought into a more intimate acquaintance with every part of the divine scheme of salvation; our spiritual apprehension is quickened, our knowledge enlarged, and we receive edification through the strengthening of our faith and hope.

The Lord our Saviour, in giving up Himself unto death, hath offered a perfect and sufficient sacrifice for all sins; and through that sacrifice, and with His own blood, He hath entered into the presence of God, and there abides a High Priest for ever after the order of Melchizedek: that is to say, no longer subject to death, or change, or termination of His priesthood,

but constituted High Priest after the power of an endless life, ever pleading the merits of His sacrifice, ever making intercession for us, and ever bestowing the fulness of His grace and blessing on the Church; ever sending down and communicating the Holy Ghost, the Spirit of Christ, to dwell in the Church as His Body, and by His energy to quicken into activity all His members. These are the two ideas, Christ our Atonement and Christ our High Priest, referred to, commemorated, and applied, in both parts of the Liturgy of the Church, - the Order for the holy Eucharist, and the Offices for Daily Prayer.

Let us examine them more closely. And first, as to Christ our Atonement. The sacrifice for sin, offered by our Lord upon the Cross, is full, perfect, and sufficient: there remaineth no more offering for sin; nothing can be added to that which hath been offered, nothing can be detracted from it. The repetition of this sacrifice is not only needless, but impossible. "Christ being raised from the dead dieth no more; Death hath no more dominion over Him: for in that He died, He died unto sin once; but in that He liveth, He liveth unto God." (Rom. vi.9.10) Therefore, when it is intimated in Scripture that Christ entered into the heavens with His own blood, this is no repetition of the One perfect Sacrifice. (Heb. ix.6-12, and 23-28) The victim has been slain, and dies no more. But the

blood of that sacrifice has been carried into the holiest by our High Priest, as the perpetual atonement for sin. Without presuming to describe the particular actings of the Lord thus referred to, this much is clear, that His presence in heaven is the perpetual [382] memorial of His sacrifice; and in presenting this memorial He actually obtains for man continually, and continually imparts to those who are in Him, the benefits of His passion, the remission of sins and eternal life in Himself. And secondly, with respect to the high-priestly office of Christ. As His presence in heaven is the perpetual memorial of His passion, so is His work of intercession a continuous act, founded upon the merits of His sacrifice. He is perpetually prevailing with God, and obtaining from God the request of His lips. And thus is ensured the perpetual ministry of grace which flows from Him, the Head of the Body, unto all the members.

In like manner, in the sacrament of the holy Eucharist, it is absurd and blasphemous to suppose that there is any actual repetition of the sacrifice of Christ, or meritoriousness added, or more complete acceptance obtained. But in the representation of the broken Body and shed Blood of the Lord, made in the act of consecration, there is a commemoration of the death and sacrifice of Christ, which, deriving its value from that sacrifice, its authority from God's ordinance

and Christ's institution, and its virtue from the presence of the Holy Ghost, is of such efficacy that the Church on earth fulfils - or, rather, the Lord fulfils in her - that which He fulfilled in His proper person when instituting this holy rite: and in the oblation of the holy gifts she presents an oblation which is "the very image" of that which is effected in heaven by His presence before God. And through this act, as through an ordinance and means instituted by God for this end, the propitiation, forgiveness, favour, and acceptance which Christ obtains for us, become ours in possession and enjoyment, and our union with Christ is (in proportion to our faith) consummated. Thus united to the Lord, pleading His Sacrifice, and with the consecrated Gifts, the memorial of His Passion, abiding upon the altar, the Church, in the person of the celebrating priest, proceeds to fulfil her mediatorial work, and, by the inspiration and energy of the Holy Ghost, offers up the prescribed commemorations of the living and the departed, comprising in one form her supplications, her prayers, her intercessions [383], and her thanksgivings, for all men, and especially those of the household of faith.

Again, in the Office for Morning and Evening Prayer, our first act is through humiliation and confession, pleading the sacrifice of Christ, accompanied with liturgical acts of faith and joy, to receive, by per-

sonal appropriation, the remission of sins obtained through that sacrifice, together with that grace of the Holy Ghost by which we may be crucified with Christ unto the world, and may live to God. And thus, in this Office, as in the celebration of the Eucharist, "drawing near," according to the Apostle's exhortation, "with boldness through the blood of Jesus, having our hearts sprinkled from an evil conscience," we come before the throne of God, making supplications and prayers, intercessions and thanksgivings, each of them having their own distinct and proper form. These, brought up and presented by the people through the priests of the several ministries, are gathered into one and presented unto God, in the name of the High Priest in the heavens, by His representative in the congregation of the Church.

Let us now proceed a step further. There is one manifest distinction between the manner (as we have described it) of conducting the outward forms and rites observed in the sacrament of the Eucharist, and those observed in the Office for Morning and Evening Prayer. In the former, the whole of the main and essential acts are fulfilled by one, whether by the Angel celebrating at the altar of the mother Church on the Lord's day (to which we are now especially to direct our attention), or by any priest on any other occasion. On the other hand, in the Morning and Evening Of-

fice, although the ultimate rite which completes the intercession of the Church is fulfilled by one only, and is absolutely restricted to that one, namely, the Angel and Bishop of the Church, the representative of the Lord, yet all the antecedent acts (with the exception of the Absolution pronounced by the Angel as presiding minister) are fulfilled by four. And in examining this new element, the ministry of the four priests, we must again revert to the work of the Lord for our salvation [384].

Jesus, our Saviour, after that He had suffered for our sins, pouring out His soul unto death, was by the right hand of God exalted, and received of the Father the promise of the Holy Ghost, whom He sent down upon His disciples, constituting them to be His body; and by the perpetual presence of the same Holy Ghost, the Church subsists in Christ, and the Father and the Son have come unto her, and have taken up their abode in her.

It is of this gift of the Holy Ghost, in the effects produced through His operation in constituting the Church, in quickening her with regenerate life, and in endowing her with the functions of life and of activity proper to the mystical Body of Christ, the fulness of Him that filleth all in all, that the Apostle Paul speaks

in the well-known passage in the fourth chapter of the Ephesians (Eph. iv.5-16) : -

“There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

By these words, then, we are instructed that, while the [385] Lord abides at the right hand of the Father as our High Priest, pleading the merits of His sacrifice, and perpetually interceding for us, - acts which He fulfils in His own person, and which He, God incarnate, can alone fulfil; yet has He sent down the Holy Ghost, to convince of sin, of righteousness, and of judgment; to sanctify those whom He has redeemed, and to perfect and prepare them for His kingdom: to the end that they, being thus perfected and prepared, may grow up into the Head in all things; and so, with Him, may eternally fulfil those functions unto which God hath ordained His Christ. And the form in which the Holy Ghost thus comes forth to fulfil these mighty acts - in fact, to fulfil His office as the Spirit of Christ, God incarnate, is through the four ordinances or ministries of apostles, prophets, evangelists, and pastors. The mode in which He operates as the Spirit of Christ, God incarnate, is by these four ministries endowed with His grace, and in active operation. It is His to perfect the saints of God: the mode by which He does it is through the gift and operation of these four ministries. It is His to edify the body of Christ, by the diffusion of that spiritual life of which He is the giver, to assimilate the Body to its glorious Head, and to promote growth and impart completeness to every member: and the mode in which He fulfils this work is by

the four ministries. It is His to effect an absolute - a divine - unity in the Body of Christ (John xvii.11.21-23), to bring up every member into perfect sympathy and participation in the finished work of Christ, and in His present High-priestly Office of Intercession and Blessing towards men: and by the four ministries of apostles, prophets, evangelists, and pastors - the ordinances of Christ - this work of the Holy Ghost is alone fulfilled. The Holy Ghost will not act in the Church, except through the ordinances of the Body of Christ, and by these ordinances He accomplishes His work.

And hence the distinction we have pointed out between these two Offices, namely, the sacrament of the Eucharist, and the Daily Office for Morning and Evening Prayer connected with it. The work of Christ in His own person, presenting His own atoning sacrifice and blood, and as our [386] High Priest, the one and only Mediator, offering intercession, is commemorated and represented, yea, is on earth fulfilled, in the Office of the holy Eucharist. But in the Office for Morning and Evening Prayer, it is not only this work of Christ in His own person which is represented and fulfilled; but, in the first place, the work of the Holy Ghost proceeding from Christ, and acting through the principal members of His body, the ordinances of the Church: and then (the congregation be-

ing, through this work of preparation, perfectly united in spirit with the Angel) the Lord, as Head of the Body, is seen in the Angel, as head of the particular body, fulfilling that ministry of intercession which belongs exclusively to His office as High Priest.

In the holy Eucharist, celebrated on the Lord's day, the Angel ministering in the name of Christ, as His representative, and the instrument in His hand, stands before the altar of God, accomplishing the ordained sacrifice by consecrating the sacrament of the Body broken and the Blood shed, and presenting it as a holy and acceptable oblation before God. Therefore, in that Office, the celebrant, as we have explained (P.72), carries on the main action in his own person, and without the intervention of others, except in subsidiary parts. But in the Morning and Evening Office he seems, in the first instance, to step aside, seen indeed as presiding minister and head of the Church, but acting through the priests in their fourfold ministry; and when through their ministry the work of perfect dedication unto God hath been fulfilled, and (following the course of liturgical acts) the people have been brought, as it were, into the Holy Place, and by the offering up of supplications, of prayers, of intercessions, and of thanksgivings, each in their distinct and appropriate form, have furnished the materials, the Angel, - not merely as priest, but as High Priest -

as head of the particular body and congregation over which the Holy Ghost has set him to be shepherd and bishop - resumes the act in which at the altar, in the celebration of the Eucharist, he had been engaged; and now as one spiritual offering of intercession, as one holy incense compounded of four parts - parts no longer distinct and separate, but combined and [387] undistinguished, just as was the case in the solemn form of prayer and intercession offered in the Eucharist - he brings up unto God for His acceptance, the supplications, prayers, intercessions, and thanksgivings, which had been previously expressed by the priests in their several ministries.

These considerations will enable us readily to apprehend the relative position and scope of the two Offices; the Office for the Eucharist, and that for Morning and Evening Prayer, and what is the connecting link between them: they lead us to the following results:—

1. The work of Christ, comprising both that which He accomplished in His life and death, and that which in His own person He now fulfils, is commemorated, not in the sacrament of the Eucharist alone, but in the Eucharist carried out into its results, and continued in the offering of Intercession by the Angel morning and evening; and the work which

Christ fulfils, not in the natural and physical presence of His human body (for in that respect He abides at the right hand of the Father), but by the Holy Ghost sent forth from Him and bestowed upon the Church, is commemorated, and its benefits to a certain extent imparted, in the intermediate and preparatory acts of the fourfold ministry: by which the Church is conducted through humiliation, confession, and dedication, to supplications, prayers, and thanksgivings; and, finally, to that ministry of Intercession by the Angel which is identical with, and the continuation of, the intercession offered on the Lord's day at the altar. This ministry of intercession is fulfilled by the Angel as the head of the particular Church, and the representative of the Lord therein. It is the great and ultimate end to be fulfilled in this daily Office, to which the previous rites are directed and conduce. And the ministration of those previous rites by the priesthood under the Angel is, as it were, the going forth of the ministry from the Angel, as head of the particular Church, to every member; preparing and perfecting every one for this solemn act of intercession, and bringing up the whole body together in the unity of the Holy Ghost, in order that they, with the Angel at their head, and as the organ of the whole, may duly fulfil [388] this the final act which completes and perfects the prayers and intercessions of the Church.

2. The Office of Morning and Evening Prayer is essentially an ordinance belonging to particular churches, of the aggregate of which the One Universal Church on earth is made up; It is an Office which can only be conducted by the Angel of the Church, and by him only with the priests of the four ministries under him.

On the other hand, the sacrament of the Eucharist is essentially an ordinance belonging to the Universal Church, wheresoever, whensoever, and by whomsoever, celebrated. This same Sacrament, however, celebrated by the Angel on the Lord's day, in the central Church over which he presides, forms the basis of the daily Office of Morning and Evening Prayer throughout the week; and, therefore, stands to that Office in the same relation as the holy Eucharist, abstractedly, stands to all other Offices of prayer and worship; in the same relation as the Universal Church itself, headed up in Christ, stands to each particular Church; in the same relation in which the sacrifice of Christ stands to His work of intercession; or, to speak more exactly, in the same relation which His personal work for our salvation, commenced on earth before His resurrection and ascension, and continued now in heaven, bears to His ministry of grace in sending down the Holy Ghost upon the Church, and to the operations of the Holy Ghost in the Church.

3. The unity of the particular Church, and the unity of the Liturgical Offices ministered therein, and forming one whole, are ensured by the existence of the office of Angel as head of the particular body. And therefore the sacrament of the Eucharist celebrated on the Lord's day at the central or Cathedral Church, ought to be celebrated by the Angel, and by no other. The intercession offered upon this occasion is offered during the celebration of a Sacrament or Mystery, and immediately consequent upon the consecration and oblation of the holy gifts by which the memorial of Christ's sacrifice is made. This act of intercession, therefore, ought to be offered at the altar within the sanctuary; for the Sanctuary symbolizes the heavenly place where the Lord is now [389] present in His own person, presenting the Memorial of the same His sacrifice.

The Office of Morning and Evening Prayer, on the other hand, is, in its introductory parts, the commemoration of that work of the Holy Ghost which is now doing upon the earth; and therefore it is not conducted by the Angel alone, but in great part by the priests of the four ministries under him. Moreover, the intercession offered in this Office, not being offered in the celebration of a sacrament or ordinance peculiar to the Universal Church, but, on the contrary, forming part of a service peculiar to the particu-

lar Church, and offered by the Angel in the distinct capacity of the head of that particular body, ought to be presented, not at the altar, but without the sanctuary; thus testifying to the office and place of the Angel as ministering in the midst of one of those separate gatherings, into which the Universal Church is of necessity divided during its present militant state upon earth in this dispensation.

4. The particular rite, then, which connects this Office of Morning and Evening Prayer with the celebration of the Eucharist on the Lord's day, is the Ministry of Intercession by the Angel, which, whether offered in the Eucharist or at Morning and Evening Prayer, is one and identical. In fact, the final Ministry of Intercession offered Morning and Evening is the continuation through the week, of the Intercession offered by the Angel in the Eucharist on the Lord's day. In both Offices it represents the work and ministry of Christ in His own person as High Priest and Mediator, and can only be offered by the one and self-same minister, namely, the Angel of the Church, and at one and the self-same place, namely, at the Angel's Seat, or central Church. And while such is the connexion between the two, the Office for Morning and Evening Prayer is distinguished from the Sacrament, by the introduction into the former of the ministry and various rites fulfilled by the four priests, preliminary and

preparatory to the Ministry of Intercession by the Angel; whereas it is essential to the sacrament of the Eucharist that it should be celebrated by one. There is also this further distinction, that the rites fulfilled by the four [390] priests are symbolical, not of the office of the Lord as High Priest and Mediator, but of the work and ministry continually accomplishing by the Holy Ghost, for lifting up the Church into perfect union with the Lord, and preparing her to participate in His Ministry of Intercession for all, and His Ministry of Grace unto all that believe.

Thus the great scheme of salvation is portrayed in the complete Liturgy of the Church ordained by God, comprising the Order for the celebration of the holy Eucharist on the Lord's day, and the Offices for Daily Prayer. In the former is traced the great sacrifice for sin which Christ hath offered upon the Cross and continually pleads before God, and the work of intercession and ministry of grace which He now fulfils in heaven. In the latter, the work of the Holy Ghost, in preparing the election for perfect union with the Lord, working in them conformity to His death, participation in His life, and entire dedication unto God, in body, soul, and spirit; thus lifting them up into heavenly places with Christ, that *in* Him they may be perfectly united *with* Him in that same work of Intercession which He fulfils in heaven, and may be apt and

ready instruments in His hands for ministering to His creatures the overflowing treasures of His grace.⁷

Regarding the ordinances of the Law as the types of the rites and offices of the Christian Church, and adverting to the spiritual interpretation already given of those types, we find all the conclusions to which we have just arrived verified and confirmed by the testimony of the Law [391].

The daily offering of incense, morning and evening throughout the year in the Holy Place, was sanctified by the entrance of the high priest periodically, on one especial and solemn occasion in every year, into the Most Holy Place, within the Veil, offering be-

⁷ Although we insist that the ministry of intercession differed in the sacrament of the Eucharist is identical with that offered in the Morning and Evening Prayer, yet it does not follow that, as in the Eucharist, so in the Morning and Evening Prayer, any priest and not the Angel only is qualified to offer it. Every priest can celebrate the Eucharist, for by ordination he is qualified to do so. But none but an ordained Angel is qualified to become, or even temporarily to stand in the place of, the spiritual head of that spiritual body, a particular Church. No one is the spiritual head of that body, in its full and perfect sense, except he be so constituted by Christ through His apostles; so that no one in any church or congregation, except he be ordained an Angel, and except he be also authorized to take the place of Angel by the Apostles, does actually fulfil the ministry of intercession as committed to an Angel of a Church: the repeating of the words is a mere form, the spiritual ministry is not fulfilled.

fore the Mercy-seat, in the very presence of the glory of the Lord, the incense in the Golden Censer - the same incense, compounded of the same ingredients as were used in the daily service. It must, however, be observed, that the incense on these respective occasions was not offered in the same part of the Sanctuary, nor was it accompanied with the same rites: for the offering of incense in the Most Holy Place was preceded by the sacrifice of the Sin-offerings of the Bullock and of the Goat, and the sprinkling of the blood of these two victims within the Veil, and before the Veil, and upon the Golden Altar in the Holy Place; whereas the offering of incense morning and evening was preceded or accompanied by the sacrifice of a lamb as a burnt-offering, with its meat-offering and its drink-offering.

In our inquiry into the spiritual meaning of the Types, we discoursed of this rite on the day of Atonement as prophetic of the death, resurrection, and ascension of the Lord; and of its liturgical application⁸ to the celebration of the holy Eucharist, at all times, as the foundation of all our acts of worship; but especially of its application to the celebration of the Eucharist by the Angel on the Lord's day, as the foundation of the appointed offices of worship, during

⁸ Pp.332 - 335.

the complete ecclesiastical period of the week: and we found that the offering of incense in the Most Holy Place⁹ was typical of the act of making intercessions and prayers in the Eucharist, after the consecration of the holy gifts and accompanying the oblation of them. On the other hand, the daily offering of incense¹⁰ morning and evening by the high priest was typical of the daily acts of Intercession, morning and evening, appointed to the Angel, as the head of the particular Church, and the representative of the Lord therein; and the Burnt-offering, with its Meat-offering and Drink-offering¹¹, was typical of a service wherein, after commemorating before God the sins of the worshippers, confession was made of them, and absolution pronounced, and [392] the worshippers were dedicated anew to God, as entirely His; while the Meat-offering and Drink-offering which followed typified acts of faith, wherein our minds and understandings were to be surrendered to Almighty God, that they might be formed and inspired of Him; and typified also acts of love and joy in Him, in the ascription of praise and glory to His holy Name. And with respect to the incense¹² thus offered daily in the Holy

⁹ Pp.334 - 335.

¹⁰ P.311.

¹¹ Pp.309-311.

¹² P.312.

Place, and yearly in the Most Holy, composed of its four ingredients, and used upon all these occasions as the highest act of worship, we have seen that it was the type of supplications, prayers, intercessions, and giving of thanks - four distinct acts, but collected into one, and presented as one, by the representative of the Lord, in his mediatorial office.

The rites on the day of Atonement, comprising both the Sin-offering and the offering of the incense in the Most Holy Place, were typical of the celebration of the holy Eucharist on the Lord's day, which Sacrament comprises a sacrifice commemorating the death and sacrifice of Christ, an oblation of the holy gifts thus consecrated as a memorial before God, and the prayers and intercessions offered up in presence of the holy gifts lying upon the Altar. The offering of incense in the Holy Place, morning and evening, typified the ministry summed up and completed by the Angel in every particular Church, morning and evening, when in one only act of intercession he presents the supplications, prayers, intercessions, and thanksgivings of the Church. And the Burnt-offering and accompanying Meat-offering and Drink-offering, preparatory to the offering of incense, were typical of the acts of humiliation, confession, and dedication, and of faith and praise, preparatory to the great Office of Intercession. The Sin-offering, which thus typified the

sacrifice instituted in the Eucharist, was the basis and means by which the high priest entered into the Most Holy Place and offered incense there with acceptance: it was also the basis and foundation for the acceptable offering of the daily Burnt-sacrifice during the year. The offering of incense in the Holy Place was an act of the same kind as the offering in the Most Holy, - the incense was [393] the same in composition, - and the two rites differed in respect of the place in which they were fulfilled, and of the acts of Divine Service by which they were respectively preceded. Such is the instruction we derive from the prophetic types of the Law; and these accumulated evidences confirm our conclusions, that in our liturgical offices, and liturgically considered, the Sacrifice ordained by God and instituted by Christ before His passion, in the sacrament of the Eucharist, is the foundation and root of our acts of intercession, whether of that offered in the Eucharist or of that offered in the Morning and Evening Offices, as well as also of the preparatory rites of Confession and Dedication, and of faith and praise, in the latter Office: and that the Ministry of Intercession offered in the Eucharist and in the Morning and Evening Offices is identical, and constitutes the connecting link between these two offices. .

We have, therefore, in the rites of the Law, as well as in the Liturgy of the Christian Church, appointed and ordered in all its parts by God, the complete testimony continually rendered to the truth of the Gospel. The former were prophetic types: the latter is not merely a symbol, but an efficient means of that grace of the Gospel by which the spiritual man is to be trained and made conformable to Christ. As the Lord was perfected through sufferings - the sufferings of His life, and the final sufferings of His agony and death - and as His atonement made upon the cross is the true foundation of His present work as mediator and baptizer with the Holy Ghost; so the application to us of His atoning blood and of the merits of His sacrifice is our true preparation and accomplishment for offering worship to God, making prayers and intercessions for our fellows, and entering into the blessedness of His communion. To this great truth the rites of the great day of Atonement and the true order for the celebration of the Eucharist, and (in a more remote degree) the Morning and Evening Office of Prayer and the legal rites which typified the same, bear witness. And this the Offices of the Christian Church are means of grace for effecting, in all who worthily take part in them. In like manner the work of Atonement and [394] Office of Mediation are the immediate steps to the mission of the Holy Ghost, that mission which in its accomplishment is the source

and energizing cause of our conformity to Christ, and through that conformity of uniting us to Him. And to this the daily service of the Tabernacle, sanctified and inaugurated by the rites of the day of Atonement, and the Office for Morning and Evening Prayer, founded on the Eucharist and being, in fact, the continuation of that Sacrament, testify in the order of their several parts and in the rites fulfilled in them respectively. And through the daily rites of the Christian Church, among other means of grace, the Holy Ghost is ever operating in us conviction of our sins, sincere contrition, assurance of the mercy and forgiveness pronounced upon us by the ministers of Christ, and renewal in body, soul, and spirit, as lively sacrifices unto God; that, as members of the Body of Christ, we may fulfil that work of intercession and that ministry of service unto which God has ordained the Church in this dispensation.

PART III.

ON THE RESERVATION OF THE SACRAMENT OF THE BODY AND BLOOD OF CHRIST, PARTICULARLY IN REFERENCE TO THE OFFICES OF DAILY PRAYER

BESIDES the legal rites just mentioned, there is another type, which, in explaining its spiritual meaning, we also found to have reference to the Eucharist and to the use of the consecrated elements during the week; and which, thus interpreted, not only corroborates our conclusions as to the connexion between the sacrament of the Eucharist and the Office for Morning and Evening Prayer, but throws great light upon the nature of the latter Office.

When the High Priest entered into the Holy Place to offer incense, he found in front of him the Golden Altar on which he was to offer the incense, on his left hand the Candlestick, and on his right hand the Table of Shewbread. The Altar of Incense prefigured that ministry of intercession which was to be offered up by every Angel in the particular Church over which he has the charge; the Holy Place, in which the Altar of Incense stood, being, as distinguished from the Most Holy, the type of the particular Church, as distin-

guished from the universal Church. The Candlestick was the symbol of that ministry of light, - those holy meditations in the presence of God, - for which the Angel was to prepare the way in the morning, and which were to be delivered by the Angel and the elders in the evening. To these we have already alluded, and shall hereafter have to refer. And the holy Table, with the bread of Proposition or Shewbread abiding upon it as a perpetual memorial before the Lord - this also must have its proper interpretation, and must have some reference to the ordinances and rites of the Church prefigured by the rites of the Law fulfilled in the Holy Place. Accordingly we have shewn that this Table¹³, in reference to the service to which it was appropriated, is the symbol of the holy Eucharist, as the rational sacrifice and oblation offered by the Church in presenting before God [396] the memorial of Christ and His Church, under the sacramental emblems of His body and blood: that the shewbread is the type of that perpetual memorial of the sacrifice of Christ, under symbols specially appointed by God in the Church (to wit, the Sacrament of the Body and Blood of Christ consecrated in the Eucharist), which it is the duty of the Church continually to propose and exhibit before the Lord, in all those holy services typified by the legal rites fulfilled in the Holy Place: and that under the

¹³ Pp.250 and 323.

type of the High Priest setting in order the holy Table and renewing the loaves of shewbread on every Sabbath day, we have another prefigurative type, although a partial one, of the celebration of the holy Eucharist by the Angel on the Lord's day. For on this occasion the Angel celebrates, in order that the Sacrament then consecrated may be solemnly presented before the Lord, not only at the time of celebration, but also during the week - presented, that it may be the continual memorial of Christ and of His Church, and the ordained emblem of that sacrifice through which all our prayers and intercessions during the week are to be sanctified. And from the type thus presented to us we drew this instruction, namely, that this symbol of the sacrifice of the Lord, the Sacrament of His Body and Blood, ought never to be absent when the Church is engaged in those acts of worship and devotion typified and prefigured by the rites of the Holy Place ordained by the Law.

In the Most Holy Place we have, in the pot of Manna, the prefigurative type of the Eucharist as a spiritual mystery and a means of spiritual communion, addressed to the spirit and surpassing man's understanding. In the Holy Place the Table of Shewbread is the type of the Eucharist, as a significant emblem and symbol addressed to the understanding. .

We are therefore instructed in this type concerning the liturgical nature and uses of the Sacrament of the Lord's Body and Blood, which He was afterwards to institute in His Church. And it appears, first, that in the sacrament of the Eucharist, according to the Divine institution, there is not only a communion feast but a sacrifice and oblation [397], which God enjoins upon the Church to offer to Him; and consequently that it is according to His ordinance that the holy symbols should be used, not only for communion, but also for purposes of worship, prayer, and intercession. Secondly, that the Sacrament ought to be actually present upon the Altar, proposed as a holy memorial before God, on the occasion of all services and rites antitypical to those fulfilled under the Law in the Holy Place; for instance, during the latter part of the Office for Morning and Evening Prayer. Thirdly, that the Sacrament thus proposed upon the Altar, in the appointed services of each week, ought to be consecrated in the celebration of the Eucharist by the Angel on the Lord's day; in order to which the Angel, in celebrating the Eucharist at the Central Altar or Mother Church on the Lord's day, is to consecrate not only so much bread and wine as shall be required for consumption in the communion on that day, but also so much as shall be required for sacred uses during the week.

In the last division of our subject, when considering the relative position of the sacrament of the Eucharist and of the Offices for Morning and Evening Prayer, our attention was first directed to the internal evidence for our conclusions, and these were subsequently confirmed by the arguments derivable from the types of the Law spiritually interpreted. With reference to the matter now before us, namely, the reservation of the Sacrament and its employment for the purposes of Divine worship, we have been led to the conclusions just expressed by the spiritual interpretation of the types of the Law in the first instance; and now we propose to state the other grounds upon which we rest the authority of this observance as an ordinance of God.

It will assist us in defining the true use of the Sacrament for the purpose of being employed in worship, to review the traces of its use in the past history of the Church. In doing this we shall find that there are two questions to be examined. 1. The non-consumption of the whole of the consecrated elements at the time of its consecration, and the reservation of a part in order to be administered in communion on other occasions. 2. The employment of the [398] Sacrament, when reserved, in liturgical rites, or in acts of worship in the Church.

I. And first, as to the reservation of the Sacrament in order to be administered in communion. St. Justin Martyr¹⁴, in the second century, declares in express terms that, after communicating the people, the deacons carried it forth to those who were absent. And it is evident from a letter of Dionysius, bishop of Alexandria, quoted by Eusebius in his history¹⁵, and also from the writings of St. Optatus¹⁶, that in the next century the Sacrament was kept at least for the purpose of administering to the sick. The same is evident in the following century (the fourth) from the thirteenth canon of the Council of Nice¹⁷ - and in that and the following century from numerous testimonies in the writings of Fathers and the canons of Councils. From several of these testimonies it is manifest that the Sacrament thus reserved was not only administered in communicating the sick, but also in communicating the faithful in the Church on occasions subsequent to the consecration, the communion, however, being accompanied on such subsequent occa-

¹⁴ Just. M. Apol.ii.p.98.

¹⁵ Euseb. Hist. lib.vi.

¹⁶ St. Optatus De schism. Donat.lib.ii.19.

¹⁷ Labb.ii.39.40.

sions with prayer.¹⁸ It appears also, from some authorities¹⁹, that it was reserved under both species - under that of wine as well as that of bread.²⁰

¹⁸ It is admitted by Cardinal Bona, that the present Roman Catholic practice of communicating persons in the Church "extra sacrificium" (that is to say, of allowing persons to come up to the Altar, and there giving them the communion without any previous or attendant employment of the Sacrament in acts of worship or common prayer) is against the Roman ritual, and was first introduced by the Mendicant Friars. (Rer. Liturg. lib. ii. xvii. 6.).

¹⁹ St. Greg. M. Dialog. iii. 36; St. Chrysost. epist. ad Innocent. In Baron. Annalibus 404.

²⁰ Dionysius gives, in his letter, an account of an aged man who in time of persecution had lapsed, and in consequence was under penance. Finding death approaching, he sent his grandchild to call one of the presbyters, that he might be absolved, which in case of approaching death was permitted. The priest being unable to come, sent a particle of the Sacrament by the child, with instructions to moisten it, and place it in the old man's mouth. This anecdote illustrates the 13th canon of Nice, which refers to the viaticum as prescribed by the ancient and canonical law; and also the 76th, 77th, and 78th canons of the Council of Carthage (Lab. ii. 1443), which enjoined the giving of the viaticum of the Eucharist to dying penitents.

St. Optatus relates the fate of certain who had spoiled a Church, and in so doing had profaned the Sacrament reserved at the Altar, and who were afterwards torn by dogs. "Sancti corporis reos dente vindice laniaverunt:" "With avenging tooth they tore those that had been guilty of the holy body."

In the 13th canon of the Council of Neo-Caesarea (Lab. i. 1514), supposed to have been held about A.D. 314, country priests, when present in the church of the city, are for-

The fact of the reservation is also proved from the constant [399] reference made to the vessel for holding it, which at first seems to have been generally suspended over the Altar, and which, as early as the middle of the fourth century, is referred to as being occasionally in the form of a dove, and under that name (*Columba*). This form, it is needless to say, was varied in different parts of the Church, as is evident from the names given to it, such as "the Ark," "the Chest," "the Tabernacle." In the East, it seems to have been preserved over or behind the Altar. In the West, the same practice gradually obtained, although it was not finally observed at Rome until the eleventh century, nor universally in the West until the twelfth, or

bidden, in the presence of the bishop and city priests, either to offer the oblation or "even to give the bread and cup with prayer:" thus distinguishing between the celebration of the Eucharist and an administration of the Communion at a separate time with prayer.

St. Chrysostom, in his letter to Pope Innocent, describing the violence of the soldiers in expelling him from his church, says, that they penetrated even where the holy gifts, laid up, were preserved; and that the most holy blood of Christ was thrown over the soldiers' coats.

The 11th canon of the eleventh Council of Toledo, A.D. 675 (Loaisa, p. 556), supposes that the Sacrament was reserved and administered to the sick under both kinds; for it refers to the case of such as, in the last moments of life, desiring to receive the Sacrament, had, through weakness, rejected it; having been unable to swallow the holy Eucharist, "except the draught of the cup of the Lord," "praeter Dominici calicis haustum."

even later; the vessel, or tabernacle, being frequently, in those earlier times, fixed in the Sacristy²¹: and some have supposed that even at Rome, so late as the time of Gregory XI., in the close of the eleventh century, the Sacrament was still reserved in the Sacristy, in the church of St. John Lateran.

We need not do more than refer to those abuses of the practice of reserving the Sacrament which have been forbidden by express canons, such as the practice of private persons carrying it to their own homes or sending it to their friends. Another custom which obtained, namely, that of carrying it on board ships, is perhaps not to be classed under our present head; for it might have been used, when a priest [400] was present, for purposes of worship as well as of communion, in the same way as were the presanctified elements during Lent in the Eastern Church, and on Good Friday in the Western Church, of which we are next to speak.

II. With respect to the employment of the Sacrament in liturgical rites or in acts of worship in the Church - again passing by those corrupt and superstitious observances which have been either expressly condemned or have become universally discounte-

²¹ Martene De Antiq.Rit.lib.i.c.v.art.iii.§3.

nanced, such as the depositing of the Sacrament with the dead, or under the altar of a newly-consecrated church - we would notice the reservation of the Sacrament during Lent in the Eastern Church. In accordance with a canon of the Council of Laodicea²² (which Baronius supposes to have been held before the Council of Nice, that is to say, before A.D. 325, but, according to the better opinion, held between 360 and 370), subsequently confirmed by the Trullan or Quinsextine Council (A.D. 692), the Sacrament is consecrated during Lent only on the Saturday and Sunday. On the Sunday the celebrant consecrates five other wafers or loaves, and after the elevation of the whole together at the time of the exclamation, "Holy things for holy persons," and immediately before the Communion, he pours the consecrated wine upon the wafers or loaves which are to be preserved, and puts them away into the place provided for them (the *αρτοφοριον*), and then proceeds to the Communion; and on each subsequent day, at vespers, after the recital of the psalms, the priest goes to the table of Prothesis, and brings forth one of the wafers, or loaves, from the place of deposit, and places it upon the table. The service of vespers is continued, and the Liturgy for presanctified gifts forms the concluding part of it. The Gospel is read only upon the 24th of February, the

²² Can.49; Baron.tom.iv. Append.735.

9th and 24th of March,²³ and in the holy week. But after the reading of the lessons appointed for this season, the priest and deacon go to the table of Prothesis, and the priest places the Sacrament on the bead of [401] the deacon. The great Introit is made as in the ordinary Liturgy, and the Sacrament is reposed upon the Altar, or holy Table, as the Greeks call it. Then, after short supplications by the deacon, referring to the holy gifts upon the Altar, the priest recites a prayer beseeching the Lord to “look down upon them in their presenting themselves before the Altar, upon which, through the sacramental mysteries, the Son of God continually abides.” This is followed by the Lord’s Prayer, the elevation of the Sacrament with exclamation, “Holy things presanctified for holy persons,” and then by the Communion. And the service concludes with the post-communion prayer.

The Roman Church, on the other hand, is at issue with the Greek, both as respects the exemption of Saturday from the fast, and as to the unlawfulness of consecrating the Sacrament through Lent. The Roman Catholics deny that the Canons of the Council of

²³ See the “Interpretation” prefixed to the Liturgy of presanctified Gifts in the Greek Euchology. The days excepted are, the Feasts of the Invention of the Head of John the Baptist, of the Forty Martyrs in Sebaste, and of the Annunciation.

Laodicea are binding upon the Universal Church; and they altogether repudiate the Trullan (or Quinsextine) Council, which confirmed the Laodicean Canons, and by a subsequent canon²⁴ directed that, except on Saturday and Sunday, and the Feast of the Annunciation, the Liturgy of the presanctified gifts was to be used throughout Lent. But it does not appear that the Roman Church has ever actually condemned the Greek practice during Lent, or pronounced it an unlawful observance in the Eastern Church; but has only affirmed, both by precept and in its practice, the lawfulness of consecrating the Eucharist during the Fast of Lent. On the contrary, it has been supposed that the author of the Liturgy of presanctified Gifts, now used in the Greek Church, called, in the title to the Liturgy, “Our holy father Gregory the Dialogist,” is St. Gregory the Great, who, it is said, wrote the Liturgy for use in the Eastern Church, in condescension to their notions on this subject; or if not Gregory the Great, that Pope Gregory the Second was the author. Moreover, the Roman Church adopts the same practice of Good Friday; on which day, in deference to the Crucifixion of the Lord, they do not consecrate the Eucharist, but have a service similar in all essential respects to the Greek Liturgy of presanctified Gifts, except that they [402] do not reserve the consecrated

²⁴ A.D.692 Can.52.

wine in any form, but the bread only. On Holy Thursday the priest consecrates an additional wafer for the following day, which, at the close of the Mass, is conveyed in solemn procession to the place prepared for its reception, either in some chapel or on some side altar; and, after Vespers, the High Altar is stripped. On the following day, Good Friday, the Altar remains stripped of all ornaments, and is covered only with a linen cloth. The service commences with a passage from the prophet Hosea; and a lesson from the Book of Exodus, each followed by an anthem called the Tract. After these is read the "Passion of the Lord," from St. John's Gospel (ch. xviii.). Then follow certain prayers, the antiphonal hymn called the Improperia (being the anthem used in our Liturgy on Good Friday instead of the "Gloria in Excelsis"), and certain other hymns; and afterwards, the ceremony of the Adoration of the Cross. The Sacrament is now brought in procession from the place where it had been deposited on the previous day, and placed upon the Altar with a cup of unconsecrated wine; after which, the priest incenses the Oblation ("Oblata"). Then, after a short prayer that their *sacrifice* might be so fulfilled as to be acceptable, and the usual bidding of the people to a similar prayer, the priest, without waiting, for their response, or reciting the ordinary prayers, proceeds to recite the Lord's Prayer, and the following prayer in the canon of the Mass, invoking the inter-

cessions of the Saints: afterwards, he elevates the Sacrament so as to be seen by the people, and, as is usual in the ordinary celebration of the Mass, parts the host in three pieces, and puts one of these into the cup (although unconsecrated on this occasion), but without reciting the words which accompany and follow that act in the canon of the Mass. He then administers to himself the consecrated wafer in the usual way, drinks the contents of the cup with the consecrated particle in it, omitting all that is usually said in taking the *consecrated* cup, and the service terminates.

It will be seen, therefore, that this service is identical in principle with the Liturgy of presanctified gifts among the [403] Greeks; although it differs in several important details. It comprises in it the proposition before the Lord of the Sacrament under one species previously consecrated; and the language employed in the prayers for this occasion is even more clearly expressive of an act of oblation or sacrifice than in the Greek Liturgy.

Besides this rite on Good Friday, it is well known that the Roman Catholics reserve the Sacrament under one species in a tabernacle upon, or in immediate contiguity with, the Altar, not merely for the purpose of communicating the sick, or of communion in the

church, nor with the intent of offering worship to God, but that it may be itself an object of worship and adoration. In the course of the last three hundred years they have introduced the rite of the Exposition of the Blessed Sacrament, in which it is taken out from the tabernacle and placed upon the Altar, or carried in procession. This is done with a view to several distinct ends. One, that during certain periods it may be exposed to view as the special object of adoration; another, that on certain appointed occasions, it may be borne in procession through the public ways, and exposed to view, and there adored by the passers-by; and, on certain occasions, for the purpose of imparting to the people “the Benediction,” as it is called, “with the blessed Sacrament.” In fulfilling this last-mentioned rite, the priest takes from the tabernacle the Sacrament inclosed in a vessel or instrument called the *ostensorium*, or remonstrance, and, turning towards the people, makes with it the sign of the cross. It is not, however, considered that the occasions on which the rites of Exposition and Benediction may be performed are at the discretion of the priest. The permission of the bishop must be obtained, and it is his duty to take care that the ceremony be not rendered too common, and so the Sacrament come to be regarded with irreverence. The usual time of giving the Benediction is either after Mass or after Vespers.

In examining the causes which led to the establishment of the several rites to which we have referred, whether these rites be true developments and consequences of the Sacrament [404] as instituted by the Lord, or whatever might be the original motives or occasions for introducing them, - we find no difficulty in coming to a decision upon the last of those we have mentioned. The history of the introduction of the Roman rites of Exposition and Benediction, as well as the nature of the rites themselves, proves that they originated in the desire to make a demonstration in favour of the dogma of Transubstantiation, and the consequent superstition of worshipping the Sacrament, against those who assailed these errors at the period of the Reformation.

We need not repeat here the arguments already adduced²⁵ to prove that the notion of Transubstantiation is contradictory to our senses and our reason; and that our firm belief in the real and actual presence of Christ, of His Body and Blood, in the sacrament of the Eucharist, however it may induce a spirit of worship towards Him who is thus mysteriously present, and even the feelings and demonstrations of reverence towards the outward signs, is yet utterly insufficient to justify the offering of worship to the Sac-

²⁵ Pp.163-165.

rament itself. The eye of faith it is which alone is capable of discerning the Lord: the bodily eyes behold only the substances of bread and wine, which, although sacramentally and spiritually changed, are, so far as our *senses* are concerned, but the veil which conceals Him. To assert that the substances visible to our eyes are not bread and wine, is a superstitious fancy and a gross delusion; to worship that which we thus see, is an act of idolatry.

And, yet it is impossible to come to any other conclusion than that the rites of Exposition and of Benediction with the blessed Sacrament, as practised in the Roman Catholic Church, were introduced with this object, namely, to be a practical manifestation of this error of Transubstantiation and a means of confirming the people in the idolatrous practice of worshipping the Host. We have seen, indeed, that in administering the Communion where the Sacrament had been previously consecrated, it has been usually accompanied by acts of religious worship towards God and of oblation before Him, both in the Eastern and the Western Church. And there was in former times an ancient custom [405] that in the more solemn celebration of the Eucharist, after the Lord's Prayer and the prayer invoking the intercessions of the saints, but before the celebrant had pronounced the "Peace," the bishop, if present, pronounced upon

the people a benediction of some length, the form varying with the season and day. But neither of those acts furnishes the precedent or gives the idea to the rites of Exposition and Benediction. In these it is employed not for the purpose of offering worship to God, or of presenting before Him the memorial of the sacrifice of His Son, as the propitiation for our sins and the meritorious means of obtaining the answer to our prayers; but for the purpose of presenting it to the eyes of men, that it may be itself the object of worship and adoration, and may be used in administering blessing to the people, as a substitute for the voice of the minister of Him who is the Word of God.²⁶

Leaving, then, this Roman Catholic observance, which, even if we could regard it merely as an act of reverential observance and not of worship offered to the Sacrament, yet, when disconnected from oblation before God, does not appear to be in accordance with the true nature of the Sacrament, nor a legitimate development of the institution of Christ, let us proceed

²⁶ We speak here of the Benediction of the people with the Sacrament at separate and distinct times from the Communion and other rites belonging to the Eucharist. The simple act of blessing the people by signing the form of the Cross, with the vessel containing the Sacrament, at the time of celebrating the Eucharist and administering the Communion, is probably a ceremony of older date than 300 years.

to consider whether the reservation of the Sacrament for any purposes whatever, and for the special purpose of presentation before God, as the perpetual memorial of the sacrifice of Christ, is consistent and legitimate.

To those educated among Protestants this subject is attended with considerable difficulties. Many are inclined at once to reject an observance connected in their minds with a condition of corruption in the Church and with recollections of superstitious ceremonies. In others more deeply indoctrinated in the principles and habituated to the [406] polemics of Protestantism, the mind is filled with plausible reasonings against the use or even the existence of the Sacrament except in the act of Communion. These reasonings assume that consecration is merely an appropriate rite without any real efficacy, and that the Body and Blood of the Lord are only present to the faithful communicant in the act of receiving; or even that they are not present at all in any real sense, but that the whole is only a lively figure representing the communication of the grace of the Holy Spirit to him who exercises faith in Christ; the Sacrament being, at the utmost, the occasion, and faith being the real instrument, through means of which grace is bestowed.

From all such views and prejudices, which would hinder us from the due examination of this question, it is our privilege to have been delivered. The Order of Morning and Evening Prayer, and the reservation of the Eucharist for the purpose of proposition before God at the time of intercession, depend upon other grounds than those on which the question of the reservation of the Sacrament has been debated in times past. Still the examination of the grounds upon which the reservation of the Sacrament has been practised in past ages with universal consent, will enable us to remove any preconceived objections to the propriety of reservation, and will, therefore, assist us in our further object. We shall, therefore, consider the arguments which have been adduced in support of the practice of reserving the holy Eucharist, first, in reference to communicating the sick: secondly, in reference to the Liturgy, as the Greeks call it, or the Mass, as the Latins call it, of the gifts presanctified, that is, consecrated on a former occasion: thirdly, in reference to its perpetual reservation in consecrated buildings.

We have already given the historical account and description of these several rites or modes of employing the blessed Sacrament; and now we proceed to consider how far the same are consistent with the

original institution of the Eucharist and its true developments.

I. That the sick and dying should receive the holy Communion, that they should not be virtually excommunicated [407] and cut off from the rest of the Church when visited with affliction and brought into a condition demanding every spiritual consolation which the ordinances of Christ are capable of conveying, and which the Church can administer, will scarcely, upon reflection, be denied by those professing the name of Him who was anointed to heal the sick, as well as to preach the Gospel.

If the sick are to be communicated, the Sacrament must be consecrated either in the Church or in the sick man's chamber. And the first question is, which of these alternatives is most consistent with the holy Eucharist as instituted by Christ?

If, indeed, there be no efficacy in the act of consecrating the Sacrament, - if Christ has not instituted a sacrifice in the Eucharist, - if the Lord's Supper be merely a feast of love, - it must be comparatively a matter of indifference which course is adopted, and convenience will decide the question. If, as others imagine, the efficacy of the act of consecration depends upon the faith of the recipient in the subse-

quent act of communion; and if the Sacrament of the Lord's Body and Blood has no existence, except in the combination of the act of blessing the elements by the minister, and the receiving of the communion by a faithful person, then it would seem to follow that the celebration of the Lord's Supper and the Communion cannot be separated, and must take place at one and the same time. It must in this case be contrary to the order of the Lord and to the nature of the Sacrament, to reserve it even for an hour: to carry the Eucharist from the altar before which the congregation is assembled straight away to the private chamber, would be a violation of the nature of the Sacrament: and if the sick and dying are to receive the communion, the Sacrament must be consecrated as well as administered in the private chamber.

We are persuaded, however, and need not repeat the arguments which we have already given for our faith, that the holy Eucharist is essentially a sacrifice, being a true and perfect memorial of the sacrifice offered once for all upon the Cross, and a fulfilling by us, in obedience to the [408] commandment of Christ, of that mystical sacrifice which He Himself offered in the night before He suffered. We have given our reasons at length²⁷ for believing that a "real change takes

²⁷ Pp. 160-170.

place in the holy gifts through the act of consecration,” and that God’s act, by the instrumentality of the celebrant in consecration²⁸, and not the faith of the communicant at a subsequent part of the service, makes the consecrated elements to be the Sacrament of the Body and Blood of Christ; and that, “where His Body and His Blood are, His whole human nature - His soul as well as His body - and Himself in His Divine Personality, are not absent.”²⁹

We believe, moreover, that the Church, as a visible organization upon earth, consists properly of many separate congregations, each committed to the spiritual charge of the Angel, with the priests of the four ministries under him, and with its separate altar; thus forming a living symbol of the whole body in heaven and in earth under the one Head of the body, the great Angel of the Covenant, who evermore presents the memorial of His sacrifice upon the altar in heaven, before the throne of God; and these several churches or congregations, in the absence of Christ, and according to His perfect ordinance, are bound together in one by the apostles whom He sends forth, and the prophets, evangelists, and pastors, serving with them and under them. This is the perfect way of

²⁸ P.162.

²⁹ P.163.

the Lord in His Church, and His perfect ordinance; and deflection and apostasy from this His perfect way, can only result in disunion, loss of grace, failure in strength and power and love and holiness, substitution of the powers and wit and the devices and ways of men for the rule and guidance and the purpose and perfect work of God. As the Church attains unto this outward form and development, every baptized man finds his place as a member of the Church of Christ, by being a member of one or other of these particular churches; every baptized man is blessed under the pastorship of the Good Shepherd by being placed under the pastorship of some priest belonging to the particular Church; and he is fed from the altar of Christ, by being fed from the altar of the particular Church.

We believe, moreover, that by Consecration the holy [409] Eucharist is constituted a perfect symbol, not only of the Body and Blood of Christ, but of the Church also, which is His body and is quickened with His precious life. As saith the Apostle, “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? For we being many are one bread and one body; for we are all partakers of that one bread.” (1.Cor.x.15-17) And it follows that the holy Eucharist consecrated in any

particular Church, as an act of that Church fulfilled by its Angel or head, is, after a sort, in like manner, a true symbol and memorial before God of all the members of that Church, - in which all are represented, and in the communion of which all should partake.

Believing these things, we are persuaded that the question of the place where the Sacrament should be consecrated, in order to the administration of the Communion to a sick man, is not one of indifference; and that, whether we look to the institution of the Eucharist and the nature of the Sacrament, or to the constitution of the Church and the relation in which the members of the Church stand to the whole body, the consecration of the Sacrament in a sick chamber is contrary to the right order of God, and except in cases of absolute necessity, ought to be forbidden and eschewed. For it follows, from the principles that we have laid down, -

1. That the Sacrifice which Christ has ordained ought to be offered upon the *altar* of His Church: and in saying this we do not refer chiefly and principally to the structure of wood or stone dedicated to that purpose; but we mean that it ought to be offered in the midst of the congregation of the Lord, and in the place where the Church assembles for His worship. We contend that it is the essential characteristic of

this holy oblation, that it should be offered by the people, and presented by the celebrant on their behalf, publicly and solemnly, in their presence, with their adhesion and assistance, and consummated by their communion in the same.

2. That forasmuch as the act of Consecration is a real and efficacious act, wrought by the Spirit of God, the consecrated bread and wine cannot be deprived of their spiritual [410] character or cease to be the Sacrament of the Body and Blood of Christ merely by the termination of the particular service in which they were consecrated. Neither does it follow, because Consecration ought invariably to be followed by Communion, and all that is consecrated ought as far as possible to be consumed in Communion, that the whole must necessarily be consumed on the same occasion. The lawfulness and propriety, therefore, of reserving the Sacrament must depend upon the lawfulness and propriety of the object for which it is to be reserved.

3. That all who partake of the Communion partake of the sacrifice of that Altar which God hath given us; as, saith the Apostle, "We are partakers of that one bread." (1.Cor.x.17-21) And he proceeds to argue that, as Israel after the flesh in eating of the sacrifices are partakers of the altar, and as the Gen-

tiles in sacrificing to devils have fellowship with devils, even so and in like manner we also drink the cup of the Lord and are partakers of the table of the Lord. And in another place he saith, "We have an altar, whereof they have no right to eat which serve the Tabernacle." (Heb.xiii.10,&c.) And therefore from that sacrifice which is offered for all, the sick ought also to receive; of that bread representing the body of which they are component parts, the sick ought also to partake, - for they are of the one family and household, and though not able to appear at the great Feast, yet from the one table the Master sends forth to them their portions.

Therefore we maintain and espouse as a true, godly, and apostolic usage, apostolic in its spirit, and no doubt apostolic in its origin, and by its traditional derivation from the first apostles, that most ancient practice of reserving the holy Sacrament for the sick. We believe and profess that it is the duty of every Church fulfilling the office of a good and tender mother towards her children, to set apart, and have continually in readiness, the blessed Sacrament of the Body and Blood of Christ, in order to impart the same, through the proper organs, the pastors of the flock under their Angel, in every moment of necessity to the sick and dying.

And if the Sacrament is to be continually' reserved for any purpose whatsoever, there ought to be no question as [411] to the place where it should be deposited. Believing it to be a true *sacrament* of the Body and Blood of Christ, - believing the consecrated bread and wine to be outward and visible signs of His Flesh and Blood, verily present under those signs, and true symbols appointed in the Church, by God Himself, testifying of the real presence of Christ, - we are bound to deposit them in the place of highest honour and greatest sanctity. We are not warranted in removing them from the sanctuary, or in hiding them away in a closet in some inferior part or adjoining chamber; but we are bound to preserve them in some appropriate place of deposit either upon, or in immediate contiguity with, the Altar.

II. Let us next proceed to the reasons which may be adduced for the use of the Liturgy or Mass of gifts presanctified, or consecrated on a former occasion. In speaking of this, as practised during Lent among the Greeks, and in the Mass on Good Friday, among the Roman Catholics, we need not refer to the particular occasions on which these services are used. We have already remarked upon the appointment of the Lent Fast, and have shewn³⁰ that it was not an observance

³⁰ Pp. 56, 57.

of the primitive and apostolic age of the Church: we shall have to explain hereafter, the reasons for not consecrating the Sacrament on Good Friday, but administering that which has been consecrated on Holy Thursday. Passing from the particular occasions on which this rite is to take place, the principle involved is the lawfulness of not merely reserving the Sacrament for the object of administering the communion, but also for that of presenting it upon the Altar of the Lord as a holy memorial, at times distinct from the time of consecration, and subsequently of administering from it the holy communion. We need not say that we believe this principle to be well founded, and to be consistent with the nature of the Sacrament and conformable to the institution of the Lord; for we have already established this principle in our examination of the types of the law, and are about to consider the other grounds which exist for the oblation or presentation of the Sacrament before God, at the time of intercession, in the Office of [412] Morning and Evening Prayer. It follows, from what we have already said, that as the consecrated bread and wine when reserved, do still continue to be the Sacrament of the Body and Blood of Christ, they are, in fact, when placed upon the Altar, in order to the administration of the communion, a true symbol and holy memorial of the sacrifice of Christ.

We believe, moreover, for reasons which we have already alleged³¹, that if under any circumstances it be lawful to reserve the Sacrament for communion in the Church, on occasions subsequent to the consecration, it is not only lawful, but imperative, that it should be proposed upon the Altar, as a memorial sanctifying our acts of worship offered at the time, and a means of approach to God on the particular occasions. Any other course would be inconsistent with all we have learned of the true nature of the Sacrament. And to this the early Church, both in the East and West, gives ample testimony in those ancient and venerable liturgies which, in their present form, have been in use for at least 1300 years, and are probably the transcripts or exemplars of forms yet more ancient, and possibly unwritten, which existed in the earliest ages of the Church.

We need scarcely advert again to the rite of exposing the holy Sacrament and therewith blessing the people as practised in the last two or three centuries by the Roman Catholics. The great objection here is not so much to the practice itself, as to the motives which led to its introduction, and the superstitious opinions, feelings, and habits, to which it is rendered subservient. There remains one other reason for the

³¹ Pp. 170-172.

reservation of the Sacrament meriting attention, namely, the propriety of this observance in reference to buildings consecrated to the worship of God.

III. It is frequently alleged that the presence of the blessed Sacrament is the true hallowing or consecrating of the Church; and therefore that it should never be absent from the Temple which is dedicated to God, to His worship and glory. It is, moreover, asserted that this is the fittest means of impressing upon those who come into the house [413] of God, the sense of His presence, and the fear and reverence of His holy Name. We have sufficiently guarded against the supposition of such a change being wrought in the elements as is understood by the term transubstantiation. But it is quite consistent with our rejection of this error to admit, and we are not disposed to deny, the good effects thus attributed to the perpetual reservation of the Sacrament in the Church. Such considerations, however, are not, by themselves, a sufficient argument for the reservation. It is not allowable for us of our choice and by our will to prescribe the rites which are to be observed in the worship of God, however valuable the effects which may be anticipated from the observances we would

establish.³² We can only conclude from such considerations, the *probability* that the observance is according to His will; and if this were all that could be alleged, it would be our duty to rest satisfied that He would, in His own wisdom, and in His own time, instruct His Church in all that is really conducive to our spiritual benefit, and to His own glory. But admitting that there are sufficient grounds for the reservation of the Sacrament, a conclusion to which we have already arrived, we may then perceive how beautifully this act of reservation illustrates all that we are taught concerning the nature of the Sacrament and the hallowing of sacred things. For, believing that the Church, solemnly consecrated to the worship of Almighty God, is peculiarly His dwelling place – His house, we cannot but recognize the Sanctuary, wherein the Altar is fixed, as standing in the relation of His Presence Chamber, and the Altar itself, as it were, His mercy-seat and throne. And thus the reservation of the Eucharist, which is the symbol and Sacrament of His actual presence, gives new meaning and more intense reality to the act of the Church in setting apart and consecrating a building to His worship. And where the spiritual nature of the Sacrament

³² We speak here of those solemn rites which form the essential parts of Divine Worship, but do not refer to those ceremonial acts and subordinate observances which pertain merely to the decent, orderly manner of our worship.

and the mystery contained in it, are [414] devoutly believed, the reservation of it in the most sacred part of the Church, must be a powerful means of exciting, in those who draw near to worship before God, the holy awe which becomes His presence, and of increasing faith in Him, assurance of His grace, joy, love, adoration and worship of Him who vouchsafes to dwell in the midst of the congregation of His saints.

We have passed under review the more important of those rites and practices which are now observed in the Church, both Eastern and Western, and have also sought to distinguish how far these rites were genuine developments of the Sacrament instituted by the Lord, and the fruit of the operation of the Holy Ghost: for in all ages, since the day of Pentecost, He hath still abode in the Church, and continued to carry on therein His gracious operations; although, in the absence of the principal organs of the body, those operations have been impeded, and the growth of the body unto perfection hath been stayed. With respect to that rite which we have now in the last place to consider, the proposition upon the Altar of the holy gifts, at the time of intercession in the Morning and Evening Prayer, it is not to be expected, for reasons which will presently appear, that we should find any trace of it in the history of the Church subsequently to the apostolic age. Whether this rite was actually practised in

the days of the first Apostles - whether in those days the office of Angel, in its complete development, the ministry of intercession fulfilled by him alone in the particular Church, and, in a word, the perfect order in all respects both of the Eucharist and of daily prayer were actually ordained and introduced; or whether it has been the will of God to reserve the knowledge and practice of these things to these last days (in which His complete purpose in the Church, in this Dispensation, has yet to be accomplished), are questions left unsolved in holy Scripture; nor are we able to obtain any light in reference to them from the tradition of the Church. We may, however, conclude with considerable certainty (and tradition³³ and general consent concur therein), that the rites of the [415] Christian Church, in the first years of its existence, and probably before the destruction of Jerusalem, could not have attained any considerable development. But, whether it be so or not, the loss of the distinct office and place of the Angel, to whatever extent that office was previously developed, became the necessary consequence of the suspension of the Apostolic Office, that is to say, of its exercise by Apostles, or men sent forth immediately by God. When bishops became "successors of apostles," they ceased to occupy the place and to exercise the functions of An-

³³ Bona. Rer. Liturg. lib. i. ch. v, 4.5.

gels, in the complete spiritual meaning of that term: and in this was involved the failure of the ministry of Intercession,³⁴ as distinguished from the prayers and intercessions offered at the Altar in the holy Eucharist, and of all those functions and distinctive acts fulfilled by a fourfold ministry in the priesthood, and respectively distinguishing those four ministries. We cannot, therefore, expect to find the precise example of this rite in the Church, at any later period than that which is called the apostolic age. We are deprived, through the present condition of the Church, of the arguments to be derived from example; but the absence of example is no objection to the truth and validity of the rite.

We have seen, however, that it is according to the true nature of the Ordinance and of the constitution of the Church, that the Sacrament should be reserved for the communion of the sick; and that being reserved, it should be deposited in the most sacred part of the building, - the symbol ordained in the Church by God, of the presence of the Lord, of His Body and of His Blood, - and not merely the symbol, but the

³⁴ We have shewn that the Office of Angel, the ministry of intercession offered by him, morning and evening, and the ministry of the four priests, morning and evening, belong to the particular Church; while the Eucharist is an Office pertaining to the universal Church.

Sacrament of His presence. We have seen that it is lawful to reserve it for administering in communion to the people on fitting occasions, and that when thus administered in the Church, it ought to be placed upon the Altar as a memorial before [416] the Lord of the sacrifice of Christ, and from the Altar dispensed to the people. We have seen that, being reserved, the depositing of the Sacrament in the most sacred and prominent place gives force and meaning to the rite of consecrating Churches, and is a legitimate means of reminding us that we are in His sanctuary, where He vouchsafes to dwell, and of exciting our feelings of devotion towards God, and the remembrance of His benefits in Christ. Let us then examine whether it be the order of the Lord, and consistent with its institution, that the holy Sacrament, consecrated on the Lord's day, and reserved in the Church, should be proposed before the Lord as a holy memorial of the sacrifice of Christ, at the time of Intercession, in Morning and Evening Prayer. Such has been the result of our interpretation of the types of the law, and now to the same result we shall be led by examining the constitution of a particular Church, and the Divine Offices as ordained to be observed therein. To prove this, we have but to recapitulate conclusions already established. We allude to the following.

The Divine Offices of the Church, in their completeness, can only be fulfilled in a particular Church, by the Angel with the priests of the four ministries under him; each Church being the symbol and type of the universal Church, the Body of Christ. - The week is a sacred period, consecrated to the complete worship of God, and limited and defined by the recurrence of each Lord's day, the first day of each week: so that within the week all the essential parts of the continual worship of God should be completed and comprised. - The basis of all the Offices and rites of worship is the holy Eucharist: and this sacrament celebrated on the Lord's day, by the Angel, at the Altar of the particular Church, is the basis of the daily Offices of Morning and Evening Prayer, which, with the holy Eucharist, and the two additional Offices on the Lord's day, comprise all the Offices of observance during the week, and together make up the complete Liturgy of the Church, as the same applies to the perpetual worship of Almighty God. - Lastly, the connecting link between the [417] Office of the holy Eucharist and the Office for Morning and Evening Prayer, is the ministry of Intercession offered both in the one and in the other of these Offices; to which ministry of Intercession in the Office of Morning and Evening Prayer, the earlier parts of the Office are, introductory. - These positions we have proved, both from the con-

struction of the services themselves, as ordained by God, and from the types of the Law.

The holy Sacrament, therefore, proposed upon the Altar, is a necessary and essential accompaniment to the act of intercession in both these Offices; although in the one the Angel ministers at the Altar; and in the other, ministers before the Altar but at a distance from it (a distinction of position founded upon principle, which we have already remarked, and shall again revert to). For what is this ministry of Intercession which the Angel fulfils in the Office of Morning and Evening Prayer? It is not the ministry fulfilled by a priest offering up prayers in the public congregation upon any voluntary occasion of their assembling. It is not the ministry fulfilled by one of the priests in the daily Office of Morning and Evening Prayer, when, as one of the four priests under the Angel, he offers the confession, or the vows, or the profession of faith of the Church. It differs modally in one respect even from the ministry of prayer and intercession offered in the celebration of the holy Eucharist; for although the same identical act, as we have proved both from the Law and from the construction of the weekly services, yet it is not fulfilled by the Angel acting in the same relation and office in the Church.

The ministry of the priest in the voluntary assemblies of the Church is a holy function fulfilled by one qualified, by the gift of the Holy Ghost in ordination, to offer the prayers of the people, and to bless them in the name of the Lord: by his ministry the Lord fulfils His promise that where two or three are gathered together in His Name, He is in the midst of them. Still the priest officiating on occasions such as these, has no necessary connexion with, or necessary relation to, those whose prayers he offers, beyond that general relation derived from the fact that he is a minister of Christ [418], separated by ordination from the rest of the congregation to this among other functions.

The ministry of the priest in the Morning and Evening Prayer is a function of peculiar sanctity, fulfilled by one standing in an immediate spiritual relation to the flock among whom he ministers; and his ministry forms a part of that Divine Office ordained by God Himself for the daily offering of worship in His house. Yet is he but one of four, who are all subordinate to the Angel in the very act of fulfilling their ministry; and by this partial ministry he bears witness to that distinction between the Lord and the servants whom He employs in the Universal Church as the organs of His ministry by the Holy Ghost. For the Lord Jesus Christ is our great Apostle, the Prophet like

unto Moses, the Evangelist and Preacher to the poor, the good Shepherd who giveth His life for the sheep; in Him dwells the Holy Ghost, without measure or limitation, and He comprises all gifts in Himself. But when He ascended up on high, He gave gifts unto men, and those gifts are ministers of whom no one combines in his own person all these offices: but "He gave some men apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." In men, therefore, these gifts, combined in the Lord, are partitively manifested; and of this the ministry of the priesthood, under the Angel in the Morning and Evening Prayer, is an example and type.

Yet more holy is the ministry of the priest who, with the sacred emblems - the consecrated gifts - lying before him and before God, offers up prayers and intercessions at the Altar, in the celebration of the holy Eucharist. Looking merely to the character of the act, no higher ministry of prayer than this can be fulfilled. But yet, in the celebration of the holy Eucharist, there is not necessarily any special relationship or spiritual union between the ministering priest and the congregation, apart from the immediate office which he celebrates. And the priest acts as an instrument in the hands of Christ, and His representative, solely while fulfilling the particular ministration

in which he is engaged: his office of representative is limited to that ministration [419].

But when we come to the offering of Intercession by the Angel, morning and evening, although looking to the character of the act, this ministry is not of a more sacred character than the intercession offered in the Eucharist (for we have proved them to be identical): yet having regard to the relative position of the Angel to the congregation among whom he officiates, he is invested with a character, and placed in a relation, peculiar to the office which he bears. The Lord has so constituted His Church on earth, under His Apostles, that in each particular Church there is a spiritual union effected, and a relation established, between the Angel and the people of his charge, of a nature so intimate that, although strictly limited to the province of the particular Church, yet within that limitation it more closely resembles the union and relation of Christ with and to His Body, the Universal Church in heaven and earth, than in the case of any other minister, even of Apostles. The relationship of Apostles is, indeed, to the whole congeries of particular churches forming the Catholic Church on earth, and is not limited to one of those churches; but still it is that of Elders under Christ the head, assessors hereafter with Him, and, in His absence, the organs of His ministry of rule. The Angel is subject to the Apos-

cles, and in this relation his Church is associated with him as one corporate body, forming one individual of the entire number of churches placed under the jurisdiction of the Apostles. He is the head of this body, united with it in the Holy Ghost, the perfect representative to His flock of Christ himself in His office of High Priest. This is the perpetual testimony of St. Ignatius, the disciple of St. John, and the witness of what bishops were in the presence of Apostles,³⁵ before yet the memory of the office in its integrity had failed. "I think you happy," he writes to the Ephesians (Eph.5.), "who are so joined to your bishop, as the Church is to [420] Jesus Christ." To the Magnesians (Magn.6,7.): "Your bishop presiding in the place of God, your presbyters in the place of the Council of the Apostles. As the Lord did nothing without the Father being united to Him, neither by Himself nor yet by His Apostles, so neither do ye anything without your bishop and presbyters." To the Trallians (Trall.2.): "Ye are subject to your bishop, as to Jesus Christ; also be ye subject to your presbyters, as to the Apostles of Jesus Christ our hope." And to the Church in Smyrna

³⁵ "The witness of what bishops were in the presence of apostles." And it will be observed that the extracts from the epistles of St. Ignatius, which follow, not only set forth the office of the bishop in relation to his Church, but also evidently imply the relation of apostles to the Universal Church and their universal jurisdiction, and the subjection of all bishops to them.

(Smyrn.8.): "See that ye all follow your bishop, as Jesus Christ the Father; and the presbytery, as the Apostles." "Wheresoever the bishop shall appear, there let the people also be; as where Jesus Christ is, there is the Catholic Church." And in all parts of his epistles the same idea prevails.

Such, then, is the amplitude of the spiritual office of the Angel within the bounds of his Church; and of this, the distinguishing character, the great outward manifestation, the great fruit and result, is the ministry of Intercession: wherein the Angel, uniting in himself the whole flock over whom the Lord hath constituted him to be head, and gathering into one the ministry of the four priests under him - comprising them as it were in his own ministry, approaches unto God, in the person of Christ; and Christ, in him by the Holy Ghost, fulfils on earth in the particular congregation, that office of Intercession which, as Head of His Church and gathering up all His people under Him, He fulfils in heaven at the right hand of the Father.

And how is this His ministry fulfilled in heaven? Not without the memorial of His Sacrifice! Almighty God accepts and answers the intercession of His Son, because He accepts His Sacrifice! The Great High Priest constituted after the power of an endless life

hath come into the presence of God, where He ever lives to make intercession for us, not otherwise than through the Veil of His flesh, and carrying into the Most Holy the Blood of the Sacrifice in which He *was* victim and *is now* High Priest. Are these figures, employed and dwelt upon by the Apostle in his Epistle to the Hebrews, as the foundation of the most sacred truths, - are they unmeaning terms? Has not God given in His [421] Church visible symbols, the Sacrament of that Flesh and of that Blood verily present? Must not this ministry of Intercession, ordained by God to be offered morning and evening by the Angel in this especial office of Angel and representative of the Lord, as high priest and intercessor, - must it not have especial reference to the Sacrifice of Christ? All prayer has reference to this Sacrifice: we conclude our prayers with the words, "through Jesus Christ;" and by the use of these words our devotions are all stamped with the impress of our faith in His mediation. And this of itself is an argument for the perpetual reservation in the house of prayer of those holy gifts which the Lord has vouchsafed to us as the Sacrament and symbol of His presence and the emblem of His passion. For why should we be afraid to express in symbols which God Himself has ordained, that which we are always careful to express in words? How then can we bring ourselves to conceive that the symbols thus appointed to us are to be withholden at

the time of entering upon this our highest ministry of worship? Rather, how can we believe that this office of Intercession which we profess to offer can be acceptable to God, when we refuse to present before Him those symbols?

Remembering that the Lord has given in His Church the symbols of His Body and Blood, spiritually and sacramentally present, to be the true and lively memorial of that Sacrifice which He himself pleads before the throne of God as the meritorious foundation of His own intercession; remembering that in the Eucharist we have in the acts of consecration and oblation the memorial of His passion; and that in the prayers made at the Altar with the holy gifts lying thereupon we have the fulfilment upon earth of His work of mediation; and lastly, remembering that in the Morning and Evening Prayer, although we have not the actual sacrifice, for this belongs to the Eucharist alone, yet we have the fulfilment of His mediation continued in the ministry of Intercession, remembering these things and investigating the nature of this ministry of Intercession, and contemplating it in its spiritual truth and reality, we cannot but conclude that the proposition of the holy Sacrament at [422] this time of intercession, morning and evening, is agreeable to the institution by Christ. Nor is this all; we are further induced to demand, whether it be not

an act of irreverent intrusion to come into the presence of God, assuming to fulfil, through the grace of Christ, that office of Intercession which is the distinguishing characteristic of His own high-priestly office, without the presence of those holy symbols of His sacrifice and passion upon which His own intercession is founded, and which is the only plea by which we can hope to render our ministry acceptable to God. Do we not, when these symbols are absent, leave it to be inferred, that we are in ourselves the intercessors, and that by virtue of grace bestowed upon us, and not by virtue of the presence of Christ, in heaven before God and on earth amongst His people, our intercessions are accepted by the Father ?

We view the Office for the celebration of the Eucharist on the Lord's day by the Angel at the central altar and the Office for Morning and Evening Prayer throughout the week, with the two additional Offices on the Lord's day, as one connected whole, - one divine Liturgy for the continual worship of God in His Churches upon earth. It consists, indeed, of two distinct Offices;³⁶ but one of these is liturgically derived from the other, and the two are connected by

³⁶ The additional Offices on the Lord's day are in form identical with the first part of the daily Morning and Evening Offices, and both in that respect and in every other stand in the same category.

one act of intercession. Regarding it as one Liturgy of worship and prayer, it is based upon the consecration and oblation of the Sacrament, consecrated for the service of the week on the Lord's day; and the intercessions and prayers offered at that time (and expressly ordained to be offered after the consecration, and with the consecrated gifts upon the Altar) are, as it were, the heart and centre from which the other devotional rites of the week proceed, flowing therefrom as a stream of life, and returning in their course thither again. And such is the spiritual operation of these rites: the fourfold ministry of the priesthood, starting from this first act of worship and prayer, proceeds by [423] conducting the flock on each appointed occasion through acts of humiliation and dedication to the great work of prayer and intercession; and then, the priests having fulfilled their part, the people are, as it were, brought up by their ministry to the point from which that ministry proceeded, and thus are prepared and matured for the final Intercession by the Angel, which winds up and fulfils that whole Liturgy of prayer and devotion.

And since the consecration of the elements on the Lord's day, to be the Sacrament of the broken body and shed blood of the Saviour, is the foundation of the Liturgy, therefore the consecrated gifts should remain from one Lord's day to another, to be the per-

petual support liturgically (or rather ritually) of all the acts of praise, worship, and prayer, offered during the week, and to be the continual seal of that Intercession which is the consummation and perfection of our prayers and worship. The Sacrament, consequently, should be reserved in the sanctuary at all times, and should be brought out and proposed upon the Altar at the time of Intercession.

Presuming that the Sacrament, when not actually placed upon the Altar, is to be preserved in the sanctuary, and in close proximity to the Altar, we are presented, in these ordinances of the Church now under consideration, with another complete series of antitypes to the ordinances or observances under the Law. And although we have shewn that, in the Church of Christ, there is to be no imitation of the Law, nor any direct derivation of rites and observances from it, nor any introduction of observances at the will or by the selection of man in order to correspond to it; still we are assured from holy Scripture, and from the prophetic word, that the perfect order of the Church, and the complete development of her ordinances, will present a perfect antitype to the former rites: so that the clear and unequivocal correspondence, antitypically, of any rite in the Church to the Law of Moses is no slight argument, so far, of its authenticity.

By the commandment of the Lord given unto Moses (Exod.xvi.32-34), Aaron laid up a pot containing an omer of manna in the [424] Most Holy Place, before the testimony, and reserved it to be laid up before the Lord, to be kept for all the generations of Israel, that they might see the bread wherewith the Lord had fed them in the wilderness. This Manna was declared by our Lord to be the type of that Bread which cometh down from heaven, and giveth life unto the world (John vi.33); and the pot of Manna thus laid up before the Ark was, as we have seen, a type of the holy Eucharist as the great mystery and sacrament of the Gospel in its highest and most spiritual aspect. In the Holy Place we are presented with another and a different type of this sacrament of the Eucharist: for there it was ordained that the Loaves of Shewbread should be always on the table, a memorial before God of the Tribes of Israel - a type of Christ the Bread of Life, and of the Church His Body. And now we have seen that, although the great spiritual blessings and mysteries, of which these were the prefigurative types, are actually bestowed upon us, or effected in us, by the operation of the Holy Ghost, yet God has not seen fit to leave us without outward and visible signs and symbols of them; not in all respects or in every case the same symbols as were ordained to be types in the Tabernacle and Temple, but, where different, still corresponding to those types. The visible signs and sym-

bols instituted by Christ of that intimate, spiritual, hidden, and abiding communion, and mutual indwelling of His people in the Lord, and of Him in them, to which He hath admitted them, which was typified by the pot of Manna in the Most Holy Place, is beyond a doubt the sacrament of the Body and Blood of the Lord, in which the outward forms or species are the consecrated Bread and Wine. The visible sign and symbol of Christ and His Church, one holy bread and one holy body, upon whom, and upon all His ransomed creation in them, the Lord looks down with favour and acceptance, is the same most holy Sacrament. And therefore, when, according to the will and ordinance of God, this Sacrament is reserved in the most sacred part of the Church, this rite presents a perfect antitype and spiritual counterpart in our ritual observances, of that pot of hidden Manna laid up before the Lord before the Ark in the Most Holy Place. [425] And when the Sacrament thus reserved is brought forth from its place of deposit, and is seen upon the Altar in the services antitypical to those fulfilled in the Holy Place, we have the exact antitype and spiritual counterpart, in our liturgical and ritual observances, of the memorial loaves of Shewbread proposed upon the holy table. God has given us the symbols antitypical to the Jewish types, and He ordains the observances antitypical to the Jewish rites.

Having thus derived, from our analysis of the order of Worship as ordained by God for the weekly service of the Church, the same conclusions as those derived from the spiritual interpretation of the legal types, we shall see more distinctly than before the reasons why, although the holy gifts are to be proposed upon the Altar, the Angel offers intercession, not at the Altar, but without the Sanctuary. The holy Eucharist, speaking of it in the light derived from the types of the Law, is not an Office belonging to the particular Church: and although, when celebrated on the Lord's day by the Angel, it bears the relation on which we have insisted to the Offices of the week to be fulfilled in the particular Church, yet this alters not its large and catholic character. The Eucharist is the type of the spiritual and heavenly. Whereas, on the other hand, the Office of Morning and Evening Prayer is the type of the earthly condition of the Church; a condition, wherein the Church is endowed with spiritual ministries, and in the person of her Lord hath an entrance even "within the Veil," but still is surrounded with earthly elements, whose spiritual efficacy and blessedness are wholly derived from the Lord Himself and from His high-priestly office, at the right hand of God; a condition, wherein the worship of God is conducted in separate congregations, of which the Angel is the head and the type, manifesting that we have attained in spirit only, and not in body, to

that general assembly and congregation of the first-born to which we shall be admitted in the resurrection of the just. Therefore, in the celebration of the holy Eucharist we realize the presence of the Lord as High Priest "within the Veil;" and this is manifested by the access of the celebrant in the holy Eucharist to the Altar. But in the Morning [426] and Evening Prayer, the introductory acts of humiliation and dedication are as acts fulfilled by the priests of old in the court of the Tabernacle; and the intercession of the Angel itself is but as the act of the High Priest entering into the Holy Place and offering incense at the Golden Altar, and therefore is most fittingly fulfilled, not at the Altar, but without the Sanctuary.

And again, passing from the antitypical character of this ministry of intercession, and regarding it in its essential nature as an ordinance of the Gospel, it seems fitting that the Angel - in taking upon himself so high an office, which he fulfils, not as we may say, arbitrarily, accidentally, and temporarily, as in the celebration of the Eucharist, but in consequence of a definite relation in which God has set him in the particular Church, - should by his position and demeanour show that, after all, it is only within the province of the particular Church committed to his charge by the Lord through His Apostles, that he exercises this function, and that he does not forget, in

his position among his own flock, his subjection to the Lord in His Apostles in the Catholic Church.

We are led then to the conclusion that the presence of the Sacrament is necessary to the perfect worship of God, not upon motives of convenience or of reverence merely; not merely in order to satisfy the spiritual affections and desires of the soul; not to exercise the sentiment or the imagination ; - although these also have their subordinate place, and ought to be drawn forth and employed in our service of God: but upon motives of duty and obedience to God, and in conformity with the dictates of reason and of faith.

The outward rites and ceremonies of religion ordained by God in His Church, are all, of necessity, symbolical. Words are themselves but symbols; and beyond their *symbolical* power they are but a breath, propagating motion throughout space without end or object. We are living in a world so constituted by God that the external phenomena invariably express the unseen principle and spiritual law of existence hidden in God Himself. Creation, the work of God's hand, is not a bare fact, imparting no knowledge but [427] of that which is seen: "For the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made." (Rom.i.20) When we proceed to contemplate man, the master

work of creation, we find that his form is adapted to, and therefore must needs express, his inward being; his motions and gestures, and not his words only, express his thoughts. And, finally, when we regard him in political society, we find that whatever principles are influencing the mass, will always shape to themselves an outward form, both in the habits of the community and in their institutions.

Nor is it otherwise when God reveals Himself in His Church; nor in constituting His Church does He contradict His laws of creation, or do violence to the nature of man. We may rest assured that the true faith, which is the genuine inspiration of the Holy Ghost, will never want means of expressing itself in signs and symbols; nor will it be necessary for man to exercise his ingenuity in devising or selecting them: they will be found ordained for his use by God. Therefore our only object of inquiry is, what are the symbols which God enjoins upon us for our use in His worship? - and how are we commanded to employ them? - being assured that He doth appoint to His Church such outward rites and observances as will adequately express the true nature of that spiritual operation of the Holy Ghost, which is the substance of worship in the Body of Christ.

Now, God has revealed to us that our only way of approach to Him is through the sacrifice of our Lord Jesus Christ His Son upon the Cross - that this sacrifice is the foundation of all acceptable worship. And He has been pleased not to leave this as a dogma, or merely to prescribe the expression of our faith in it in words; but He has seen fit to clothe it in a symbolical rite: He has instituted the sacrament of the Eucharist as the expression of it. And this Sacrament is not merely a supper or feast - a partaking of bread and wine in honour of God and in commemoration of Christ; but it is a commemorative sacrifice - wherein the holy gifts, which, after consecration, are sacramentally the body [428] and blood of Christ, are laid upon the Altar - and, while thus proposed before God, are offered as the foundation of that intercession which is made unto Him for all those on whose behalf the sacrifice is offered. And we have shewn that such intercession, either expressed or implied, is inherent in the sacrifice; and that, if God's holy order is to be observed, this intercession must be expressed while the consecrated gifts are actually present upon the Altar: - that the oblation of the gifts and the offering of prayer are both essential parts of one act; and that if either of them be omitted, God's ordinance is violated, and the Church fails in the office committed to her and in observing the Divine institution.

This order, therefore, has the authority of God, and we are bound to obey it without alteration or deviation. And it proves that, in the highest act of worship which God has ordained, it is not enough to make prayers and intercessions to Him by word only. It is essential that those prayers and intercessions be made in the presence of the holy gifts forming the material of that sacrifice which He has instituted, the Christian Sacrifice; - even as Christ, who by the Holy Ghost fulfils this work in the Church, did first in His own person enter upon His work of mediation, through the offering of His Body and the pouring out of His Blood.

It follows, then, that the Intercession offered by the Angel morning and evening, being identically the same in its spiritual quality with that offered up in the Eucharist, although presented by him strictly in his character as Angel, is also a ministry which, by the ordinance of God, does not consist in word only; but that the holy Sacrament, the emblems of the sacrifice of Christ, the symbols and sacrament of His Body and Blood, should also be present on the Altar: and that it is as contrary to the ordinance of God, who hath given to us the form and order of the Office of Daily Prayer, that those holy symbols should be absent in the morning and evening Intercession, as it would be contrary to God's ordinance that the inter-

cession and prayer in the celebration of the Eucharist should be offered without the previous consecration, and in the actual presence, of the Sacrament [429] .

And further, if there be that connexion which we have proved between the celebration of the Eucharist on the Lord's day and the daily Office, and if the Morning and Evening intercession be not only identically the same in quality with, but be actually the continuation of, the intercession offered in the Eucharist, in the celebration by the Angel on the Lord's day, then it also follows that the time of consecrating the Sacrament thus to be reserved is not a matter of indifference; but that the holy gifts or elements, which are to be placed upon the Altar before God in the intercession offered morning and evening during the week, ought to be consecrated on the Lord's day, the first day of the week, in the celebration of the Eucharist by the Angel.

We conclude, therefore, that it is the office and duty of the Angel of every particular Church, in celebrating the holy Eucharist on the Lord's day, to consecrate the Sacrament, not only for the purposes of worship and of communion on the actual occasion of the celebration, but also in order that during the week the holy Sacrament may be reserved and deposited in the Sanctuary, and be placed upon the Altar at

the times of the Intercession, morning and evening. With respect to the further occasions of communion we postpone our remarks, that they may be introduced in their proper place: and we merely refer to the subject, that it may not be supposed that we forget the principle already laid down in discoursing on the communion, namely, that "it is an unalterable law of this holy sacrament, that whatever has been consecrated, 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, consumed."³⁷

Before quitting this subject, let us say one word with respect to the place or locality in which the Sacrament ought to be preserved, which we have already stated to be the Sanctuary, in immediate proximity to the Altar. The frequent words of prophecy which have been brought to us through the prophetic ministry, have been to the effect that the symbols of the Body and Blood of the Lord [430] should be ever before Him. This has special reference to the type of the Shewbread in the Holy Place, and therefore especially instructs us and demonstrates that the Sacrament ought to be present, when we are engaged in the acts of worship and devotion prefigured by the several

³⁷ P.201.

rites of the Holy Place; that is to say, principally, in the offering of the daily prayers and intercession. Yet the words seem capable of a larger interpretation, and may readily be understood to point to the Altar as the proper place, or, at least, the locality or quarter where the Sacrament should be continually preserved. We have, indeed, referred to the loaves of the Shewbread upon the Table in the Holy Place as being the type of the continual memorial of Christ, the Bread of Life, and of the Church, His Body, and therefore as an ordinance of the Law, corresponding to the proposition of the holy Sacrament at the time of the Intercession. But there is nothing in this type to direct us as to the exact locality where the Sacrament is to be reserved. The spiritual interpretation of the Table of Shewbread leads us merely to this, that the Sacrament is to be used for the purpose of proposition before God as a holy memorial, and not only for the purpose of communion. It affords neither rule nor light as to the proper place of deposit for the Sacrament, either during the time of the Intercession or at other times. There can be no doubt, however, that, in the Christian Church, the Altar is the proper place, and indeed the only place, where the Sacrament should repose, when employed for the purposes of religious worship. At other times it may be enclosed in some tabernacle, or chest, or other suitable depository in immediate

contiguity with the Altar, so as not to be exposed to the gaze of the people on less solemn occasions [431.

PART IV.

CONCLUDING REMARKS UPON THE OFFICE OF MORNING AND EVENING PRAYER AS ANTITYPICAL TO THE DAILY RITES UNDER THE LAW: AND THEREIN AS TO THE GENERAL FORM AND ORDER OF THE OFFICE, AS PREFIGURED IN THE TABERNACLE AND ITS SERVICES

WE have endeavoured to fulfil the purpose intimated at the commencement of this work, of developing the connexion³⁸ between the celebration of the Eucharist on the Lord's day by the Angel and the daily services of obligation during the week; together with the relation which the Sacrament thus celebrated bears to those other Offices, and the reasons why the Office appointed for its celebration is to be used only by the Angel at his seat or central church.

We find that the Order for the celebration of the Eucharist is an Office distinct from the services of daily prayer, and yet essentially connected with them, forming one combined whole - one sacred Liturgy - ordained by God for observance during the week. The daily Offices are based upon the consecration of the

³⁸ P.23.

Sacrament in the eucharistic Office on the Lord's day; and although, as acts of worship admitting of degree, inferior in dignity to that upon which they depend, yet equally with it formed upon an order and pattern ordained by God: so that deviation from this precise order would be fatal to the integrity of the Liturgy. It would indeed be very wrong to limit all worship under any circumstances to these particular forms: for God is pleased to accept the worship of His creatures, however varying in form through ignorance or necessity. Yet, when offered in other forms, such services have no pretension to be those acts of daily worship which God hath ordained to be offered in His Church during the week. They are not those services which He hath prefigured in the rites ordained for daily worship under the Dispensation of the Law. They are not those services which He hath [432] ordained in this Dispensation, as essential to the fulfilment of the duties of worship and intercession, for which, among other ends, the Church is set in the midst of the earth; and as essential also to the growth of the Church herself, unto the complete measure and stature of the Body of Christ.

Let us then enumerate the rites for public worship under the Law typical of the daily worship of the Church, and let us now compare them with the Offices ordained for Christian worship. This, by leading

us to present a more full statement of the construction of the morning and evening Office, will be a fit introduction to the consideration of the details of that Office.

1. The Lord enjoined to Israel that only in one place, at one altar, under the headship of one high priest, with the inferior priests under him, (Aaron and his four Sons in the first instance), the appointed sacrifices could be offered. So in each separate Church (the earthly resemblance of that one Church and family, the Body of Christ) it is only at the central Altar or Mother Church, where the Angel is present with the priests of the four ministries under him, that the complete service and perfect daily Offices of the Church on earth can be fulfilled. Other congregations and assemblies subordinate to the Mother Church there may be (and in every complete Church not less than four congregations), in which a very near approach to this perfect service may be effected: and, if under the charge of an Angel (equal as respects his ordination to the Angel of the Mother Church, although subject in jurisdiction), not only may the daily sacrifices of Confession and Dedication be offered, but the ministry of Intercession also may be fulfilled. But in order to fulfil even these rites which we have just mentioned, there must be, with the presiding minister, a sufficient number of priests, and they must be

of the requisite borders of ministry. When these ministers are wanting, as will be the case in all smaller congregations, the more perfect services cannot be celebrated: but their place may be supplied by services of daily prayer, - bearing the same relation to the Offices fulfilled at the Mother Church, and, as it were, sustained and sanctified by them, as was the case in [433] the former Dispensation, in which the services of the Jewish synagogue were related to, and sanctified by, the prescribed rites and sacrifices offered in the temple; and yet of necessity failed to attain to the order or dignity of those divinely ordained services.

2. The Lord enjoined to Israel the observance of one great day of Atonement periodically recurring, typifying, more largely than any other legal rite, the sacrifice of Christ as the Atonement and Propitiation for all sin. In the Christian Church, coming into existence after the sacrifice had been actually offered, and the spotless victim slain as our Atonement and in satisfaction for our sins, an annual day of Atonement forms no part of the essential order of worship in God's house. But that which corresponds in the Christian Church to the sin-offering of Atonement, whose blood was carried into the Most Holy Place and offered once in the year under the Law, is the consecration of the Sacrament in the holy Eucharist, not

once a-year, but continually, and whenever this rite is celebrated. And in respect to periodical observance as an element in the order of worship, - as by the acts of the High Priest on this one day in every year, all the parts of the Tabernacle, the Golden Altar, the Brazen Altar, together with the priests themselves, and all the people, were hallowed for all the holy services throughout the year, and the sacrifices in the court without, and the offering of incense in the Holy Place, were rendered acceptable - so, in the Christian Church, in the shorter period of the week, by the great commemorative sacrifice offered by the Angel on the Lord's day, the services of the whole week are hallowed, the ministry of intercession is inaugurated, and the priests and all the people are prepared for all their holy duties during that symbolic period. And that period, - the period of the week - (we have also seen) presents before us in the order of the Divine Liturgy, as in a mirror, that entire work of God, which, founded upon the sacrifice of Christ, and proceeding from the gift of the Holy Ghost sent down by Christ from the Father, embraces the gathering of the elect during this [434] Dispensation, and the forming, preparing, and perfecting of them for the day of resurrection, that dawn of a new period of glory and blessedness.

The rites of the day of Atonement, then, which were annually observed, were types of the sacrament of the Eucharist which is continually celebrated in the assemblies of the Christian Church. And in their relation to the daily ordained rites of the Temple service during the year, they were types of the sacrament of the Eucharist celebrated by the Angel of each Church, every week on the Lord's day, in its relation to the daily ordained services during the week, appointed to be observed by the Angel with the priests under him. None of the weekly or daily rites of the Temple, either on the Sabbath or any other day of the week, were types of the Eucharist in this respect or relation. But the weekly and daily ordained rites of the Law were all of them types of the other weekly and daily rites of the Christian Church, all of them, as we have said, based liturgically on the sacrament of the Eucharist celebrated on the Lord's day; - just as spiritually the actings of the Holy Ghost in the Church, represented by, and embodied in, those rites, are founded upon, and proceed from, the sacrifice once offered, and the intercession continually made, by our High Priest and Mediator in the heavens. To proceed, therefore, -

3. The Lord enjoined that on every Sabbath day the priests should place upon the holy Table the twelve loaves of Shewbread, that they might be always before the Lord; removed at the end of seven days and

replaced by others - the perpetual furniture, together with the Candlestick and Altar of Incense, of the Holy Place before the Veil. In the Christian Church, the holy Sacrament consecrated on the Lord's day, and not consumed at the time, is to be reserved for holy uses during the week, until, on the succeeding Lord's day, the Angel shall again consecrate the Sacrament in this solemn rite. In the meantime the consecrated Sacrament, the symbol of the broken Body and shed Blood of Him that died for us actually present, preserved in the precincts of [435] the Church is, in the eye of God, a holy memorial of that sacrifice which is our only ground of access and hope of salvation - a memorial also of Christ, the bread of life, and of His mystical body, the Church; and to the Church itself it is a symbol and memorial of His continual presence with His people. As it hath been said in words which should always be familiar to our memory and thoughts, "The Lord would have the symbol of your faith in Him that died for you ever present before your eyes, - the symbol of His very body present." "He would have the symbol of the truth upon the Table of the Lord, the symbol of His presence with His people continually before Him." Therefore, in accordance with this light of prophecy, and in accomplishment of the prophetic type ordained under the Law, when the Angel approaches into the presence of the Lord, to fulfil those acts which correspond to the bringing up

and burning of the incense on the Golden Altar, and the daily charge of the Golden Candlestick, he stands not in an empty area, if we may so speak; but on these occasions there is always present upon the altar, according to the ordinance of the Lord, that memorial of the Sacrifice of Christ - those living emblems of our union with Him in one body and of our communion in His life - those effectual symbols of His presence with His Church - which have been given to us in the consecrated bread and wine, the Sacrament of His Body and Blood.

4. The Lord enjoined upon Israel that, morning and evening, a lamb should be offered, his blood shed, and his body consumed, as a burnt-offering upon the Brazen Altar, together with a meat-offering of fine flour mingled with oil, and a drink-offering of wine: whereupon, as we have before observed, the instruments of music commenced, and the Levites and singers chanted their psalms. Moreover, morning and evening, the high priest, entering within the Tabernacle into the Holy Place, was commanded to burn upon the Golden Altar sweet incense (compounded of the four prescribed ingredients), and on the same occasion to trim the lamps upon the Golden Candlestick in the morning, and in the evening to light them. Thus in lively types instructing the people of God, that the first approach to Him by [436] *sinful* crea-

tures is through expiation and redemption; and that the necessary preliminary to His worship by *redeemed* creatures, endowed with reason, is the renewal of their dedication to Him in newness of life. And accordingly, in the Church, He has enjoined that every morning and evening our first act of solemn worship should consist of humiliation, confession, and dedication of ourselves to God, followed by the reading of a portion of His most pure and holy Word, with the confession of our faith therein; and, lastly, by a song of praise. And then, “entering into the Holy Place with a psalm,” we commence a further service of prayer and intercession: in which service the Church, taking part with all the human brotherhood in the sympathies and necessities of our common nature, and yet standing in the dignity of her priestly office, asks and obtains, through Christ, all things necessary for life and godliness. And the service concludes, in the morning, with a ministry of preparation for that of the evening; and in the evening, with a ministry of holy words and meditations (thoughts which breathe and words which burn), forming a suitable medium through which the light and unction of the Holy Ghost, who abides in the whole Church and inspires the hearts and spirits of the worshippers, may shine forth before God in an act of adoration, proceeding from the whole body, and expressed through the sevenfold eldership.

And with respect to the details of the morning and evening rites under the Law³⁹. In offering the burnt-sacrifice the priest was enjoined to bring the victim before the door of the Tabernacle, and to lay his hand upon its head, “that it might be accepted for him.” After which he was to slay it by bleeding it to death, and then to receive the blood and sprinkle it upon the altar. He was directed then to divide it into its principal parts, and to place them in order upon the altar; from whence the constituent elements of the animal thus consumed by fire, converted into flame and smoke, ascended up to heaven.

And, in the Church, the Lord hath enjoined that morning and evening, after the invocation of the sacred Triune Name, the Office of Prayer shall commence with a commemoration [437] or exposition before God of the sins and shortcomings of His creatures, the provocations of man as he is by nature, and as redeemed, and also of man as he is regenerated; and in this great act of self-examination⁴⁰ the inward thoughts of the heart should be laid open, and evil be traced to its source. This is responded to by the congregation in a general confession of sin and a pleading of the Sacrifice of Christ; and then the blood

³⁹ P.269.

⁴⁰ See subsequently at p.444.

of Christ is sprinkled upon the heart and conscience, by the word of absolution authoritatively pronounced in His Name. Then follows the prayer wherein we dedicate our whole being with all our members, to be a living sacrifice unto God, closing with an ascription of glory to Him, and with versicles or short sentences expressive of our aspirations of praise and adoration.

With the morning and evening sacrifice of burnt-offering, the children of Israel were enjoined to offer the meat-offering and the drink-offering. The meat-offering consisted of the fixed and appointed portion of the finest flour mingled with a prescribed proportion of pure olive oil. The drink-offering consisted of the fixed proportion of wine. These offerings followed upon, and were the proper adjuncts to, the sacrifice of the Lamb.

In the Church, the rites appointed to be observed as the proper adjuncts to the office of confession and dedication are, first, the solemn reading before God of a selected portion of His most holy Word, written by the inspiration of the Holy Ghost, to which it is most just and reasonable that our hearts and understandings should be subjected. Following upon this, is the response of the Church, through the appointed minister, expressive of our faith in Him who is in Scripture revealed to our understanding, and of our firm resolu-

tion to abide in His grace, and profess this faith even unto death: and, second, the offering of a song of praise, which should be taken also from holy Scripture, and from those parts of Scripture which are adapted to be sung. These should be so selected as to form the fit expression of our joy in the forgiveness which has been proclaimed to us, and in that grace through which we are thus enabled to surrender ourselves, even our whole body, soul, and spirit, [438] unto God, and to offer unto Him the worship which becomes His sanctuary.

The rites appointed by the Law to be fulfilled in the Holy Place by the high priest consisted, 1. Of the burning of the incense compounded of four ingredients - *stacte*, the gum which flows naturally from the myrrh-tree, and is expressive of that sorrow which flows spontaneously from the heat of Jesus in His sympathy with the sorrows and sufferings of His creatures; *onycha*, a shell-fish of sweet smell, extremely fragrant and adhesive in all its qualities, expressive of persistence in prayer; *galbanum*, of sweet smell (to which is attributed by some the property of expelling serpents),⁴¹ expressive of the gratitude of a thankful

⁴¹ Pliny, Hist.Natural. xii.56. He also attributes the same property (xii. 40) to the burning of the wood of the plant *styrax*, which is by some supposed to be the same as the Hebrew *הלבן* [(Ha Libneh, that is: the *white*; a tree which

spirit; and *pure frankincense*, expressive of that near approach to God, and that holy boldness which, derived from and resting upon His own commission, prevails with Him. This incense, compounded together and forming one perfume, reserved for this holy rite alone, was burned by the high priest upon the Golden Altar. And it was at this period of the appointed service that he proceeded, in the morning, to trim the lamps, to draw up or renew the wicks, and to pour in and replenish the oil; and in the evening, from the centre lamp he lighted those on either side. After fulfilling these rites, we are told by the Rabbinical writers that the high priest went forth, and pronounced upon the people assembled in the court his solemn benediction.

Following the same analogy, the hearts of the faithful having been cleansed from the conscience of sin, and faith, love, and godly fear, having been quickened by the previous acts of devotion, the Church enters upon the second great division of the appointed Morning and Evening Offices. And, first, in the fellowship of our common nature, we offer supplications in reference to all the dangers, and evils, and sufferings, spiritual and temporal, to which mankind have become exposed through sin. Then follow

exudes milky-white gum - used in prep. of holy incense)
Note by the reader!]

prayers commemorative [439] of all orders and degrees of men, whether as regards their standing in the Church, or as regards their position in the world. Following these commemorations, prayers are offered of a higher order, and upon which the sacerdotal character is more clearly stamped; commencing with the Collect or Collects recited during the current week in the Office for the Eucharist, and concluding with the Lord's Prayer. And then thanksgiving for the mercies bestowed upon us, both in the providence and in the grace of God. These being completed, the Angel proceeds with the most solemn rite in the whole service, being indeed (as we have explained) the great object in view throughout; and standing in the Church, over which he presides as high priest, the representative of Christ, and gathering up the separate ejaculations, petitions, prayers, and collects, which have been offered as expressive of the sorrows, the necessities, the desires, and affections, the worship, and the love and gratitude, of the whole body of which he has been constituted head, the Angel presents them before God, in the name of Christ and through the merits of His sacrifice, fulfilling, in the limited sphere of his Church, the work of intercession typified by the offering of incense on the Golden Altar. Then follows, in the morning, the Ministry of Word addressed by the Angel to the elders, as representatives of both priesthood and laity; which ministry is to become the sub-

ject of reflection to them during the day, and the topic for those meditations which are to be expressed by the sevenfold eldership of the Church at the corresponding period of the Evening Service. And after an anthem, or hymn of praise, the service concludes by the Angel pronouncing the benediction upon the assembly.

Lastly, as, on the Sabbath day, it was enjoined by the Law that two other lambs, besides the morning and evening lambs, should be offered as burnt-offerings, with their appropriate meat-offerings and drink-offerings; so are additional services appointed to be observed on the Lord's day, in the forenoon and afternoon, consisting of the first part of the Office of Morning and Evening Prayer, namely, of the acts of confession and humiliation, reading of holy Scripture [440], and the corresponding confession of faith, and the song or anthem following.

With this recapitulation of the correspondence between the ordained rites for daily observance among the Jews, and those ordained in the Church, we conclude our reference to the Law of Moses. Let us now proceed to examine the several parts of the Office for Morning and Evening Prayer, explaining the construction and *rationale* of each part; and in our progress reviewing also the forms of prayer and other de-

votional exercises, with such an exposition of them as may show their adaptation to the object in view, and inculcate the disposition and condition of spirit essential to a right participation in the several acts of worship.

PART V.

THE OFFICE OF DAILY PRAYER IN ITS SEVERAL PARTS AND DETAILS

WE have already said (and our subsequent remarks will have supplied the reasons) that the Office of daily prayer, morning and evening, is naturally divided into two principal parts; first, the preliminary Office of Confession and Dedication; and, secondly, the Office of Prayer and Intercession with the Ministry of Word. The first of these divisions is resolvable into the following subordinate parts or sections. 1. From the Introit, to the close of the Exhortation. 2. The Confession and Absolution. 3. The Prayer of Dedication and following Versicles. 4. The Reading of holy Scripture and the Creed. 5. The Anthem after the Creed.

Our second principal division will be considered under the following sections: namely, 1. The Introit into the Holy Place, which will give an opportunity for a general examination of the Office of Prayer and Intercession. 2. The Supplications, Prayers, Intercessions or Prayers Intercessory, and Thanksgivings. 3. The Intercession by the Angel. And 4. The Ministry of Word to the close of the Office.

SUBDIVISION I. THE PRELIMINARY OFFICE OF CONFESSION AND DEDICATION

I. 1. From the invocation to the close of the exhortation

Upon the entrance of the priests into the Church, the congregation rise and address themselves to the worship of Almighty God, with an introit, or invitatory, consisting of a verse of the xcivth Psalm⁴², “O come let us worship,” &c.: it may be either said by the deacons, or sung by the choir and congregation. In this the first opening of our lips, the [442] duties of worship and of the reverential fear of God are traced; first, to His relation towards us as our God; and secondly, to our twofold relation towards Him as His creatures, and as the objects of His redeeming mercy and grace. Most appropriately may we dwell upon these thoughts, of which the whole service now commencing is but the development and the expression.

The Angel, entering with the four priests, leaves them in the lower choir fronting the altar, and proceeds himself into the upper choir, and stands facing

⁴² Ps.95:6.

the altar, at the place where he is subsequently to offer the intercession. He commences, as in the Office of the Eucharist, by invoking the sacred Name. All the reasons for the use of this form, already given in the readings upon the Eucharist⁴³, are equally applicable to its use upon this occasion. The use of the same form of invocation indicates an appeal to the same authority: and being the same, and yet uttered in an inferior part of the Church, it serves to shew the connexion between the two, and it the same time that they are distinct. Let us also remark that the form of vestment in which the Angel and priests are all habited, not the surplice or rochette, which may be worn in the less important offices, or even by those not officiating, but the alb, a vestment especially appropriated to the performance of the higher priestly functions, manifests that the service in which they are about to engage is strictly derived and proceeds from the service and sacrifice of the altar. And yet the Angel, being vested not in the chasuble, but in the cope, indicates that the actual sacrifice is not now to be offered.

After the Invocation, the priest fulfilling the ministry of the Evangelist delivers the Exhortation; which is rather an exposition, or calling to mind, of sin, in

⁴³ P.42.

order to its intelligent confession, than a ministry intended to convince the congregation of sins, as to the existence of which they are supposed to be ignorant or indifferent. It is not addressed to the impenitent and unbelieving. It is in its form an address to the people of God, approaching in faith and in obedience to holy services of worship; conscious, indeed, of their own demerit, but also joyful in the assurance of the [443] redemption and salvation which God hath wrought for them in Christ; and prepared, and anticipating, that upon the salutary renewal of their acknowledgment of the exceeding sinfulness of sin, and of their own unworthiness through manifold iniquities, they shall receive the renewed absolution of God, who, "if we confess our sins, is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It is of great importance to be well grounded in the true meaning of this first act in the Office of Daily Prayer. The ordinary services of the Church are for a people in covenant with God, and abiding in His grace and in the consciousness of His mercy. Those who do not profess to be His people – those who say they have no sin - and those who, acknowledging their sin, are not assured that God in His love and mercy is now waiting for their confession, in order to pronounce His pardon and impart to them His saving

health, are none of them in a fit condition to assist in these holy rites. If they know not their sinful estate, or, knowing it, believe not in God's mercy to them and to all men in redeeming them - they are ignorant of the first principles of the Gospel, and must be instructed and brought to believe in them, as a necessary preliminary, before they can rightly approach to God or take part in true and spiritual worship. If they know their sins and believe in His mercy, but are conscious that they themselves have never been admitted to His grace through holy baptism, let them betake themselves, in the first place, to the sacred font, where, of God's infinite mercy to the penitent believer, they may receive remission of their sins and spiritual regeneration. If they have been made partakers in the death and in the resurrection of Christ through the layer of regeneration, but have builded again the things which were destroyed, and have quickened again that which had been nailed to the cross, by wilful departure from grace, let them betake themselves, in their private and individual capacity, to those whom the Lord hath commissioned to bind and to loose - to speak His words and to fulfil His acts of healing mercy. Except they have been first made partakers of the Divine [444] life, and be consciously abiding in that state of grace to which they have been admitted, they can have no part with the flock of God, in that full blessing of His gospel of peace which is

communicated by the Holy Ghost, through means of the appointed Offices of worship and the ministry of the stewards of God's mysteries.

The knowledge and persuasion, therefore, of the covenant which God hath made with the Church in Christ, and the consciousness of our participation in the same, are essential conditions of spirit to our due reception of this preliminary exhortation by the Evangelist.

We have called this first ministry a great act of self-examination.⁴⁴ We employ this term as descriptive of the spiritual act fulfilled, but we do not mean that this is the fitting opportunity for individuals to search and see what may have been their own omissions or commissions. The proper opportunity for individual self-examination is in *private*, and not in the public assemblies of the saints. Self-examination in private is, indeed, a duty most essential to the spiritual health of the soul, and the profitable participation in the services of the Church. But here, in the assembly of the Church, the individual must forget himself, or rather must count himself to be a member of the body, and look to receive every remedy and every blessing in his place in the body, resting in the

⁴⁴ P.437.

assurance, that if he forget himself, he will be neither forgotten nor overlooked by God.

But the act which we are now considering is one of self-examination on the part of the Church thus assembling together; in which, after invoking the holy Name of God, we call to mind what we were by origin, from whence we have been called, from what redeemed; the rock whence we were hewn, and the hole of the pit whence we were digged. The Church is led to search into the purpose which God had in calling her to be His peculiar people: she investigates what progress she has made in fulfilling the allotted work; - how far she has suffered herself to be impeded in the way of perfection, and failed to be the ready instrument of the Holy Ghost to obey His godly motions, to keep alive His gracious flame upon the altar of her heart, and His [445] sacred light in the chamber of her understanding : - how far she has been guilty of grieving the Holy Ghost and quenching the light of life, and so has failed to manifest the energy of the Divine life in the various functions of the Body of Christ, and has come short of being “the fulness of Him that filleth all in all.” (Eph.i.23) These things she investigates with zeal and indignation, carrying into every hidden corner the candle of the Lord and searching into the causes of evil; and again lifting up her eyes unto the heavens, from whence cometh her

help, and where, before the throne of God, abides the “Lamb as it had been slain,” “the Lamb of God which taketh away the sin of the world.” Thus she obtains courage to behold, in all its magnitude, the huge dimensions of the guilt of the people of God, and to bear the burden of the transgressions of mankind, and prepares herself to pour forth before the Lord the expression of her sorrow and shame, in the full confession of sin.

Such should be the nature of this first ministry - and thus, in the form given as an example in the Morning Office, the Exhortation commences by recording our original guilt by nature, and the grace and truth which have come to us by Jesus Christ. It proceeds to declare our instability in this grace, our resistance to the Holy Ghost, our neglect of the commandments and ordinances of the Lord, our breaches of unity, and the reproach which we have brought upon His Name. It concludes with the recollections of His long-suffering goodness, and His readiness to help those who have doubly ruined themselves; and calls upon the congregation to betake themselves to confession; so that, cleansed through the blood of propitiation, we may approach into His presence, and offer unto Him acceptable worship.

In the form given as an example in the Evening Office, the same topics are urged, but in such a manner as may especially apply to the even-tide of the day of grace in this Dispensation. The Exhortation commences by tracing the failure of the people of God (regarding them as one) to bring forth fruit unto Him, to the fact of their not [446] having abode in Christ their root, and points out that the defilement of the Temple of God through wilful sin threatens to bring down His vengeance upon us, as upon His people of old. It refers to the schismatical condition of the Church, wherein His full blessing cannot be received, nor the perfect stature of Christ attained. It refers to the forgetfulness of His return for which the faithful spouse should long, - the loss of spiritual grace, and the preference of man's institutions to those of God. Hence the corruption of sacred things, the drying up of holy ordinances, and the preparation for Antichrist rather than for the advent of the Lord. The address concludes, like that in the morning, by reminding the Church that God has not forsaken His inheritance, nor shall His promise fail; and refers us to His word of absolution, as the way in which we may attain the answer to our prayers.

I. 2.

The confession and absolution

The congregation being thus prepared utterly to renounce themselves, and to count themselves dead, through the cross of Christ, they are next required to enter upon that part of the service, wherein it is the work of the Holy Ghost continually to produce in them conformity to the death of Christ, that they may arise therefrom in the likeness of His resurrection; wherein especially, and in a solemn liturgical act, those words of the apostle may be fulfilled in them, wherein he reminds the disciples of their calling, always to bear about in the body the dying of the Lord Jesus, that the life also of Jesus may be manifested in their mortal bodies (2.Cor.iv.10).

By the previous exhortation or exposition of sin they have been brought to the contemplation of the lost condition of mankind, with whom they are one in corruption of nature, and in actual transgression: and, alas! to the contemplation also of the lapsed condition of those who have been baptized and sanctified, with whom they are one, both in the standing of regenerate nature, and in apostasy from its holiness. And although the immediate subject of confession is not the [447] sin committed by themselves individually, nevertheless their consciousness of individual sin is the convincing argument to themselves, that they can neither disclaim the guilt common to mankind, nor the guilt attaching to the chosen people

of God on account of those many sins which, throughout the Christian Dispensation, as in the previous Dispensation, have provoked His indignation, and caused the cloud of His wrath to rest upon them. And therefore, although this is not the occasion when the mind should be occupied with past instances of individual transgression, to the exclusion of the sin of the Body of the baptized; yet the sin of the Body is not an abstract thing, nor is it made up of the sins of individual ministers or others, in their corporate capacity: but, while embracing all these offences, it includes also the sins of individuals; and therefore the sense of individual sin gives a deeper tone to our sorrow, and a deeper emphasis to the words of our confession.

And here we have two extremes, equally to be avoided, and both of them most dangerous: on the one hand, the exclusion of all reference to the members of the Body in their individual capacity, so that the corporate Body becomes a mere abstraction; and on the other, such an exclusive reference of the individual to himself, that he becomes the sole or chief object of his own thoughts and solicitude, in the acts of public worship.

The Church is composed of individual men, and apart from them has no real existence. Consequently,

personal religion must be the foundation of all right participation in the services of public worship by those who attend upon them. And this is especially true of the act of confession of sin. For the source of all right affections as they exist in man is to be found in the Son of Man, Christ Jesus, our Lord. They exist in Him, through His fellowship with us in our common nature, and are to be found in us only as we abide in Him. But in the confession of sin there is this distinction, that while godly contrition and repentance, like all other graces, are derived to us from Christ (and He is the great confessor of sin, as we see in all the psalms); yet the [448] sins, which call into exercise the graces of contrition and repentance, are entirely ours, and in them He hath no personal part, being wholly free from sin in His flesh and in His spirit - the Holy One of God. Nor is there any doubt that the general confession of sin, made by the Church, is a vehicle, as it were, through which the contrition of individual sinners for the sins personally committed by them is carried to the ear of God.

And yet it is most certain that this general confession, however it may serve as a vehicle for individual confession, is the confession made by each and all of the sins of all, and not the confession by each individually of his own personal sins. And for any individual to have his attention fixed only on the sins

personally committed by himself, and to be grieved only for his own transgression, is a violation of the fundamental principles of public worship, and in contradiction to the very intent and meaning of Common Prayer. If all come together at one time, they must come for a *common* purpose. If all use one common form, it must be expressive of general objects applicable to all, and not of particular objects proper to individuals. The usual objections to written forms derive strength and substance from ignorance of these principles: but if these principles be admitted, the use of extempore prayer, which may have its fit occasions, and is indeed requisite under extraordinary circumstances, will at once appear inapplicable to the ordinary assembly of the Church for public worship.

When self is forgotten, when the heart and spirit are steadily fixed upon the glory of God, and when the well-being of His Church is the great object of interest, the Spirit of God, who effects the order and has prescribed the acts of worship, and has wrought through the faculties of man's understanding, in order to express those acts in appropriate language, works also in the spirits of the worshippers, and enables them without distraction to follow on through the prescribed services. But when our attention is occupied with our own sins, or our own wants and necessities, whether temporal or spiritual, the mind is

speedily diverted [449] into a totally different train of thought; and instead of being fixed on God, and led onward and directed by the words uttered in our ears, the attention is attracted to facts and circumstances suggested by the memory, or to thoughts supplied by the imagination, and our spirit becomes engaged with our own past history or future lot. Among the causes for that wandering of thought, in the midst of prayer, which is too prevalent even among the most pious, none is so extensively active as that, at the time of public worship, the individual self, and not the collective people of God, is made the subject of our confessions or our prayers.

The various forms of words, used on all occasions of public worship, ought, therefore, to be as far as possible expressive of the general thoughts or feelings proper to the occasion - such as may indicate (what ought to be) the faith and purpose of the congregation in the particular act or office - such as may find a response in the hearts of all who, having committed unto the Lord, in full assurance, their own particular burdens and sorrows, joys and hopes, enter fully into the mind of Christ, and yield unto His Spirit actuating and inspiring the whole Body; and thus seek to bear their part in the burdens and sorrows, the joys and hopes, of all their brethren. In the act to be done, there is to be entire conformity to the prescribed order

of the Lord: but in the words to be used, no other object is to be contemplated but the expression of the thing to be done in simple and intelligible language. God prescribes what is to be expressed, and the obligation to fulfil the prescribed order becomes known to us through His inspiration: the language, however, which is to be employed, is not prescribed, nor are the precise words necessarily inspired. They ought, indeed, to be suggestive of the general ideas proper to the occasion; but they have another office besides this - they are the instrumentality for effecting a spiritual work which surpasses our understanding; a work effected not by man (although through man), but by the Holy Ghost, the Spirit of Christ. In that work is comprehended the perfecting of [450] the Church, through the perfecting of every member; and therefore in our general confession, expressive of our common transgression, God sees and accepts the contrition of every heart. That which is uttered is the confession of all, for all. It is this which should be present to the mind, as the words are uttered by the lips. But God is also privy to the sorrows and burdens of every spirit before Him, even at the moment when in the unity of the Body, and in the common confession, those separate sorrows and burdens are forgotten. And these also come up before Him through the groanings of the Spirit which cannot be uttered; and these sorrows and burdens He waits to relieve, and the sin from

whence they spring He will blot out for ever. His House is a House of Prayer for all people.(1.Kings viii.38.&c.) What prayer and supplication soever be made by any man, or by all His people, which knoweth every man the plague of his own heart, He heareth, and forgiveth, and doth; and giveth to every one according to His ways, whose heart He knoweth, for He knoweth the hearts of all. Let us rest assured, as has been already said, that if we will forget ourselves for love of God and of His Church, He will never forget us, nor leave us without His manifold mercy and grace.

Such being the objects of Common Prayer, namely, to express the general motive and intent, and to form the channel through which the Holy Ghost may fulfil His ineffable work, and express His unutterable inspirations, uniting all in one, and embracing all without exception - we may see the propriety of employing by preference, wherever applicable, those prayers which have been used in earlier ages of the Church, and especially such as are familiar to the congregation. This system has been pursued in every part of this book - but for a variety of reasons has been especially adopted in the Offices for Morning and Evening Prayer, in which the prayers and devotions are, to a great extent, taken from the English Book of Common Prayer.

The Confession used in the morning prayer is taken from the daily Prayer of the Church of England. What [451] can be more simple in its expressions, more comprehensive and universally applicable, than the opening sentences of this Confession? What more touching, than the pathetic language of contrition here employed? It represents us as silly sheep wandering from the ways of the Good Shepherd. It touches upon the original causes of our wandering - our hearts drawn aside by the false suggestions of fancy and the corrupt affections of our fallen nature. It proceeds to the consequences of our errors, namely, the actual and wilful transgressions of known commandments holy and true; the omissions arising from neglect or culpable ignorance; the actual commission of things which our conscience testified ought not to have been done, or against which conscience would have testified, had we not hidden ourselves from its light or stifled its remonstrances. Who that reflects upon his own experience, external and internal, will not readily admit these things? Who that reflects upon them in the grace of God, and yielding to the motions of His Spirit, will not unfeignedly utter them? These are the thoughts and these the words of those who, in the light of God, see that they have destroyed themselves, and apprehend their vileness in His presence.

Yet is there something wanting. Although it is to be believed that none but those who have been made partakers, through holy baptism, of the Divine nature, can adequately make this confession, or are conscious of the things confessed; and these, only as they abide in Christ and enter into His mind; yet our confession, thus far, is no more than is strictly applicable to the condition and course of man in his natural state, before the grace of God and the gift of new life in Christ Jesus: "All we like sheep have gone astray, and the Lord hath laid on Him the iniquity of us all." (Isai.liii.6) Without even referring to the Law given by Moses, God hath not left Himself without witness (Rom.i.18-21), but hath revealed, through the things which He hath made, His Eternal power and goodness, so that all men are without excuse: for the conscience of every man (Rom.ii.12-15) bears witness against himself with greater [452] or less cogency; and their thoughts either excuse or accuse them. Of all men it is true that they follow their own devices, rather than what little of God's ways they know, and are carried away by their own desires, while, by His Holy Spirit, He strives with them to lead them forward to Himself. All men, from the first moment of capacity, leave undone what they should do, and do what they know they ought not to do. "I see and approve the better, I pursue the worse," is the acknowledgment even of the heathen poet.

But there are sins committed by Christian men, of which the heathen are incapable: for the heathen are neither capable of, nor responsible for, the peculiar privileges of those who have been made very members of the mystical Body of Christ. Of the astonishing mystery of the Unity of that Body they can know nothing; for it is only in the fellowship of the Holy Ghost, the One Spirit which dwells therein, that the members themselves are made spiritually conscious of it. The heathen, indeed, resist the strivings of the Holy Ghost, and they grieve God, the Father, the Son, and the Holy Ghost; but they cannot resist the motions of the Spirit of Christ inworking in the Body and in every member, for they are not members: neither can they grieve the Spirit of Christ within them, for though He strives with them, and, perhaps, may even dwell *with* them, yet He dwells not *in* them. They cannot be guilty in respect of the Ordinances which God gave to the Church in the beginning, once and for ever; for they are not in the condition to be perfected thereby. They have not the Name of Christ written upon them; they know not of His Advent to suffer and to die for them; and, therefore, they cannot be conscious of the misery of separation from Him - the widowhood which His Church endures - the orphanhood of His children; neither can they look with hope for Him to re-appear the second time without sin unto salvation; nor have they the motive which

this hope is calculated to afford, inducing them to purify themselves as He is pure. They are, therefore, incapable of the guilt of forgetting these objects of faith and [453] hope, or of failing in the virtues they are calculated to produce.

Not so the members of the Christian Church. *They* are responsible for abiding in that unity, which is the true condition of the Body of Christ, and is implied when we speak of the Church as the Body of Christ. *They* are, individually and collectively, responsible for obeying the will of Christ, conveyed through the inspiration of the Holy Ghost, who not only moves upon and strives with them, and dwells with them; but who dwells *in* them, that He may work in them the will of Christ, even as the living spirit of a man is present in every part of his body, effecting His will through every member. *They* are responsible to abide under and retain that organization, which God gave to His Church for fulfilling all her functions, external as well as internal, and without which the Church cannot complete her work on the earth, nor make increase in her growth unto perfection. *They are* responsible for the possession of the knowledge and the hope “that He shall appear “ – and “that then we shall be like Him, for we shall see Him as He is;“ and responsible also for that purity, no less perfect than the

purity of Christ Himself, with which “every man that hath this hope purifieth himself.” (1.John iii.1-4).

That unity is shivered into a thousand separated parts. In none of those parts is the perfect truth unadmixed with error, undiluted and entire. In none of these parts, to the exclusion of others, are all the saints of God, the members of His Body, to be found: they are scattered and divided among many sects. That Holy Ghost hath been, so far as man could effect it, stifled, resisted, and grieved. Those ordinances have been forgotten - counted as the fitting instruments for the infancy of the Church, but inapplicable and inappropriate to the matured youth and more perfect manhood of ages later than the first century. That hope hath died from the hearts and memory of the baptized - nay, the expression of it hath almost been counted a heresy: and wickedness and impurity, spiritual and fleshly, abound [454] among the members of Christ, and in the Temple of the Holy Ghost.

Because of these things, great is the anger of the Lord against the people of His inheritance, and heavy are the judgments which He is ready to pour out upon them. And those whom God has enlightened, giving them to “know what is the hope of their calling, and what the riches of His inheritance in the saints,”

and that the Church is verily “His Body, the fulness of Him that filleth all in all“ - those who know the true ordinances and the unchangeable character of the Church, and have learned to trace those sins, through means of which the people of God have suffered those ordinances to fail; who are assured, notwithstanding, of His enduring Love, and that He will return in His mercy and “restore our judges as at the first, and our counsellors as at the beginning“ (Isa.i.26) - such are especially called upon to confess the common sin, and to implore forgiveness.

These breaches of God’s Covenant by His spiritual Israel, being especially noted in the Exhortation, are therefore included in the scope of the Confession; and although the words employed are general, so as to comprise the sins of all our fellow-men, the congregation of Christian men, in using them, should bear upon their hearts especially the sins by which the baptized members of Christ have grieved and offended Him. That God should have led His people to feel the burden of them, and to implore His mercy, is the sure token that the time of deliverance is arrived, when He will heal the hurt of the Daughter of His people, and fulfil His purpose in the Church, in this Dispensation.

The Confession concludes by an acknowledgment of the utter absence of health; imploring the mercy of

God, and beseeching Him that, according to His promise in Christ Jesus, He will spare them which confess their faults and restore them that are penitent, and give us to live a godly, righteous, and sober life, for the time to come.

The form of Confession given in the Evening, is conformed [455] in its spirit to the Exhortation preceding it. In the Evening of the day of Grace, words of confession yet more intense are appropriate to the deeper guilt which baptized men have contracted - deeper than can be the guilt of those living under former Dispensations; and, therefore, are appropriate also to the Evening Office, in which these sins are particularly commemorated. This Confession is taken from the Communion Service of the Church of England, with some slight modification. It commences with confession of the sins in thought, in word, and in deed, by which in our past lives, and in the day now closing, we have provoked God's wrath: and we conclude by beseeching the mercy and forgiveness of the Lord, and imploring His grace that we may serve and please Him for the time to come in newness of life.

Such are the forms of words in which the Church invites us to cast ourselves upon the mercy of Almighty God: nor can they be repeated by us without hypocrisy, if we fail to abandon ourselves to the

judgment of God without reservation or self-excuse - if we pharisaically stand apart from the rest of our fellow-men and of our fellow-Christians, and refuse to count their sins our own in the community of manhood, and in the common bond of the Divine nature imparted to us in holy baptism. Nor are we capable of discerning this common guilt, except in the light of the Cross of Christ; - except we first discern that He also hath taken part in our nature, and therein hath expiated the sin of all; and that by the Holy Ghost, sent down from heaven, He hath so truly united us with Himself in one mystical Body, that we are made partakers of His death, as well as of His life. Thus only in the perception of our guilt, and of His atonement for the sins of the whole world, can we yield up ourselves as dead through His cross to the flesh, waiting for His word of absolution and life, which shall quicken us to rise in newness of life, and enable us to dedicate ourselves henceforth to live unto Him in righteousness and true holiness. By His word in the Exhortation, calling our sins to remembrance, we [456] were slain; by His grace, enabling us heartily to confess our sins and abandon ourselves to His judgment, we yield up ourselves to be placed upon His Altar; that so, the flesh being consumed, we may henceforth live only in the Spirit. Our confession of sin is a continual renewal of our act in going down into the waters of baptism, with the further addition, alas !

that since baptism we have too often forgotten that we were then purged from our old sins, and have builded again the things which we had then destroyed.

Having made confession of our sin, we wait in faith and trembling hope for the word of absolution to be pronounced upon us by Almighty God in His infinite mercy. Full confession of our sins is the genuine preparation of the heart to receive absolution. For its essential character, spiritually considered, consists not in the recapitulation of things in which we have transgressed or failed, but in the expression of heartfelt sorrow and contrition for the same. And in true and genuine contrition, there must not only be the knowledge of our sin, but, let us repeat, unfeigned faith in the mercy which hath redeemed us through the sacrifice of Jesus Christ; a firm persuasion that thereby an all-sufficient satisfaction hath been made on our behalf; and the consciousness that we are in Christ, very members of His mystical body - so truly members, that in and by His death we have also died unto sin, and been buried with Him, so that sin should no more have dominion over us; for by the operation of the Holy Ghost His death is wrought in us, in our hearts and spirits, and we have become, through His cross, crucified unto the world, and the world unto us. In a word, our confession must be the expression of a believing, an expecting, and, above all,

of a loving heart; for these graces of faith, hope, and charity, are essential to true contrition.

In this state of mind and spirit the confession of sin is the true outward expression of our entire resignation to the will of God, and the acknowledgment of His just judgment against ourselves, so that we lie in His hands as it were dead, and waiting for His quickening word, that we [457] may arise unto newness of life. And this quickening word is the word of Absolution.

The word of Absolution is in its ultimate result a quickening word - a word of life: but this account of it does not express all the spiritual effects, nor give a full idea of the nature, of this holy ministry. In order to arrive at these, it is necessary for us to examine what is absolution, and what does it convey to the penitent; I. in its abstract character and effects when applied to individual penitents; and II. in the pronouncing of the general absolution in the daily Offices of the Church.

I. Absolution in its fullest and largest sense, and in its application to the case of an individual, is an act of God by which He applies to the spirit of the believing penitent the precious blood of Christ, that is to say, the merits and effects of His atoning sacrifice;

and also imparts to him anew the grace of the Holy Spirit to sanctify and quicken him in newness of life. The application of the blood of Christ to the penitent conveys to him the following benefits. 1. Forgiveness, or the remission of the penalty of sin; so that he that is absolved is no longer liable to that eternal death which is the reward, and, but for the redemption of Christ, the necessary consequence, of all and every sin. 2. Cleansing from the stain and guilt of sin; so that he that is absolved is washed from that spiritual pollution which through sin had attached to him, and he is again clean in the sight of God, through the righteousness of Christ in whom he once more abides. 3. Propitiation and grace, or reconciliation; so that the sinner is restored to the favour of God, who once more looks upon him in mercy and with acceptance through Jesus Christ, whose blood has made atonement for him, and in whose righteousness he is again accepted. And then, 4. The renewing of the Holy Ghost, which is always imparted in the act of absolution, restores him to that state of grace wherein, set free from the consequences of the past, he is renewed in divine life and strength, and enabled to fulfil the will of God in his place in the Body. Having received this renewing grace of the Holy Ghost, the penitent [458] is filled with assurance of faith in the forgiving mercy and love of God; he is delivered in his conscience from the dread of God's just judgment, and

from the sense of guilt and pollution; his heart is filled with love because he is forgiven; and, giving thanks unto God, through Jesus Christ our Lord, he is encouraged to abide in Christ Jesus, and to walk no more after the flesh, but after the Spirit: "for the law of the Spirit of life in Christ Jesus," (Rom.vii.2) hath again made him "free from the law of sin and death."

Absolution, then, is, first of all, the remission of the eternal judgment of God provoked by wilful sin; and, secondly, it is the removal of the effects and consequences entailed by sin. It is an act which restores the light of God's favour and peace of conscience, and effects the healing of the diseased soul, and the restoration of the image of Christ bestowed in baptism, and defaced by sin and apostasy: it is an operation of the Holy Ghost in the Body of Christ towards those who have not ceased to be the members of that Body, but, through the weakness of faith, have not abode in that life which they have in Christ, restoring to them health, and renewing life and strength.

II. Such is the effect of absolution, whenever pronounced lawfully and according to the will of God, in its application to an individual penitent. But as we have already explained that the public Offices of the Church presuppose that those ministering in them,

and attending upon them, are abiding in a state of grace, it is obvious that the nature and effects of absolution pronounced in the assemblies of the saints require further examination. Let us, then, consider its application and effects when pronounced in these Offices. 1. Towards the whole body of the baptized; 2. Towards the congregation or church in which it is pronounced; and 3. Towards the individual persons present and joining in the confession.

1. And, first, the confession which has just been offered is that of all the members of the one Body, and not merely of those present. For as it is a general confession to [459] Almighty God of the sins both of mankind and of all the baptized, to regard it as merely a confession made by those present would be but to make the particular congregation the accusers of their brethren. But the whole Church is spiritually and inseparably present. All its members are present by representation - for all are truly represented wheresoever two or three are gathered together in the name of Christ; but more than this, the whole Body is spiritually one, and the act of confession, offered in any one place, is spiritually and truly the act of the whole, being only true and acceptable as it is offered in and through the Holy Ghost, who dwelleth in the whole Body.

And as the act of confession is the confession of the whole body, and a means of expressing in the Holy Ghost the contrition and penitence, the sorrow and shame, of each and every member; so, also, the word of absolution is a word of remission, of justifying grace, of propitiation and peace, of quickening and renewing life, which expands and circulates through the whole. No one believing child of God is without the benefit. If his heart burn not within him, his spirit, though it be unconsciously, receives access of joy and strength in the Lord: for by this word, pronounced in all the several Churches of the saints, the work of grace is carried on through every member of the body everywhere.

We have already spoken oftentimes of the universal character of the holy Eucharist, and of the *extent* of the benefit derived from the celebration of that sacrament, and have shewn that not merely the particular congregation, but the whole Church, is profited by the act of faith wherever and whenever fulfilled: so is it also in this ministry of the grace of absolution, which, like all other rites of holy worship and ministry, is connected with the Eucharist. And as in the former, through communion in the flesh and blood of Christ, the whole Church and every member are brought near unto God in the unity of Christ, and receive remission of sins, and nourishment, and

strength; so, through means of the latter, as a ministry of grace in continual operation [460], the merits of the cross of Christ are applied to the Church, and to every member, to each according to his faith; the sins and wanderings of the people of God, regarding them as those who should be a holy nation and peculiar people, are put away; and the whole Church is enabled to abide in the favour of God, and His Holy Spirit finds a way of access, that He may abide in her and fulfil in her all the mind of Christ. The baptized are one Body; the sins of each particular Church, and even of every individual, bring weakness and trouble into that one Body, for, “whether one member suffer, all the members suffer with it;” and the absolution of the Lord received in faith augments peace and righteousness also in the whole, for, “if one member be honoured, all the members rejoice with it.”(1Cor.xii.26)

2. And so is it also in the application of the ministry of absolution to the particular Church wherein it is pronounced. It is in this respect also an ordinance of God, whereby He forgives and purges the particular body, which He looks upon as one under the Angel. (See Rev.ii. and iii.) To this body He imputes the sin wrought by the individual members which compose it, and specially the sins of those who bear rule and authority. And when He hears the voice of penitence and

contrition expressed from the hearts of the people, and uttered by the ordained minister, the channel for that purpose, - He puts away the sin, and restores His favour and grace unto the members as one body. And thus, through the continual offering of confession and the continual ministry of absolution, morning and evening, the particular Church is enabled to advance with the whole, and to fill up the measure of its own part, and to contribute also to the health and strength of the whole, even of the One Body of Christ, of which all particular Churches are constituent members.

3. And such also is its general application to the individuals actually present and joining in the confession, and receiving in faith the word of Absolution. It is a general means of grace, whereby Almighty God puts away from His children their sins and shortcomings, removes the consequences of sin, and continually confirms them in [461] the state of grace into which, by baptism, they had been admitted.

And as in the act of confession the condition of the individuals joining therein is presented before God, not by a separate confession of their individual sins, but in the unity of the body, so we may rest assured that the word of Absolution avails to them also for the continual remission and purgation of those

sins which are thus included in the act of confession. It is very evident from the principles already laid down, that the public and general absolution, pronounced in the services of the Church, is not the proper ordinance for those who have fallen from grace through the wilful transgression of God's holy Law. We have already pointed out that such should betake themselves, individually and privately, to those whom the Lord hath commissioned to bind and to loose: for, as we have shewn that the public assembly of the Church is not the suitable place for examination of private cases, so neither are the ordinary public services of worship the proper occasions for the confession, nor for the absolution, of sins which render those who have committed them incapable of rightly or acceptably engaging in those services. But beyond and besides all sins of this nature and enormity, there is always to be found in the daily experience of every Christian, and in the conflicts which he has to endure with the world, the flesh, and the devil, sufficient to drive him continually to the Cross of Christ, and to induce him to seek, on every possible occasion, to that saving blood which is applied, and to that sanctifying Spirit whose grace is bestowed, in the ministration of Absolution morning and evening in the solemn Offices of Prayer. And the cleansing efficacy of that blood, and the sanctifying grace of that Spirit, and the power of that word of life, are verily

ministered on these occasions. They are verily ministered, not in the absolution of those wilful sins which, until absolved, disqualify the individuals who commit them from joining in the holy Offices of the Church, but in carrying on the work of renewal in the image of Christ, and of progressive sanctification and preparation for the future glory [462] .

In the cases both of a particular Church and of an individual man, - it may be of the whole company of the baptized on earth, whensoever they shall find again their sufficient leaders and representatives with God - there may be transgressions of the Law of God, corporately by the Church, or personally by the man, which will demand the interposition of a special ordinance; and which can neither be forgiven nor removed, but by an extraordinary application of this ministry of Absolution. But except in those cases which require an express and special confession of sin, we ought to rest assured that the word of Absolution, pronounced morning and evening in the solemn assembly of the Church, is absolutely and completely efficacious for the remission of sin: so that those who hear it, whether in their official relations and position in the Church or in their individual capacities, ought to rest in the assurance of the entire forgiveness of God and of their entire restoration to His grace, if, and so far as, they have in any respect been betrayed

ignorantly or inadvertently into any offence of omission or commission.⁴⁵

Having thus considered the nature and effects of this holy rite of Absolution, it remains for us to consider the particular forms of words in which absolution is pronounced. There are three forms in ordinary use - the declaratory, the precatory or invocatory, and the absolute or direct. We need scarcely observe that the force and effect of the rite cannot be dependent merely on the form of words employed, but on the intent with which the Church ordains that the words should be used. Nevertheless, there ought to be a congruity between the form and the thing intended: and, doubtless, wherever there is a clear apprehension of the gifts and blessing intended to be bestowed, and a firm faith of the presence of Christ to fulfil the will of God, and to convey His gift and grace - wherever there is a firm persuasion that "the Son of Man hath power on earth to forgive sins," and doth vouchsafe to pronounce and impart that forgiveness - in all such cases [463] the ordained act of the minister will be clothed in fitting words.

⁴⁵ See Note at the end of the Readings on the Offices of Daily Prayer, p. 551.

The declaratory form, then, does not appear suitable to this sacred ministry in the more solemn assemblies of the saints, abiding in grace and faith, and meeting to offer their solemn worship to Almighty God. Indeed, to declare that God for Christ's sake forgives the sins of those that are penitent, and that He pronounces that forgiveness by the lips of His ordained servants, is a form of words declaring no more than should be perpetually proclaimed from the pulpit as the means of persuading men to come, with penitence and faith, unto Christ in His ministers, and to receive His absolution. It is a form which can only be justifiably used among those who in these evil days are so ill-instructed and so slow to believe, as that they cannot receive and rejoice in the full grace of Christ, and who yet, through the mercy of God, desire to approach to Him in acts of worship.

On these grounds also it might seem, that the more absolute the form, the better it would correspond to the nature of the act we are contemplating: and such would be the case, had we alone respect to the certainty and omnipotent efficacy of this ministry and operation of God in His Church - God's ministry, though the words be pronounced through the lips of sinful men. But forasmuch as the invocatory form pronounced by the minister of Christ equally conveys the idea of the present power of God imparting for-

givenness and grace, and yet contains in it a more immediate and direct appeal to God as the One who bestows, and manifests him who speaks to be, as indeed he is, only the *minister* of God, it is, on the whole, the preferable form on ordinary occasions and in daily practice: the absolute form being reserved for those more solemn occasions, when some especial and fearful sin, or the peculiarity of the case, calls for the special intervention of the judicial authority committed to the Church.

In the form of Absolution, therefore, which is set forth and recommended for use in this Office, morning and evening, it has not been thought right to follow the form [464] contained in the order for daily prayer in the Church of England. In the Anglican Service it is merely declaratory, namely, "He pardoneth and absolveth all them that truly repent, and unfeignedly believe His holy Gospel:" and the words which follow are only an invitation to the congregation to seek of God true repentance and His Holy Spirit. The form of Absolution adopted in the Liturgy, commencing with the first clause in the Anglican form, expressive of God's good will to sinners, is precatory or invocatory: "Have mercy upon you; grant unto you full remission and forgiveness; and absolve you from all your sins, iniquities, and transgressions."

This invocation of mercy and forgiveness completes the act of Absolution; and the response of the people expresses not only their humble trust, but their devout assurance of faith, in that which has been pronounced. But, although complete, yet when the Angel is the minister pronouncing it, he adds an invocation of the blessing of peace upon the flock committed to his pastoral rule and care, to which also the congregation respond.

I. 3. The prayer of dedication

The congregation being now cleansed from their sins - and, as we have endeavoured to show, cleansed, not figuratively, but really and effectually, according to the holy ordinance and will of God, and in the measure of their faith, this part of the service is completed by the solemn dedication of themselves, as a living sacrifice (alive in Jesus Christ, and through the power and inspiration of the Holy Ghost), to the service of God. And herein we may observe three particulars which should be present to the minds of all attending at this office.

1. First, we should have it in our hearts and thoughts that we herein devote ourselves as no longer

living in the flesh, which is enmity to God, and which therefore cannot fulfil His will; and that we cast ourselves upon God, to quicken and direct us as He will, in the new life which He has imparted us [465].

2. Secondly, this act involves a renewal of the vows and obligations of our baptismal covenant, so that we pledge ourselves afresh, actively and unwearyingly to follow all the will of God, - to believe all that He reveals to us in His Church, - and to obey all His commands and fulfil all our duties to the utmost of our knowledge and power. For the death of the flesh and the living by the power of God is by no means the annihilation of the personal will of the individual: on the contrary, through the energy of the Spirit of God working in him, the will is the rather, and the more unceasingly and actively, brought into exercise.

3. And thirdly, it is an essential part of this act of dedication, that the spirit be, as it were, breathed forth unto God in an act of praise, and worship, and adoration. Yielding ourselves unto the Spirit of God, our hearts and spirits are inflamed with His love - that love which is the root of all obedience, of righteousness, holiness, and truth, and which finds its expression in joy and adoration of Him whom we love, who has redeemed us and revealed Himself unto us as our God, and in the revelation of His goodness

manifests Himself unto us in threefold, distinct personality of Father, Son, and Holy Ghost, all and each engaged in the work of salvation in which we are thus rejoicing.

Such is the unvarying manner in which God operates in them that are made obedient to the Gospel. So soon as the sinner, through penitence and faith, has been brought to Christ, made partaker in His death, and quickened again with His life, the work of the Holy Ghost, the Spirit of Christ produces in him the resolve no longer to abide in the flesh: he yields it up spontaneously to be consumed, that henceforth he may live the life of the Spirit. Thus, he presents his body a living sacrifice, holy and acceptable, and the love of God is shed abroad in his heart by the Holy Ghost (Rom.v.1-5), so that with unbounded confidence and without fear of shame or disappointment, he rejoices in hope of the glory of God.

This operation of the Holy Ghost in the heart and spirit [466] of the absolved believer, was faintly shadowed forth to the Israelites of old, in the daily morning and evening sacrifice of the Burnt Offering. The victim (slain for sin, whose blood was sprinkled in token of atonement and of salvation through Him that was to come) was laid in order on the pile, and there its component parts, converted into smoke and flame

by the fire which ever burned upon the Altar, ascended up to heaven.

The same operation, is also represented in this rite of solemn dedication, and moreover through means of this rite, is continually being wrought in us. For being, through confession and absolution, dead with Christ, and quickened with Him,⁴⁶ and seated with Him in heavenly places through the infinite mercy and compassionate love of our God, our first employment is, as it were, to cast down our crowns before the throne; the first use which we make of the new life bestowed on us, is to yield up ourselves to Christ, to be composed on the heavenly Altar in order, as the members of the Sacrifice, and to give up ourselves to be consumed, if it be possible, by the fire of His love. All this should be expressed in vows of never-ending obedience: and then our whole being, by the inspiration of the Holy Ghost, is breathed forth unto God in aspirations of confidence, love, and joy.

Accordingly, in the prayer of dedication given to us, referring to the passage in the Epistle to the Ro-

⁴⁶ "Dead with Christ, and quickened with Him." It is scarcely necessary to remind the reader, that we apply these terms to the rites of confession and absolution, as representing to us and renewing in us that work of crucifixion and regeneration wrought sacramentally in holy baptism.

mans (Rom.xii.1), in which St. Paul calls upon us "by the mercies of God, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service," we declare that we devote ourselves henceforth to live only to His glory. And then in a song of praise, forgetting ourselves, and thinking only of Him, we exalt and magnify Him for His goodness and ever-enduring mercy, and ascribe glory unto the Father, and to the Son, and to the Holy Ghost. Our vows of dedication mount up to the throne of God [467], and dissolve as it were into a psalm of adoration and worship.

I. 4. The reading of holy scripture and the creed

These are two parts of one act. The first of them, viz. the Reading of holy Scripture, has not for its special object at this time the informing the mind, or refreshing the memory, with the history of sacred events, or the doctrines of revealed truth, or holy precepts; although the word of God read in the Church can never be unproductive of those fruits.

And in like manner, the second, the reciting of a Creed in this place, is not for the purpose of impress-

ing upon the mind the articles of faith, nor of engaging the fidelity of the congregation to those articles; although, again, the recital of a Creed as a part of daily worship is not without those good and legitimate consequences.

The two are complements of each other; and, as essential parts and portions of one whole, each of them is necessary to the perfect fulfilment of it. They form together a solemn act of worship to God, in which the reasonable soul is presented and dedicated to His service, in a manner analogous to that in which the life which we live in the body has been already surrendered in the previous part of the Office. We have now to explain how it is that the reading of the word of God, supernaturally and plenarily inspired by the Holy Ghost, and the recital of the Creed, are together the appropriate method of expressing this act of dedication of the reasonable soul.

The reasonable soul in man, as distinguished from the spirit, is conversant about truth to the extent to which the same is capable of being so apprehended in the understanding, as to be directly expressed and conveyed to the understandings of others through the medium of word. But, besides his intellectual faculties, man is endowed with spiritual capacities which enable him to assent to - or, rather,

which give him the consciousness of possessing and embracing - truths of which he cannot be said to have any [468] adequate ideas in the mind, and which, consequently, he cannot adequately express in words: for such is the nature of the faculty of language, that whatsoever we can image in the mind through means of distinct and positive ideas, the same it is possible to express in corresponding words, and by these words to convey to the understandings of other men.

Thus, whosoever will apply himself to consider what he believes, and what is the idea actually conceived in his mind concerning infinity - concerning the infinite being and attributes of God, concerning the Unity of the Godhead - the glorious Mystery of the Trinity of Persons subsisting in that Unity - the Mystery of the Incarnation of God in the person of the Word - the operations of the Holy Ghost in Man - and many other subjects which might be named, indeed all the mysteries of religion, will speedily perceive that while we receive these truths from Revelation, and firmly believe them upon the authority of God Himself, yet our ideas of them are vastly inadequate. We *have* ideas of them, but those ideas are partial and incomplete; and any one who truly receives and embraces them in faith, will, after every endeavour to analyze them, arrive at the conviction that he is implicitly embracing more than he comprehends or is

able to explain, and more than was ever explained to him. Some, indeed, there are who avail themselves of this acknowledgment, that the mysteries of faith are above reason, to argue the impossibility of their truth. Reducing all things to the level of the understanding, they degrade their spiritual nature and abdicate its functions, and thus excuse themselves (their excuse being, in fact, an aggravation of their guilt) for their wilful defiance and disobedient rejection of the Revelation, which God in mercy vouchsafes to His creatures, and which His creatures are bound to believe and to obey.

There are, therefore, the distinct provinces of the spirit, and of the reasonable soul: and the truths of revelation, although partly within the province of the understanding, are also partly the objects of that spiritual apprehension - that faith, which can hope against hope and without sight [469] believes. Yet there is an intimate connexion between the soul and the spirit. It is the same personal being who is endowed with the spiritual consciousness, and with the intellectual faculties, the same who is the living one in each. So far as we are aware, or can conceive, the spirit is incapable of receiving any revelation by immediate communication from God, without the communication of some degree of light also to the understanding; and certainly nothing can be apprehended

by the understanding, without becoming the subject also of the spiritual faculties.

Although God hath been pleased, by immediate communication from Himself, to reveal to some chosen from the rest of mankind truths necessary to be known of all; yet His purpose in so doing, and His ordinary way of revealing Himself to men, is that, through the lips of those who receive the revelation, His truth may be made known to their fellow-men. And because the corrupt hearts of men are naturally averse from God and reject Him, therefore by His Spirit He operates upon their hearts and spirits, that He may open their hearts, and move their wills to be obedient to the faith, which, through their fellow-men, He testifies unto them; so that whosoever will, may be converted and saved.

Hence reasonable word - the testimony delivered through man's lips - becomes the medium of communication from God to man - the means of conveying to the spirit, through the understanding, truths which surpass mere human reason; which, although embraced in faith, and embraced through means of the understanding, we cannot comprehend; and to which, if we had been left to unassisted reason, we could never have attained. And the manner in which reasonable word becomes the means of thus propagating

faith, is by being employed by the Holy Spirit as an instrument, in the use of which God appeals to, and operates upon, the heart of man, and converts him unto Himself. As saith the Apostle, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. How, then, shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" (Rom.x.10 -14) [470].

Thus the proud intellect of man, which, in his natural condition since the fall, is found domineering over faith, while it is the slave and pander of his perverse will, and the effectual instrument by which, to himself, he justifies himself in rejecting God and His revelation, becomes, by the grace of the Holy Ghost, operating through the agency of word, submissive to the teaching of God, and the helpmeet of faith; apt to receive and to digest all that God is pleased to communicate to His creatures: and, having received and digested the truth which God reveals, it again becomes in its turn instrumental in proclaiming the Gospel, and in propagating faith in others.

In addressing the Testimony of Truth to the spirit of man, through the medium of his understanding, God hath two witnesses in His Church by whom He testifies. He, who is "the Truth," said to His Disciples,

"The Comforter, even the Spirit of Truth - He shall testify of me;' and ye also shall bear witness." (John xv.26-27) And, when fulfilling their mission to the Council of the Jewish rulers, they themselves declared, "We are His witnesses of these things; and so is also the Holy Ghost." (Acts v.32) The two witnesses, then, whereby God testifies in His Church concerning the truth to men, are - 1.The Holy Ghost employing the faculties of the redeemed and regenerated man; and - 2. The redeemed and regenerate man, speaking in the exercise of his understanding, but with the inspiration of the Holy Ghost.

Of the first of these, the Word of God committed to Scripture - written by the plenary inspiration of the Holy Ghost, and yet, not without the exercise of the understanding and faculties of the men employed in inditing the same - is the standing pillar: and under this head, although of inferior authority, are comprised all supernatural and prophetic utterance or communication - all word spoken or delivered in supernatural power of the Holy Ghost.

The second of these heads of witness comprises all preaching, teaching, and declaration of the Gospel of God, through the ordained Ministers of Christ, speaking in His [471] Name, and inspired by His Spirit: and the standing specimens, pillars, and types

of this Testimony are the Creeds which the Catholic Church, inspired by the Holy Ghost, has adopted and maintained.

Forasmuch, then, as this occasion of Morning or Evening Prayer is not the opportunity for preaching the Gospel, or enforcing truth, but for the Worship of Almighty God; and as the particular part of our service which we are now considering is that preliminary part wherein, having renewed our confession of sin, and having been renewed in grace by the word of Absolution, we are engaged in dedicating ourselves to the will and service of God, as an act of joy and worship in the Holy Ghost; in what way can we so appropriately, in a liturgical act, yield up to God our rational being and faculties, as by the solemn offering before Him of a portion of His own most Holy Word, given by plenary inspiration of the Holy Ghost and by reciting before Him in the Holy Ghost, the expression of our faith in His most blessed Gospel of Salvation, especially as contained in those ancient symbols which have been universally accepted and employed in the Church? In what other way can we so effectually shew forth that we are bending our whole mind and understanding to Divine revelation, testified to us by Holy Writ and by the living authority of the Church?

Such being the precise object with which the Scripture is at this time read, the posture of mind which befits this part of our worship is that of devout and earnest acceptance of every word that is read - hearkening with attentive diligence to that which God speaks to us, adopting it as the present thought of our hearts, joining ourselves to the priest in the act of uttering before God the sacred record, and availing ourselves of each topic as it occurs, to lift up our hearts in worship and adoration.

The passages of Holy Scripture selected for these occasions, are such as are calculated to excite our devotion to God and our admiration of His wonderful works, being those in which are recounted the immediate actings of God, or which celebrate His attributes, or which contain the [472] special revelations of His great purpose in the Church, or record the events which have marked its partial fulfilment in the past.

The order, in which are taken the several books from which the selections are made, is as follows: - Beginning with the ecclesiastical year, the portions during Advent, until the 18th December, are selected from the first chapters of the evangelical Prophet Isaiah in the morning; and in the evening, from the book of the Revelation of St. John, the Prophetic Apostle.

From the 18th December until Christmas-day, we have, in the mornings, passages from the Prophets, relating to the Advent of the Lord (both His first and His second Advent), comprising, in particular, several of those referred to or quoted in the history of His life and words in the holy Gospel. In the evenings, the passages are for the most part chosen from the Epistles of St. John and St. Peter, and principally testify to the work which the Incarnate Son of God wrought in our nature, and the spiritual glory which He hath brought into it.

From Christmas-day to the day of the Circumcision, in the morning, those passages are selected from the Prophets, and from the Law, which shew the nature and intention of the rite of Circumcision; and in the evening, they are principally those which teach the spiritual truths concerning it.

From the Circumcision to Septuagesima we resume, in the morning, selections from Isaiah, which, including all the passages prophetic either of the Gospel or of the events which shall usher in the great consummation of the Gospel at the first resurrection, carry us to the forty-eighth chapter of that book. In the evening, we have the Apostle Paul's explications of the truths of the Gospel, contained in the four Epistles to the Romans, Corinthians, and Galatians.

In Septuagesima, in accordance with the early practice of the Church, we commence the history of the creation in the book of Genesis; and beginning there, the portions continue to be taken, according to the principles of selection already mentioned, from the books of Genesis, Exodus, and [473] Leviticus, until Passion Week. Thus, the period preceding our commemoration of the Passion of the Lord is occupied with the accounts of the principal of those Jewish sacrifices and types which prefigured it, and the portions for the two last days preceding Passion Week are taken from the sixteenth chapter of Leviticus, and contain the account of the rites to be fulfilled on the day of Atonement. In Evening Prayer, from Septuagesima to Passion Week, the portions are taken from the Epistle to the Ephesians and the remaining Apostolic Epistles.

On Palm Sunday the two portions in the morning and forenoon are the evangelical prophecies contained in the ninth and eleventh chapter of Zechariah. During the remainder of the week, to Good Friday inclusive, the morning portions are taken from the third chapter of the Lamentations. The portions for Evening Prayer, from Palm Sunday to Good Friday, are taken from the Gospels, principally from that of St. Matthew, containing the history of the events of the days immediately preceding the passion of our Lord. On

Easter Eve, and from thence to Easter Tuesday, passages appropriate to the respective days are appointed both for morning and evening.

From Easter Tuesday to the eve of Ascension, suitable portions from the remaining chapters of Leviticus and from the books of Numbers and Deuteronomy are appointed to be offered; and in the evening, following the early practice of the Church in some parts of Christendom, the portions are taken from the Acts of the Apostles; but, as the Acts of the Apostles are principally historical, there are not a sufficient number of eligible portions from the Acts to occupy this period of time, and for the remaining days the portions are taken from the book of the Revelation.

On the eve of Ascension the book of Isaiah is resumed in the morning, and the whole of the remaining chapters, beginning with the forty-ninth and omitting only the fifty-third (which is read on Good Friday), are read in course. These furnish in their exact order singularly appropriate portions for each day (including the Ascension, the eve of Pentecost, and Pentecost), until the octave of Pentecost. In [474] the Evening Prayer, during the same time, the remaining chapters of the Revelation, divided into portions, are read, the last portion coming in course on Whit Mon-

day. On Whit Tuesday, and on the following days, the portions are selected from the first chapters in the Gospel of St. Matthew.

From the octave of Pentecost the portions for Morning Prayer are taken first from Jeremiah and the other Prophets, and afterwards from the books of Samuel and the other historical books of the Old Testament, and from the book of Job and the Proverbs; and in the evening from the Gospel of St. Matthew, and afterwards from the other three Gospels. In the week preceding Advent the portions in the last mornings of the ecclesiastical year are taken from the Song of Solomon, and those in the evenings from the first chapters of the book of the Revelation.

So soon as the reading of the portion of holy Scripture is concluded, if there be any prominent subject of our faith or hope contained in the passage, it is the duty of the elder to declare it before God in the presence of the congregation, by a few words expressive of our hearty persuasion of the truth so conveyed in the inspired text; and forthwith the elder, followed by the whole congregation, recites the Creed, as the fitting counterpart on our part to the reading of that holy word given by immediate inspiration of the Holy Ghost, and committed to writing, by Divine

Providence, for the perpetual use and benefit of the Church.

Upon the subject of the recital of the Creed it is unnecessary in this place to repeat what we have already said in the readings upon the Office of the holy Eucharist⁴⁷, with respect to the twofold object in this act, the profession of our faith *concerning* God, and the confession of our faith *in* God as an act of worship: and that in the latter respect this solemn recital is peculiarly an act of dedication and surrender of ourselves to Him, as the expression of our filial confidence and trust in Him, and as the means whereby we are confirmed and advanced both in faith and in obedience. But we may add, that in the Office for Morning and Evening Prayer it is even more peculiarly and exclusively an act [475] of worship than in the order of the Eucharist. For in the Eucharist it follows the reading of the holy Gospel - which is not read as an act of worship, but is addressed to the congregation, and listened to by them as though they were "eye-witnesses and hearers of the acts and words of the Lord Himself"⁴⁸ - so that the Creed recited by them is strictly their response to the Gospel, and the pledge that they believe in Him who is revealed

⁴⁷ P.79, and 123 – 125.

⁴⁸ P.75.

therein. But in the Morning and Evening Prayer, it follows the reading of a portion of holy Scripture read in the hearing of the people, but not immediately addressed to them - read before God in honour of His Name, and as a means by which we offer worship to Him, reciting before Him, with joy and adoration, the record of His revealed truth. The rehearsing of the Creed, therefore, is an act of the same character as the reading of holy Scripture which immediately preceded it - it is repeating in words composed by man, not without the inspiration of the Holy Ghost, the testimony of the Church to those truths, to which Scripture bears witness in the words of the Holy Ghost, uttered and written by holy men of God as they were moved by Him.

The Creed selected for use on this occasion is that generally known as "the Apostles' Creed;" in which, although the faith confessed is substantially the same as in the Nicene Creed, yet the form of expression is easily distinguishable. This Creed has been used in the Roman Church from the earliest times, and, according to the tradition of that Church, was originally derived, in nearly its present shape, from the Apostles themselves. To this general tradition some improbable and some even incredible relations are added. By the account of some it was com-

posed by the Apostles meeting in council⁴⁹: others confirm this, by relating that the Apostles thus composed it when at Jerusalem, and about to separate in order to preach the Gospel through all the world: and in a sermon contained in St. Augustine's works⁵⁰, but which is not generally supposed to be really his, each article in the Creed is said to be contributed by one or other of the Twelve to the Circumcision, and is assigned to its proper author: but as this distribution comprises some [476] articles which, we know, did not form part of the Creed as it originally stood, but were added long after, the story is as false as (perhaps we may say) childish.

There seems to be, however, great probability that the Apostles' Creed, in its original form, is derived from the tradition of faith, the unwritten symbol, possibly used by all the Apostles, or at all events used by those Apostles who ministered at Rome, and by those venerable bishops and martyrs, their disciples, who, by their appointment and authority, first occupied the See in Rome. That there was such a form in Rome and Western Christendom, whether actually committed to writing or not, is probable, from the remarkable resemblance between the Roman

⁴⁹ St. Ambrose, Sermon.38.

⁵⁰ Sermon de Temp. tom. x. 359.

Creed, in what is supposed to be its earliest written form, and the several forms contained or referred to in the writings of the early Latin Fathers, St. Irenaeus, Tertullian, and others, in the second and third centuries: but that this particular form of words (as well as the substance) was of universal authority, or was universally received, as must have been the case had it been actually committed to writing and in that shape sanctioned by all the Apostles, is most improbable. For this Creed, and the notices of it to be found in Latin writers, differ, both in the form of words and in the truths particularized and confessed in their details, from those adopted in the Oriental Churches and to be found in the writings of the Greek Fathers, which last, however, are (as is equally evident) connected with the Creed ultimately adopted at Nice and Constantinople. Nor is there any trace in history that the precise form of the Roman Creed was ever used in the East. All the Creeds of which we have traces in the Eastern Church, whether attributed to individuals or recorded to have been used in Churches (such as those attributed to Gregory Thaumaturgus and to Lucian, the Creeds of Jerusalem, of Caesarea, of Alexandria, of Antioch, and the two forms given by St. Epiphanius)⁵¹, have their own peculiar forms of expression, in which they agree with

⁵¹ See these Creeds in Bingham, Antiquities. xi. c. 4.

the Creed adopted at Nice and Constantinople, and are evidently formed upon the same original pattern or type, which pattern or typo is totally distinct from the Roman.

The Creeds, both of the Eastern and of the Western Church, are alike developments of the original confession of faith in One God the Father, and in Jesus Christ His Son our Lord, and in the Holy Ghost; to which we may add (as does St. Cyprian, where he refers to the confession of faith), “in the forgiveness of sins and life eternal by holy Church.”⁵²

In both the Creeds the additional expository articles have every appearance of having been subsequently added to the main and principal articles, in order to meet heresies as they rose. In the case of the Roman (or Apostles’) Creed the principal of these supplemental articles, relating to the true humanity and real sufferings of the Son Incarnate, and directed against the Gnostics and Marcionites, heretics in the first and second centuries, are proofs of the great antiquity of this Creed in its principal parts. Several, however, of the expressions, and two or three of the articles, introduced into this Creed, are of later date. Indeed, the words “Maker of heaven and earth,” the

⁵² St. Cypr.Ep.Ixix.6.

word “conceived” by the Holy Ghost, &c. (whereas it originally stood “born of the Holy Ghost and the Virgin,” &c.), the word “suffered,” before “under Pontius Pilate,” the word “dead,” the article “He descended into hell,” the words “God” and “Almighty,” after “at the right hand of,” the word “Catholic” before “Church,” and the articles “the communion of saints and the life everlasting,” were finally added probably in the seventh or eighth centuries: for they do not appear either in the Creed known as the Creed of King Athelstan,⁵³ nor (with the exception of the words “suffered,” “Catholic,” and “the life everlasting”⁵⁴) in the Spanish version produced by Etherius, bishop of Osma, in his argument against the heresy of Elipandus, archbishop of Toledo⁵⁵ [478].

⁵³ This Creed is a Greek version in Anglo-Saxon characters, annexed to a Psalter. It is incorrectly attributed to King Athelstan, for it is evident from a kalendar prefixed to the psalter that its date is in the year 703.

⁵⁴ Usher, de Rom.Eccl.Symbol.

⁵⁵ It may serve to illustrate what has been said, if we place before the reader the words of the Apostles’ Creed, printing those parts supposed to be more modern in italics, as has been done by Archbishop Usher in his tract “De Symbolis,” and, where necessary, adding within brackets the original clauses.

“I believe in God the Father Almighty, *Maker of heaven and earth.*”

On the other hand, although the Eastern Creeds appear to be constructed upon the same original and fundamental confession of faith in the Blessed Trinity, yet the forms in which these fundamental truths are stated seem to be directed against the heresies which arose at the end of the third or the beginning of the fourth century; heresies of a later date than those against which the additional articles in the Apostles' Creed are directed. Thus, the form under which in these Creeds the confession of faith in the Son is asserted, is as "the Only-begotten," "begotten before all worlds," and so forth, in terms directed against the Samosatenes, the Sabellians, and other heretics of the latter part of the third century, who denied the Divinity of the Son, either in terms or by implication, or who denied His distinct personality. Nor have we any historical trace of any of these Creeds before the

And in Jesus Christ His only Son our Lord, Who was *conceived* by the Holy Ghost, Born [Who was born of the Holy Ghost, and] of the Virgin Mary, *Suffered* under Pontius Pilate, Was crucified [Was crucified under Pontius Pilate], *dead*, and buried; *He descended into hell*; The third day He rose again from the dead, He ascended into Heaven, And sitteth on the right hand of *God* the Father *Almighty*; From thence He shall come to judge the quick and the dead.

I believe [And] in the Holy Ghost; The holy *Catholic* Church; *The communion of saints*; The forgiveness of sins; The resurrection of the body, *And the life everlasting*. Amen."

time of St. Gregory Thaumaturgus, in the latter half of the third century.

We are led, therefore, to believe that the Apostles' Creed is an older form of Confession of the one faith of the Church, than the earlier forms recorded by the Greek Fathers; that there is probable reason to conclude that it was in existence at least as early as the second century; and that it is no improbable supposition that this Creed is in the main a form of faith derived by unwritten tradition from the Apostles, committed to writing by those in authority in the Roman Church, and preserved therein with the tenacity which has ever distinguished that Church in its attachment both to truth and to error.

With respect to the particular Articles of the Apostles' Creed, they have been for the most part explained in our observations on the Nicene Creed. The only one which it is material to notice is that concerning the descent of our [479] Lord into hell. This article did not originally form a part of the Creed - it was finally adopted from that symbol used in the Church of Aquileia: and all that we need say in this place is, that the words here used declare our belief in a great fact, namely, that our Lord was not only dead and buried, but that His spirit, separated by death from

the body, went to the place of other spirits similarly separated.

So true and real was the fact of His death, and so truly and really did He, in assuming our nature, become subject to all the conditions of man, sin only excepted. In affirming this great truth, we must always remember that He is God as well as Man; and that, while the body was dead and laid in the grave, locally separate from the spirit, and the spirit conscious and alive was in the place of separate spirits (that is to say, not the place of eternal torment, but Hades), His Divine nature and His human nature were never divided nor apart: for, being once hypostatically united, they are for ever inseparable in His person. When His soul forsook the body, *He* forsook neither body nor soul. Hence is it said in the words of our Creed, not only that *He* was crucified, but that *He* was dead, that *He* was buried, and that *He* “descended into hell.” All are equally true of, and equally applicable to, the person of the Son of God. He was present with His body in the tomb, and with His soul in Hades. And hence, also, to advert to the succeeding words of the Creed, it was not only true that God the Father received Him from the dead, but that He Himself had power to take His own life again; and that in taking it “*He* rose again the third day” - fulfilling His own declaration, “Destroy this temple, and in three days *I* will

raise it up.” “But He spake of the temple of His body.” (John ii.19-21).

I. 5. The anthem after the creed

In the holy rites already examined, we have learned that, after the confession of sin and renunciation of ourselves, as those who are without life or hope in themselves, and after receiving the absolution of the Lord, which is as it were life from the dead, we are first of all to dedicate ourselves anew to God, yielding up our whole being unto Him, and engaging [480] henceforth to serve Him. This we have pointed out to be the immediate and natural course to the believing man, who has confessed his transgressions unto the Lord, and has received from Him the forgiveness of his sins. Next we have learned that, in addition, we should renew this act of dedication with especial reference to our mind and understanding; and therefore we find that the next succeeding rite is one, wherein we are to glorify God by the submission of our reasonable faculties to His revealed truth, both as set forth in the Scriptures and as delivered to us by the Church: and this we attain by offering or reciting before God a portion of His inspired Word contained in holy Writ, and by the confession of our faith in

Him, as handed clown in the Creed of the Church. And now, in the following part of the Office, in a third act of dedication, we are called upon to give vent to our joy in the salvation of the Lord, by pouring forth the song of glory and praise. If we have been enabled to follow in our spirits the action of the Holy Ghost in the previous service, and He hath carried on in us those His operations in the Church, which have thus been liturgically expressed, - if we have truly received the absolution bestowed upon us, and, confident in the grace and calling of God, have vowed and dedicated to Him our whole being, and have submitted our mind unto His holy guidance; - then, in our inmost man, in the recesses of our spirit, in the seat of our will, where is the source of all spontaneous action, the Holy Ghost, who dwelleth in us, will move us irresistibly to sing with the spirit and to sing with the understanding also.

Accordingly, at this time, the congregation, under the loading of the Prophetic Ministry, should stir up their hearts and minds to glorify the Lord by singing to His praise. Those who have been endowed by the Holy Ghost with spiritual gifts of song, and have acquired, by the cultivation of their natural talents, the art of music and singing, should seek to exercise their gifts, if the Holy Ghost vouchsafe His impulse; and all, according to their ability, should now exert them-

selves to the utmost, that they may worthily set forth the praises of God.

The order of this part of the Service is, that as soon as [481] the Creed is concluded, the appointed Anthem should be sung by the choir; and at its close comes in the fitting opportunity for those songs in the Spirit, which should never be wanting in the congregation of the Lord. In giving this statement of the order of the Service, we add the following remarks by way of explanation and instruction.

1. With respect to the selection of Anthems, they vary with the season of the year. Thus, for instance, from the 18th to the 25th of December, and on other occasions, special Anthems are appointed to be sung after the Creed, in the Morning and Evening Prayer. When none other is appointed, the ordinary Anthem in the morning consists of the hundredth psalm; and that in the evening, of the 8th, 9th, 11th, and 12th verses of the twenty-sixth psalm. Both of the Anthems which we have just named are adapted to this occasion, being calculated to prepare the spirit for entering upon the further service, which carries us onward, as it were, in our acts of worship, from the Court without into the Tabernacle itself.

2. Then, when we say that the Anthem is to be sung by the choir, we mean that it should be sung by all those who are fitted by natural gift and by application and practice to join in this part of Divine service, and only by those so qualified. If we were speaking of any other than of congregations meeting for religious worship, it would appear altogether superfluous to remark that those who are unable to sing ought not to attempt it, that their attempt defeats the common object, and destroys instead of promoting harmony. But in the psalmody of religious assemblies, some persons imagine that they are under the obligation, many that they are entitled to the privilege, of causing their voices to be heard; although the sounds which they utter are discordant, and, consequently, painful to others who hear them; although they may be unable, from natural formation of their organs, or from want of aptitude in catching particular sounds, to produce the notes required; and although, from their deficiency in the power of marking with precision given spaces of time, they fail to produce the required notes at the proper moment. Such notions are entirely erroneous [482] If, indeed, we could conclude that the use of musical composition is unsuitable to the public worship of God, it would follow that all music and song ought to be banished from His house; not, that they should be unworthily executed. But it is impossible to come to any such conclusion. The

contrary is evident: not only from the universal practice of mankind, of the Jewish nation in their ordained services, and of the Christian Church in all ages; but from the fact that a portion of the inspired word of God, used in the services of the Church, consists of psalms and spiritual songs originally composed in order to be sung in public worship; and sung with the accompaniment of instruments of music. And if music be admissible into the services of the Church, it should be such as is (so far as may be) worthy of God and of His sanctuary; and those only should take part in singing who are capable of fulfilling their part in the same, and *they* should take that part only which they are capable of fulfilling.

The object to be attained is not that every one in the congregation should be able to join therein, but that the worship and praise of God may be set forth and advanced in the most perfect and glorious manner: and the first desire of each person present should be for the attainment of this object; and then, that he himself may be in a condition of spirit consistent with, and suitable to, the action which is in progress. Those who are able to join in the singing, should do so with their hearts fixed upon God, not thinking of themselves or of their own performance: those who are not able to join, should be filled with the spirit of worship and praise; rejoicing in that min-

istry of praise which the Church, through means of those actually engaged in singing, is occupied in fulfilling, and content that others should be found more capable than themselves in this respect.

3. This being the temper of mind becoming the congregation, the next step conducive to our object will be that the music used in Divine worship should be simple, grave, and elevated. Simple, because, in order to be excellent, it is quite unnecessary that the music should be abstruse or [483] complicated: on the contrary, it should be such as that the greatest number possible of those present should be able to learn it: for instance, that in the *chanting* of psalms or anthems, which is a mode of singing practised daily, all in the congregation who have voice and ear may be able to join; and in the *singing* of anthems, which is less frequently performed, all may be able to join who can afford the necessary time thoroughly to acquire the knowledge of the music, and to practise themselves sufficiently in it. It should be grave, becoming the fear of God and the honour of His sanctuary, and calculated to impress a due solemnity upon the spirit. It should be elevated, that it may fitly express our praises, and may help forward, and not retard, the upward flight of our spirits toward the throne of God, before which the innumerable company of the heav-

enly host are continually engaged in hymns of adoration.

4. In truth, it is essential to the right performance of this part of Divine worship, that the hearts of the whole congregation should be set upon rendering it a worthy and perfect offering to the Lord; and that they should regard it as a duty towards God, the fulfilling of which is a matter of interest to every individual. If this were the case, then, as the knowledge and practice of ecclesiastical music increased, and the taste for it became diffused, many who now regard it with indifference would find themselves attracted by its beauty, and their devotional feelings would be advanced; many who imagine that the only way of fulfilling it is for every one to exercise his own voice, would discover the rapture of having their own conscious aspirations of love and joy in the Holy Ghost expressed through the melody of others, - melody which hitherto they themselves have only marred; and in the ultimate result it would be found that few, if any, are altogether incapable of bearing some part in the general choir, while each would ascertain the precise place which he can occupy in helping forward the general devotion; instead of, as now, fulfilling no part at all, but that of gratifying themselves, and sometimes indulging in a species of spiritual intoxication at the expense of others.

The perfecting or advancement of church music, however [484], can no more be attained than any other excellence, without a real desire and resolute effort for its attainment. But if all are filled with this desire, and if, in every congregation of any size, all who have the requisite leisure will devote their time to improve themselves, they will contribute to the formation of correct habits and tastes, and will carry forward, to an indefinite extent, the work of improvement, not only in themselves, but in others also, who, sympathizing in their good desire, and, perhaps, equally endowed by nature, may yet not be able to command the same amount of leisure.

5. Finally, as to the exercise of spiritual gifts of song. Although, when treating of these gifts, we are referring to a totally distinct subject from that of the exercise of natural faculties, yet is there observable a close analogy between them, and the same remarks, to a great degree, apply. For, in the first place, it is absurd to suppose that any can be endowed with a gift of song, intended to be used for the purpose of *edifying the Church*, who does not possess the ability to sing. What we understand by a spiritual gift of song, is that, as distinguished from the ordinary gift of prophetic utterance, the prophetic words employed are of the character of the ode - that they are uttered in melodious notes - and that they should possess a

harmony of their own, which, if not scientific, should at least avoid discordance. In witnessing the exercise of these gifts we have heard, no doubt, sounds uttered by the gifted persons, exceeding in sweetness and beauty their natural notes as ordinarily exercised; and the air has sometimes been of an elevated, heavenly character, totally distinct from ordinary music, whether ecclesiastical or secular. But, in truth, those supernaturally moved by the Holy Ghost to any kind of prophetic utterance, although instruments in His hands, are yet endowed with reason and will, with intellectual and spiritual faculties; and He uses them according to their respective characters and endowments. He does not even overbear the will: - "the spirits of the prophets are subject to the prophets:" - much less does He, under ordinary circumstances, alter the physical nature of [485] him whom He inspires. The forms of expression employed in prophetic utterance will vary with the qualities, character of mind, condition as to knowledge, and acquirements of the individual; for all these appertain to the prophet or prophetic person as an individual, and are of the things *used* by the Holy Ghost: the power and words (so far as regards their essential meaning, and corresponding in each case to the measure of the individual thus used) are of the Holy Ghost. To suppose that the physical nature, intellectual character, qualities, and condition, are not of the man, but of the Holy

Ghost, would almost seem to imply (if we may venture even to refer to such an idea) that the Holy Ghost should become incarnate for the time: nor could it take place without destroying the will and individuality. Were this to be the case, it would follow that every one used by the Holy Ghost would be used precisely alike; that the tone of mind expressed, and the construction and composition of the language, would in the case of every individual be the same; and that all distinctive differences of character between those thus inspired would be lost. In that case, to go to a higher instance, it would have been impossible that in the inspired Word there should have been any variety of style. The prophets Isaiah, Jeremiah, Amos, and Zechariah, would all have prophesied alike: the style of the four evangelists, and the manner of introducing the events which they relate in common, would have been the same: and the apostles St. Paul, St. James, St. Peter, St. John, and St. Jude, when teaching the same things, would have introduced the same topics, and employed the same words. But the truth is, that the Holy Ghost takes the man whom He uses as He finds him, and not otherwise. He brings out indeed treasures, of which neither the individuals themselves were conscious to the possession, nor others aware of the existence. And thus we have heard from females and unlearned men, not only words of truth, but deep thoughts and well-constructed sentences, which, as

to both substance and form, have astonished the hearers: and so in the exercise of gifts of song, we have heard sounds uttered by the gifted persons which exceeded in sweetness and beauty their natural voice [486] as ordinarily exercised; and in the harmony of the song there have been sometimes heavenly strains transcending ordinary compositions, sacred or secular. Still, so far as the use of the mere organs of voice and the exercise of musical talent are concerned, the manner of exercising the gift has been, and, for the reasons above stated, must be, usually, according to the natural endowment of the gifted person.

And hence two consequences follow. First, that persons who have a prophetic gift of utterance, where the character of the words is such as would otherwise render them appropriate to be sung, should be instructed to refrain from singing in the congregation, when from organic incapacity their singing is discordant and offensive to the ear. For that which is offensive to the natural ear, cannot be honouring to God in *public* acts of worship, nor can it be edifying to the Church. And therefore the Apostle's practice in a similar case as respects himself, and his injunction as respects others, should be obeyed, and let such an one "keep silence in the Church;" let him sing "to himself and to God." Or else, at least, let the words be

uttered in the ordinary tone, as in the case of prophetic persons generally (1.Cor.xiv.28).

And secondly, those who have gifts of singing, calculated to edify others, should not hesitate to improve their natural talent and organs to the utmost of their power. They will not, indeed, thereby increase the spiritual power, impulse, and grace, with which the Holy Ghost endows them for the exercise of the spiritual gift - that gift cannot by any human means be improved or enlarged: but they will render themselves instruments more fit for the use which God would make of them for the benefit of others, and for the advancing of His praise in holy worship.

With the Anthem after the Creed, the preliminary part or Office of Confession and Dedication, is concluded. But, before proceeding, we must refer to the distribution of the several parts of the Preliminary Office between the four ministers in the priesthood⁵⁶: for we have already noticed that the commemoration of our sins before God, in the [487] Exhortation, is made by the Evangelist; the Confession, by the Pastor; the Prayer of Dedication, by the Elder; the reading of the Word and rehearsal of the Creed, by the Prophet and Elder: and that the Anthem and the

⁵⁶ P.367.

Psalms, which precede or commence the subsequent service, are under the general guidance or leading of the Prophetic Ministry.

We have already shewn⁵⁷ that there were, in each of the two divisions of the Tabernacle of Moses, and in its Court, the prefigurative types of the four ministries in the priesthood, and of the combination of all four in the several parts of Christian worship. We have shewn the existence, not only of the types of the four ministries of the Universal Church, whose office is to fulfil the work of the ministry in its external relations towards the world, and to unite and bring onward to perfection the whole number of the saints, the Members of the Body of Christ; but also of the types of the four ministries as subsisting in the priesthood of each particular Church, under the headship of its Angel, and of the respective duties devolving upon each of the ministers in the daily worship of the Church. We have, moreover, explained⁵⁸ the distinct character and operation of each of the ministries, and of the faculties and qualities in man, which render him the fit subject of their operations: which faculties and qualities, variously predominating in different men, render every individual more especially the subject of one or

⁵⁷ P.257-260.

⁵⁸ P.262.

other of those ministries, and every ordained person in a special manner adapted to fulfil the functions of one or other of them.

Referring to these explanations, which we need not repeat, the reasons for assigning the above several parts of the service to the respective ministries will be evident. It is the office of the Evangelist to address the conscience and the memory, to preach repentance for the remission of sins, to proclaim God's mercy in forgiveness, and His saving grace. It is the office of the Pastor to receive the burden of the afflicted conscience, and to sympathize with the sorrow and contrition of heart which find utterance in confession. It is the office of the Apostle - the Elder and Ruler in the Universal Church - to bring up and present the whole body [488], espousing the Church as a chaste virgin to the Lord, wholly dedicated and consecrated unto Him, and in Him to present every man perfect: - and no less is it the office of the Elder, the assessor with the Angel in the rule of the particular Church, to fulfil an analogous office in his ministry under the Angel. It is the office of the Prophet, under the guardianship of the Ruler, to bring forth the hidden light of revelation to the Church; and no less is it that of the Ruler to expound and declare the true and genuine doctrine contained in the revelation. And in the matter of the revelation of light and of truth, the

Apostolic and Prophetic Ministries are, in fact, the types of that twofold form of witness, the nature of which we have explained, and which pervades and ought to be seen in every ministry, and in every part of the Church. And thus, in this preliminary office of Confession and Dedication, is exhausted the complete Ministry of the Lord, so far as it is applicable to this part of the service, complete and united in His own High-priestly office, but exercised by Him through four, who, together co-operating, do unitedly fulfil His priestly functions committed to them.

These several ministers are respectively fitted by their ministry (and the grace of God doth work in each according to his respective measure and gift) so as most effectually to produce in the hearts and spirits of the congregation appropriate thoughts and affections, to enable them to join in the several parts of the service, and to accomplish the work of the Holy Ghost in them, according to the will of God. But the spiritual edification of the individuals present is not the only object of this arrangement of ministry. The several ministries which we have been considering are the ordained means, the essential and absolutely necessary means, the only possible means (such being the will of God, and such the organization of the Church), for enabling the Church to fulfil, according to the perfect order of God, these several rites: for de-

claring before God - as from One Body - the heinousness of our sins; for expressing unto Him our sorrow and our contrition; for gathering up and pouring forth our vows [489] of dedication and future service; for glorifying Him in the declaration of His revealed mind and truth, and in the confession of our assured faith in the same.

God, and not man, is the great object and end of all our rites of worship: and although, from every rite, those who are faithful receive great and inestimable benefits, yet man himself is created primarily to manifest the glory and goodness of the Creator: and his highest function, and the most glorious fruit of all his faculties and endowments, is to offer worship and praise to the Universal Benefactor, from whom alone cometh down "every good gift and every perfect gift." And as man was created for this great end, so especially was the Church constituted and organized for the same. And therefore, when the Holy Ghost, dwelling in the Body - the Church, - moves in the spirits of the faithful, inclining them to these acts of humiliation and dedication, the several ordinances and ministries of the Church do, in obedience to the law of her being as the Body of Christ, and by a kind of necessity of nature, fulfil these several acts in the exercise of their proper functions. The spiritual organ for recalling sin to remembrance is the Evangelist, and

through him the recordation of sin naturally proceeds; the organ for confessing sin is the Pastor; the organ for expressing the devotion of the Church, in dedicating herself to God, is the Apostle or Elder; the organs for that twofold Testimony unto man and Confession before God, of which we have spoken as the fitting act of dedication of the mind, are the Apostle or Elder, and the Prophet; - while the outpouring in spiritual song of the spirit, brought into entire subjection unto God, is through the exercise of the prophetic spirit, resting in a greater or less degree, and with more or less of outward manifestation, upon all who have been perfected in the Spirit of holiness and sealed with that Holy Spirit of promise, which is the earnest of our inheritance [490].

PART V.

SUBDIVISION II.

THE OFFICE OF PRAYER AND INTERCESSION, WITH THE MINISTRY OF WORD

II.1.

The introit into the holy place, wherein also is examined the general nature of the office of prayer and intercession

WE are now about to make a nearer approach into the presence of the Lord, in the Office of Prayer and Intercession; which is, in fact, the proper Office of the Church as the Body of Christ, and her true vocation. In the previous Office we have fulfilled the duties which belong to us as sinful, though redeemed, creatures; we now are wholly called to those which exclusively belong to us as regenerated in Christ Jesus, as sanctified and anointed by the Holy Ghost, and as abiding by faith in the grace to which we are called, although not yet assumed and transformed into the glory of the resurrection; which belong to us, in short, as abiding under that Dispensation, and called to fulfil those duties, which are typified by the Holy Place in the Tabernacle and the rites therein fulfilled.

Into the Holy Place, made with hands, Israel of old was not permitted to penetrate, but the priestly family of Aaron alone. The Court, with its brazen altar, and bloody sacrifices, and bodily washings, was the type of that carnal Dispensation. But of *this*, the Dispensation of the Spirit, the Holy Place is the type; and all the faithful are invited to assist in the spiritual services of the House of God. And although the actual performance of the sacred ministries is fulfilled by Christ, through those whom He admits to the exercise of His priestly functions, yet He admits them, and uses them as the organs of the One Body, for the expression of those various actions of the Holy Ghost in the faithful, which we have just endeavoured to explain.

The priests engaged in the administration of sacraments, and in the promulgation of the word of God, are venerated by us as the ministers and ambassadors of Christ, as those in whom Christ is present, and by whom He Himself [491] ministers unto us. But in fulfilling the Offices of public worship and common prayer, without ceasing to be ministers of Christ, they are more especially representatives and organs of the Body. The whole Church recognizes in these Offices the pledge of the common privileges of all, both laity and priesthood. For if it be true that, through our union with Christ, we have access in Him even to the

heavenly places where He abides, and to the throne of God, where in our nature He is seated; then assuredly has every baptized member of the Body, through faith, his substantial part (and he is truly and substantially represented) in every act of worship, which, under the inspiration of the Holy Ghost, it is possible for the Church to present.

These reflections will enable us to understand the proper sentiments, with which at the close of the anthem we should witness the four priests, who have hitherto ministered in the lower choir, go into the upper choir, that they may enter upon this their further and higher ministry. With them, the spiritual leaders (under the Angel) and representatives of the whole body, the whole congregation pass (if we may so speak) into the Holy Place; and while engaged in pouring forth the psalm now appointed to be sung, let them remember that they are admitted into the Temple of Almighty God, and be penetrated with the godly fear which becomes His presence: let them be filled, also, with the sense of His condescension, who brings them into such near communion with Himself. Thus will they be prepared, as was expressed in the prophetic words relating to this part of the service, to “enter into the Holy Place with a psalm.”

For this purpose a portion of the Psalms of David is assigned to each occasion of Morning and Evening Prayer daily; and by dividing the whole into one hundred and twenty-four portions, each of sufficient length to answer the object of this part of the service, the whole Book of Psalms is gone through in the course of two calendar months.

Having so lately spoken of the proper rules to be observed in the psalmody of the Church, we need only remark that it follows, both from what we have said upon the [492] general subject of psalmody, and also from the delineation we have endeavoured to give of the affections and thoughts suitable and appropriate to this particular part of the service, that the Psalm of Introit ought to be sung by the whole congregation, so far as the ability of each will permit. And for this purpose such chants should be selected as are easy of attainment.

The priests having now joined the Angel in the upper choir, the Angel, after a short interval, proceeds to the Sanctuary, and bringing forth the holy Sacrament from the Tabernacle in which it is reposed, places it with reverence upon the Altar; and, kneeling down at the Altar, offers the short prayer set forth in the Liturgy, presenting before God the emblems of the passion of His Son, and beseeching God to have re-

spect unto His sacrifice, and to fulfil His intercession for the Church and for the world. This prayer is offered by the Angel secretly; for while he is thus engaged, the congregation are occupied in singing the portion of the Psalms appointed for the Introit.

At the close of the prayer the Angel rises and withdraws to his place without the Sanctuary, but in front of the Altar, where he is to offer the Intercession: and he so arranges his movements, in fulfilling these several duties, as to arrive at his place at the close of the last verse of the portion of psalms, prepared to bow before the Altar, with the rest of the congregation, at the ascription of glory to the ever-blessed Trinity which concludes the Singing of the psalm. At the same period of time, also, the four priests should be found in the places which they are to occupy in offering the supplications and prayers, and the Elders in the place appointed for them in the upper choir.

The explanation of the symbolical action just described is this. The congregation is being transferred, if we may so speak, from the court without to the interior of the Holy Place: that is to say, having been delivered from the conscience of sin, through the blood of that Sacrifice upon the cross by which sin hath been put away, we are lifted up into the remembrance that we are builded up a spiritual house, a holy

priesthood, to offer up spiritual sacrifices [493] acceptable to God by Jesus Christ. For so long as we sojourn upon earth in these bodies of humiliation, evermore exposed to temptation and liable to fall, it is through the continual application of the merits of Christ, bestowed only upon the contrite who confess their sin, that we enter into God's presence, absolved, washed, sanctified, renewed in the spirit of our minds. But, through His merits, we do enter, and abide within His holy Tabernacle, offering perpetual sacrifices of praise, and worshipping the Lord in the beauty of His Sanctuary.

During the psalms, then, the whole congregation is occupied with the joyful anticipation of this access into the holy presence; and in the meantime, the Angel, as the representative of his people before the Lord, has gone up to the Altar, and fulfilled his duty, and is now seen at his place of intercession; the four priests are in their places, and the Elders in theirs. Thus, at the time of the last Gloria Patri, we have antitypes to all the legal symbols in the Holy Place brought under our regard. The Angel (with the assistant priests) is seen ready to commence the office of Intercession, typified in the Mosaic ritual by the act of the high priest in burning the fourfold incense upon the Golden Altar. The holy Sacrament proposed before the Lord, upon that which is at once the Altar and the

Table of the Christian Church, corresponds to the Shewbread upon the golden Table. And finally, the Elders are seen in their places, ready to fulfil their duty at the appointed time; in the morning to receive the word of ministry, to which they are in the evening to respond, and in the evening to give that response: and of this, the duty enjoined upon Aaron with regard to the golden candlestick is the ritual type under the Law.

Such is the symbolic meaning contained in the outward ceremonies and acts appointed in Morning and Evening Prayer, at the singing of the psalms upon the introit into the chancel or upper choir; so that at the time when the last Gloria Patri is being sung, the Church, introduced into the Holy Place, of which the Tabernacle was the figure, finds herself surrounded with symbolical arrangements, which [494] convey to the sight, and to the mind, a testimony to the spiritual rites of intercession and worship upon which she is about to enter. The holy Sacrament upon the Altar - the Angel with the four priests attending him, at the place for offering intercession - and the Elders in their place in readiness to fulfil their office at the proper time - these, like the corresponding arrangements in the Tabernacle, have an evident reference to the spiritual constitution of the Church and to the operations of the Holy Ghost

therein. But they have a further property which the legal types never possessed. For they do not, as did the legal rites, testify only to things unseen and absent, but the rites themselves in which we are about to engage are spiritual and heavenly. The intercession to be offered is that which can alone prevail with God, - the intercession of Christ. The illumination which is now to shine in upon our hearts, is that which can alone glorify God and edify the Church, - the light which proceedeth from the seven spirits of God before the throne. The memorial now present before God, and visible in its outward symbols to our eyes, is that which can alone render the Church and her Offices acceptable with God; namely, the very Body broken and the very Blood shed of the Son of God.

And here arises a very important question, which demands our attentive consideration. We have spoken of the Church finding herself surrounded with certain outward arrangements, which at once constitute the means whereby those rites of worship upon which she is about to enter are to be conducted, and are themselves suggestive of those holy rites. But let us remark that, in the proposition of the holy Eucharist upon the Altar, we have not merely an instrument of worship - an instrument, by means of which we present before God the memorial of the sacrifice of Christ, in the Sacrament of His Body and Blood - but

also, as is required by the very nature of a Sacrament, the outward sign and symbol of the same. And the question which presses upon our mind and deserves our serious attention is none other than this, whether in order to the entire fulfilment of the service of God, prefigured in the typical rites of the [495] Holy Place, we ought not to possess and make use of the symbols of the two great Acts of Intercession and of the Ministry of the Word, during the course of their performance and in connexion with the acts performed? For assuredly, while the burning of incense *was* the type, it *is* also the true symbol of intercession; and the burning of lights is equally significant of the ministry of Word.

This inquiry we are led to make, because, while the Christian Church in past ages has ever (as we have remarked, in a former place⁵⁹) excluded from her services of worship all the symbolic rites employed for purposes of worship in the court, such as bloody sacrifices, the destruction of either animals or fruits of the earth by fire, or libations of wine poured out upon the altar; yet the proposition of the bread consecrated in the Eucharist, and the burning of incense and of lights, being symbolic rites employed in worship and proper to the Holy Place, have all been adopted as

⁵⁹ P.245.

ceremonies employed in Christian worship from very early periods: indeed, until recent times, they were in universal use, and are even now prevalent in far the larger part of the Church.

The holy Sacrament indeed, from the nature of the spiritual mystery which it contains, is far more than merely an antitype to the Table of Shewbread. As a true and living sacrament of the presence of the Lord, it is that which hallows the Sanctuary of the Christian Church: as the mysterious instrument of our spiritual communion in the Holy Ghost, continually reserved in the Tabernacle, it is that hidden Manna which is our spiritual nourishment and means of life: as the sacrament or instrument of daily communion, it is the means which enables us to keep that perpetual feast of unleavened bread to which we are invited, as consequent upon the sacrifice of the true Paschal Lamb. Nevertheless, as now (that is to say, at the time of the Intercession) proposed upon the Altar, it is the antitype to the Shewbread proposed on the Table in the Holy Place, as a perpetual memorial before the Lord. It is a Sacrament, and therefore is both sacramentally the very substance represented, that is to say, sacramentally, the very Body and Blood of Christ; and it is also a visible symbol, identical as to the natural substance of the bread [496] with the same symbol of bread typically used under the Law,

accompanied (from a necessity resulting from its original institution in two species) with wine also.⁶⁰ Seeing, then, that in this instance the Church is justified in retaining both the thing signified and also the symbol (and in the case of the Blessed Eucharist, such being the very nature of a Christian sacrament, they cannot be separated), it is reasonable that we should inquire whether the employment of the two remaining symbols or types in the Holy Place be also justifiable. Whether, and to what extent, the manner in which incense and lights have been used in the Christian Church has been a true development of the spiritual life within her, and of the truth of which she is called to be the pillar and the ground. And whether, if past uses be indefensible, there be any legitimate manner in which they can be employed.

Let the result of this inquiry, however, be what it may, it is most certain that the great distinction between the rites ordained under the Law and those under the Dispensation of the Gospel consists in this,

⁶⁰ It has been supposed by some, that wine also was proposed upon the Table in the Holy Place. If this were so, it would strengthen all our subsequent arguments and conclusions. In the sculpture on the Arch of Titus at Rome, there is on the Table of Shewbread a cup, apparently for wine. But on the whole there does not appear sufficient evidence to enable us to decide. (Calmet's Dictionary, Art. Shewbread, and Fragments, No.220)

that whereas under the former Dispensation the symbols employed were types of things absent and future; the symbols used in Christian worship must be symbols of spiritual things actually present, or of spiritual acts presently done in the Holy Ghost. Under the Christian Dispensation there are no empty types of absent and unreal things.

To employ incense, as it has been extensively used in the services of the Church, as an act of honour and worship offered to the officiating priest, to Church dignitaries, and to emperors, kings, and great men, is most objectionable.⁶¹ [497] The burning of in-

⁶¹ Cardinal Bona, a man of excellent principles in many respects, says that "the incensing of the ministers of the altar, and of the laity around, is not performed as pertaining to the privilege of dignity, an abuse which hath crept in, but as pertaining to religion; namely, with the intent to stir up to prayer, and to represent the effect of Divine grace." But that which the Cardinal describes as an abuse has, unhappily, been the very source from which the practice originated, and has always been the principal object. While the Church has received the use of incense from the law of Moses (and if Arnobius (*contra Gentes*, viii. 26), be correct in saying that it was a recent pagan practice, the Pagans themselves must be supposed to have taken it from the Temple rites at Jerusalem), this particular use of it, in incensing men, has evidently been derived from paganism. There is no example of the practice to be found among the Jews; while, on the other hand, we find the clearest traces of it among the Pagans. We know that the burning of incense was not only a principal ingredient in all sacrifices (*Guther. de Jure Pontificio*, iv. c.11), but it was also a principal form of pagan sacrifice: and the accounts of Christian

martyrs prove that in many recorded cases the option was given to the martyr to sacrifice (which always implied the burning of incense), and sometimes, *eo nomine*, to burn incense, to the reigning emperors, when they had refused to burn incense or to sacrifice to the greater deities. (See Pliny's epistle to Trajan, lib. x. ep.97; Euseb. iv.15; vii.15, &c.: the Martyrdoms of SS. Marcellus in Gaul, Acacius, Victor, and others, in Fleury, lib. viii., &c.) Nor, when Christianity became the religion of the state, did the emperors cease to receive the excessive honours which were paid to them when Pagans, although no doubt those honours were not now accounted to be Divine. They were accounted to be significant of *Dulia*, and not of *Latria*. Among other ceremonies observed towards the emperors after they became Christian, we learn from Codinus (*de Offic. Constant. c. xiv. s. 19*) that on Thursday in Easter week the patriarch, accompanied by the bishops and principal clergy, proceeded to the palace, where they found the emperor alone in royal state, standing at his throne, and then, the bishops and clergy surrounding him in place of his courtiers, the patriarch fumigated him with incense: "Thuris suffitu honorat," is the paraphrase of Gretser the Jesuit. For the other instances in which the emperor received the same honours, we may also refer to Codinus (*de Offic. Constant. xiv.17; xvi. 40, 41*), and to the "Ceremonies" of Constantine Porphyrogenitus (*lib. i. c. i. s. 11; xi. 1, &c.*): and in reference to the latter of these two works we may mention that Reiske, in his commentary on the second chapter, traces the various ceremonies employed in the processions of the emperor, and in his visits to the church, from the ancient pagan ceremonial observed in the processions and visits of the Roman emperors to the temples. It is evident, then, that the practice of burning incense in honour of men has been thus derived; nor is it difficult to understand that, being offered to emperors, the like honour would be claimed and allowed to patriarchs, popes, bishops, and finally to the celebrating priest and the principal clergy.

In like manner the burning of incense before the images of saints has no shadow of foundation in the ordinances given by God to Moses: its origin is clearly pagan. And, indeed,

cense is a sacred rite, consecrated by God Himself, in the ordinances of worship given to Israel, to be the type of the all-prevailing intercession of Christ Himself, and in itself the highest act of worship which in the former Dispensation was to be offered to God. And if it be now lawful to employ it, it cannot be a symbol of inferior value. Any use of it, except as a symbol of Divine worship (and the act of intercession with God includes the highest worship of Him), falsifies and degrades it. And, consequently, the use of it towards men, living or departed, ordained or unordained, is an act of idolatry. The burning of it before the images of departed saints, seems wholly derived from the superstitious practices of Hero-worship among the Pagans: but of its use towards the living, even paganism affords no [498] example in earlier times; until, in the progress of corruption, living men received this among other Divine honours: a practice which, having

when once its use was admitted towards living men, it is evident, if we consider the temper of those times, it would not be refused as an act of veneration towards departed saints. Nor can we be surprised that in the second Council of Nice, A.D. 787, called together for the express purpose of restoring the use and veneration of images, the burning of incense and of lights before them was insisted upon as an ancient practice (*Sess. vii.; Labb. viii.1208*). .

It is only just to say, that in these acts done among Christians the intention of paying Divine honour to the objects of them is repudiated. Nevertheless it is a part of our argument to contend that they *are* Divine honours, and ought not, therefore, to be employed, except in God's worship.

been probably continued when the emperors had become Christian, appears at length to have been adopted among the ceremonies of the Church. Under the Law, the incense was so sacredly reserved unto God alone, that the golden Altar, placed in the very centre of the Holy Place, and evidently the holiest object there, was reserved for the burning of it: all other use of that altar, except on the day of Atonement, was expressly prohibited. And so far from being applied in any way for the honour or even for the gratification of man, the Law enjoined, "Ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord."⁶² [499].

⁶² The symbolical application of incense to prayer, its appropriation to the worship of God alone, and the constant association of it with burnt-offering, as constituting the worship of God under the Law, are proved and illustrated in the following passages. The Psalmist says (Ps. cxli.2), "Let my prayer be set forth before Thee as incense, and the lifting up of my hands as the evening sacrifice." Moses, in his blessing upon the children of Israel, says, concerning Levi, "They shall put incense before Thee, and whole burnt sacrifice upon Thine altar." (Deut. xxxiii. 10.) So also says Abijah, reproving Jeroboam and the army of the Ten Tribes for their apostasy from the true worship - "As for us, the Lord is our God, and we have not forsaken Him; and the priests...the sons of Aaron...burn unto the Lord every morning and every evening burnt sacrifices and sweet incense." (2 Chron. xiii. 10, 11.) And when the Prophet Malachi speaks of the pure and spiritual worship which should be offered, not in Jerusalem only, but throughout the earth, it is thus expressed: "In every place incense shall be offered unto My Name, and a pure offering." (Mal. i. 11.)

With respect to the use which has been made of lights in the Christian Church, we would observe that the lighting of two lamps or candles at the time of reading the Gospel in the celebration of the holy Eucharist would seem to have some warrant in the principles of Christian symbolism. The reference made to the two candlesticks before the Lord by the Prophet Zechariah, and again by St. John in the Apocalypse,⁶³ lead to the belief that they constitute the prophetic and Christian symbol corresponding to the two Cherubim on the Mercy-seat, and typical of that twofold form of testimony and confession, of which we have already spoken in reference both to the manner in which God reveals Himself to man and to the offering of worship before God. But, consistently with the principle which we have applied to the use of incense, the burning of lamps or candles, if permissible, cannot be less sacred than under the Law; and there it was a sacred symbol, ordained by God to be an act of perpetual worship in His presence. And, therefore, to burn candles before the images of saints, as has been practised in the Church, is either a degradation of the symbol or an act of idolatry. With respect to the selection of particular numbers of lights, when used for lighting the place of assembly (as for instance, three,

⁶³ "These are the two olive-trees (the two anointed ones, the two sons of oil and the two candlesticks standing before the God of the earth" - Rev. xi,4; Zech. iv. 14.

as emblematic of the Blessed Trinity; seven, as emblematic of the Seven Spirits of God; or twelve, as emblematic of the Twelve Apostles), we can only regard it as justifiable on the same grounds as in the case of similar emblematic ornaments in architecture.

If the burning of incense and the lighting of lamps are to be used as ceremonies of religion, or as instruments of religious honour and worship, our warrant must be that they are derived from the Mind of God revealed in His Church, either directly, or by deduction from what He hath enjoined in other and analogous instances. It is not sufficient, when thus employed, that they should be introduced into Christian worship merely as appropriate ornaments, suggested by good taste, or by natural feelings of religious devotion; nor [500] ought they to be used as religious symbols and means of worship merely at the will, or by the choice, of man. With respect to the burning of Incense and the use of the Seven Lamps, as these were employed in the Tabernacle, we believe them to be sacred symbols, and instruments of Divine worship appropriated by God unto Himself alone. Whether the symbols thus employed are to be laid aside in the economy of Christian worship, as is the case with bloody sacrifices, destruction of animals and fruits by fire, and ceremonial purifications, is a different question: but, if used at all, they must nei-

ther be degraded into mere ornaments or elegancies, nor abused by being employed as instruments of honour to any but God.

But then, again, on the supposition that the burning of incense and the sevenfold light are fit symbols to be used in Christian worship, - although they are things the use of which God Himself hath consecrated, yet are they not sacraments: nor are these respective ceremonies, in themselves and distinct from the rites which they would accompany, to be accounted sacramental. For the things which they symbolize, namely, the offering of the fourfold Intercession, and the ministry of the sevenfold Eldership of the Church, are not essentially conjoined with them, nor necessarily contained in nor fulfilled by their use. The fourfold Intercession is a ministry given to and fulfilled by the four priests, with the Angel at their head. The sevenfold ministry of the Eldership is given to and fulfilled by the Angel with the Six Elders his immediate assessors; and these respective ministries are perfectly and validly fulfilled by *word*; and the use of incense or of lights can in no respect add to, nor the absence of them in any degree diminish, their validity or essential quality. Consequently, the place which they would occupy in the service of Christian worship is necessarily distinct from that appropriated to them under the Law. Under the Law, they were

themselves the substantial rites by means of which alone the prescribed worship of God could be fulfilled. Whereas, if employed in the services of the Church, they can only be regarded as accompanying ceremonies, reserved, indeed, to the sole honour and [501] worship of God (for their meaning and symbolic value cannot be less at one time than at another); but still attendant upon the special rites ordained under the Gospel to be the essential forms of those spiritual ministries, of which Incense and Lights, in common with those essential forms, are respectively the symbols.

Nevertheless, we believe that the burning of incense and of lights, although these symbols be neither essentially conjoined, nor bound up in a sacrament, with the things they respectively signify, ought to be practised in the Church, in order to the perfect worship of God, as respects its outward form. To employ in the worship or internal economy of the Christian Church the symbolic rites ordained in the Law for use in the court without is not symbolically correct; for these rites, although *typical* of spiritual acts in the Christian Church, do not apply *symbolically* to the present Dispensation, but to that prior to the Gospel. The employment of those ordained for use in the Holy Place is symbolically correct; for they not only apply as *types*, but as *symbols* also, to the pre-

sent Dispensation. A little consideration will enable us to perceive the force of this argument.

In the construction of the Sanctuary builded by Moses, after the pattern shewed to him in the Mount, God has foreshadowed His entire purpose (as we have seen⁶⁴) by means of the several parts of which it was composed: - His purpose in the former Dispensation, by means of the Court and the rites therein fulfilled; - His purpose in the present Dispensation, by means of the Holy Place and the rites therein fulfilled; - and His purpose in the age to come, by means of the Most Holy Place. The rites observed in all parts of the Tabernacle and Court were *typical* of the spiritual ordinances of the Christian Church, and the Church possesses ordinances corresponding to each: but all were not, properly speaking, *symbolical* of Christian ordinances. The rites observed in the Court were symbolical of the then present Dispensation - of that which was carnal; they referred to that which is spiritual, not as being symbols but as types of them. The rites observed in the Holy Place were not only typical, but also *symbolical* of the Dispensation of Grace with its sacramental [502] rites: and in this Dispensation the spiritual is present under the veil of outward and visible things. And the rite observed in the Most Holy

⁶⁴ P.245.

Place, while *typical* of that which is heavenly, spiritual, and supersensible in the ordinances of the Church, is *symbolical* of the future age. Seeing, then, that God has not confined the use of symbols to the former Dispensation, but, on the contrary, has ordained both visible symbols to be used and symbolical rites to be performed in the Christian Church, as being suitable to the condition of man's nature and his circumstances in this world; seeing that the rites ordained in the Court refer to the former Dispensation, and do not refer *symbolically* to this; and that, on the contrary, those appointed to be fulfilled in the Holy Place do refer symbolically to this Dispensation, that is, are the symbols expressive of the position and condition of the Christian Church in the great scope of God's eternal purpose; and remembering that all these rites, ordained by the Law, are symbols whose use has been appointed by God Himself; it is reasonable to conclude that the typical rites peculiar to the Court should not be employed, and that the symbolic acts appointed in the Holy Place should be employed, in the services of the Christian Church.

Such has been the traditional practice of the Church since the overthrow of Paganism in the third century, from which time the Church has enjoyed complete freedom in her public services. The Christian instincts of the Church, notwithstanding her low

spiritual condition, have ever led her to reject the bloody rites and sacrifices of the Court: while she has adopted the rites of prothesis or presentation, of burning of incense, and of lights; with such deviations indeed from the true way of the Lord in the performance of them, as were to be expected in the absence of Apostles and Prophets, God's appointed ordinances for the guidance of the Church.

A further argument for the lawfulness and propriety of the burning of incense and lights is to be derived from the institution of the two great sacraments of the Christian Church - both of them instituted by the Lord Himself - both of them symbolical rites, in which certain visible and significant [503] things, which had been already ordained for use under the Law, are appointed also to be used in the Church. And if we will consider the particular symbols employed in the service of the Tabernacle which have been selected for use in these Gospel sacraments, and what are the several and respective ways in which the Lord hath commanded them to be employed, we shall find our previous conclusions confirmed, both as respects the rejection of the typical rites exclusively belonging to the Court, and as respects the adoption for use of the symbols belonging to the Holy Place.

In the sacrament of Baptism, water is appointed to be applied to the flesh of man, as was the case with the same element in the brazen laver. But while the legal ordinance of purification was many times repeated (for the priests continually went into, and came out again from, the Holy Place, and on each occasion were commanded to wash), Baptism, on the other hand, is to be administered in the case of each individual but once, being indeed the ordinance for ingrafting him into the Christian Church: so that, in fact, it is never administered to those who are actually members of the Christian Church. Baptism is the initiatory rite: it stands, as it were, at the entrance of the Church, as the Laver is supposed to have stood in immediate proximity to the door of the Holy Place - that Holy Place, into which, as it served for the time then present, none but the priests were admitted, and they only for a time; but which, as symbolically prophetic of God's purpose in the Church, sets forth to us the present Dispensation of Grace, whence we are forbidden to depart, or to return to the carnal ordinances of the Law, symbolized by the Court and the rites fulfilled therein. How is it, then, possible to convey in symbolical language, more distinctly than is here set forth, that the rites of the Court are prohibited in acts of worship in the Christian Church; and that, if symbolical rites are to be used in the Christian

Church, they are to be those, or of the same nature as those, of the Holy Place?

In the sacrament of the Eucharist, the Lord has taken two other symbols ordained under the Law, and He has defined the precise use which is to be made of them. They [504] are not to be used as these same material substances were used in rites of worship in the Court. They are not to be associated with bloody sacrifices nor consumed by fire, as were the Meat-offerings of bread or flour; neither are they to be cast forth and pass away by evaporation, as were the Drink-offerings of wine. But as the loaves of Shewbread were ordained to be used in the Holy Place, so in the Eucharist these elements of Bread and Wine, changed indeed into the Sacrament of the Body and Blood of Christ, but as to their physical qualities unchanged, are ordained to be presented in memorial before God, and to be consumed by manducation or eating. And surely as in Christian Baptism, so in this case, we have not merely an isolated fact, but an important principle. We readily admit that holy Scripture does not contain the express order of God's House in its details; neither have we set forth to us all the rites and ceremonies which constitute, in whole or in part, Christian worship: but in this respect, as in all others, the holy Eucharist furnishes a principle and example. Nor does it affect the principle that in

this instance of the Eucharist we are dealing with a sacrament, while in the use of incense and lights there is no sacrament. On the contrary, the fact of the outward symbol and the spiritual reality being by God's ordinance bound together and inseparable in the case of the reservation and proposition of the Sacrament upon the Altar, gives us additional ground to conclude that the other two symbols, though not inseparable from the things they symbolize, ought not to be absent at the time of fulfilling the spiritual ministries which they symbolize. In the case of the holy gifts upon the Altar, the symbol and the thing symbolized are bound together, so that they cannot be disjoined; because the Eucharist is a sacrament, and in the proposition of it, the only part which man fulfils, is in the act of proposing the holy gifts: the gifts themselves are the memorial, not any continuous action on the part of man. On the other hand, the symbol and the thing symbolized are not bound together in the cases of the Intercession and of the Ministry morning and evening, because neither of those actions is a sacrament; they are ministries committed to [505] man to fulfil in the exercise of his understanding and faculties. But they have their proper symbols, ordained by God Himself, under the types of the Law: and the appointed use of the Sacrament as a memorial, which is essentially involved in its institution, not only justifies, but requires, and furnishes the

principle for, the use of these two other symbols: not, indeed, as essential parts of the rites to which they refer, but as subsidiary means which God vouchsafes to employ, as signs, addressed to the understanding through the bodily senses, of the spiritual acts fulfilled.

The external forms, then, being thus disposed, the Church is found ready and prepared to enter upon the several rites antitypical to those fulfilled by the Jewish priesthood in the Holy Place. But with how vast a difference! No empty shadows are here; no symbols void of present reality; no rites referring merely to distant and future expectations, the meaning of which is hidden from the worshippers, or at least but dimly discerned by them. Nor does the mighty change consist in this, that symbols are discarded, for they are not discarded: nor is it merely that the service is more rational, although it is a more rational service: nor merely that it consists of devotions and forms of words uttered through the lips of men, the ministers of Christ. For these are but the outward form, it is not to them that the spiritual sense of faith is directed. But we see Jesus, as a great high priest vested in garments for glory and for beauty, gathering unto Himself His people, a people transformed and sanctified by the Holy Ghost: and He comes into the presence of God, the Mediator of the

New Covenant, the Angel and High Priest of our confession, and there presents the sorrows and sufferings of His sinful creatures, the continual necessities and requirements of the Church and of all mankind, the adoration and thanksgiving of His faithful people. For He is with His Church and in His ministers, and they are one in Him; and the words which are uttered through their lips, being according to His mind, He adopts as His own; and He renders effectual in Heaven, through the merits of His sacrifice and the pleadings of His love, the ministry in which His Church is engaged on earth. Yea [506] more, it is in fact His ministry, and not another ministry distinct from His, which the Church fulfils: for its essence consists not in the words uttered by our lips, nor in the imperfect thoughts which occupy our minds, who know not what to pray for as we ought: but its essence is in this, that it is the ministry of the Holy Ghost dwelling in the Church, the Spirit of Christ (Christ, whose incorporate members we are), who helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered (Rom.viii.26-27): but, though unutterable, they are known unto God, because He knoweth the mind of the Spirit; for the Spirit maketh intercession according to the purpose and will of God.

Before we proceed to the different forms of words in which are expressed the several parts whereof this most holy Office of Intercession is composed, it will be (as we have intimated) our most convenient course to give some general account of it, and also to consider more particularly what are its component parts, and how they are to be distinguished.

The word for intercession, in the original language of the New Testament, signifies that intimate access and intercourse to which a prince admits those on whom he bestows his favour; and hence, by an easy transition, it is applied to the pleading of a mediator, who presents his plea on behalf of (or against) others that have not the same privilege of access. In its ritual sense, as derived from Scripture, it bears both these interpretations. The word may, no doubt, be applied subordinately to any office of prayer by one for another: as, for example, by a private Christian for those in any way committed to his charge, or even for those to whom he stands only in the relation of a brother in Christ. It is yet more appropriate, when applied to the prayers of the ordained priest for the members of his charge; for it is his office to give himself to prayer for the flock of God. But in all these cases the use of the word is justified, because the intercessory prayer is offered in Christ, by whom alone we have access unto the Father. The act

of Intercession, however, in its highest and truest sense, can be attributed only to the Lord Himself, whose mediatorial [507] office is executed in His own person before the throne of God; for “there is One Mediator between God and men, the Man Christ Jesus.” In this highest office of Intercession, He hath associated with Himself His Church; and hath ordained her, and enjoined upon her, that she shall continually bring up unto God, in the name of Christ, the memorial of the sufferings, and wants, and circumstances of all men, thus making supplications, and prayers, and intercessions, and thanksgivings for all men: in order that the Lord Himself, the Head of His Church, the true and Eternal High Priest, may present them, with the perfume of His own inestimable merits, before the throne of God. Therefore, when the Apostle Paul exhorts the Church to this holy duty of supplication, prayer, intercession, and thanksgiving, he adds, in the words already quoted, “For there is One God, and One Mediator between God and men, the Man Christ Jesus.” (1.Tim.ii.5).

This great work of Intercession, so far as it is carried on in the whole body of the Church universal, is fulfilled, after an ineffable manner, in the exercise of the priestly ministry of our adorable Lord, and through the operation of the Holy Ghost moving in the hearts and spirits of all the faithful members of

the Body. Nor can we doubt that the spirits of those who have died in the faith have also their part in this Catholic Intercession; that they, as well as those which are alive (in the unity of the One Body, and by the operation of the One Spirit, who dwells in the spirits of all the faithful as in One Temple), are present before the throne of God in our common Head; and that they contribute, with the living, to fill the hand of our High Priest with their desires and aspirations, which, in common with ours, alike proceeding from the inspiration of the Holy Ghost, are presented in the one continuous act of mediation by the Lord.

But what we have thus described is a spiritual operation, in which the body of a man is not necessarily engaged: it is ineffable, incomprehensible, equally applicable to the spirits of the departed separated from their bodies, and to our spirits, who “in the body” are bound to the service and work of our Lord, both in our outward walk and in the [508] assembling together of the Church. And the pledge to us that this spiritual work in the whole Church is true and real is, that the Lord has ordained in the several congregations and churches of the saints holy rites, living exemplars and manifestations of the work of the Holy Ghost in His operation in the whole Body of Christ, and means whereby we may ecclesiastically fulfil the same.

The Lord our High Priest, is in the presence of God for us. He waits that we, assembling in His house, and offering our petitions in His Name, may thus furnish Him, as it were, with those “prayers of saints,” which He may present as holy incense before the Father. He has bestowed upon us the ministries of His house, and has so framed us naturally, and spiritually by the gift of the Holy Ghost, as that we readily pour forth through those ministries the supplications, and prayers, and intercessions, and giving of thanks, which the Apostle enjoins.

In these liturgical rites alone, fulfilled by the priests of the four ministries, can the apostolical injunction of St. Paul be adequately obeyed; and upon examining the descriptive words which he employs in the passage to which we have referred, we shall see that the four offices or ministries of prayer which he enjoins exhaust the whole cycle of religious worship - all that is required by man in making his requests known to God, in order to draw forth from God His full and complete benediction. Nor, as we proceed in the course of our examination, will it be less evident that these forms of prayer and worship demand for their due observance, “in spirit and in truth,” the exercise of that fourfold ministry which is the form of the manifestation of the Holy Ghost in the ministry of the Church.

“I exhort, first of all, that supplications, prayers, intercessions, giving of thanks, be made for all men.” Supplications, *δεησεις*, the cry of urgent want and necessity - making known the trials, the dangers, the sorrows, and sufferings, of all men. Prayers, *προσευχας*, the direct prayers, desires, or vows, which we express for the good estate and success of all men in all they undertake in their lawful callings in life - and especially in the fulfilments of the duties [509] of office and charge, whether ecclesiastical or civil. Intercessions, *εντευξεις*, close communings with God - interpellationes, as the word is generally translated in the Vulgate, - postulationes (claims or demands), as it is here translated, - the prayers of such as have power with God, as Jacob, when he wrestled with the Angel, and would not let him go until he prevailed and received the blessing. And lastly, thanksgivings, *ευχαριστιας* - eucharistic worship and praise. We cannot conceive of any address which the Church can present to God, either for imploring His mercy upon men or rendering to Him thanksgivings on their behalf, which does not come within one or other of these classes.

Beginning with the supplications, the Church enters upon her solemn duty by referring to the miserable estate of man because of sin, - whether as respects his moral condition, corrupt and liable to temptation, weak and infirm, and unable to resist it, -

or as respects his physical and social state, subject to perils from the elements, to sickness, to the violence of his fellow-men; dependent at all times upon the providence of God; dependent also upon his fellow-men, to a greater or less degree, throughout life; but in infancy and old age, altogether dependent. She remembers in this part of her service the injunction of the Law, that we “hide not ourselves from our own flesh.” Nor is it to be forgotten that, although we have “the promise of the life that now is, as well as of that which is to come,” and we are bidden to take no thought for this life, for God Himself undertakes to provide and care for us; yet, notwithstanding, all, without exception, whether at the moment preserved from personal sorrows or enduring them, are called upon to stoop to the infirmities of the weakest, and to sympathize with the sorrows of the most deeply afflicted. And this call to sorrow and to sympathy, while yet the feelings of joy and exultation in entering into the Holy Place and realizing our near union with Christ in His priestly office are fresh, is not without deep spiritual significance. As, after our absolution from sin, our first act was to cast ourselves down before God in entire resignation to Him, so now the first exercise of our priestly functions, the first use we make [510] of our introduction into the palace of the King, is to follow His example who “made Himself of no reputation.” - to forget our spiritual riches in sym-

pathy with the poor - to forget our spiritual strength in sympathy with the weak - to forget our own sorrows, if we have them - to forget our exemption, if exempt - and to remember only, and to take part with, those who have been overtaken with calamity, or are exposed to danger, spiritual or temporal.

And then, passing on from this her office of Supplication, the Church assumes a higher tone. Our attention is no longer directed to the sufferings, nor, properly speaking, the necessities of man: but now, reviewing the various callings and positions of men, and their relations one with another, we make mention of these before God, and plead for the different orders and degrees of men in the Church, and in the world.

And thus, having exhausted the topics for those supplications which we offer in the sympathy of our common nature, and having presented our petitions in the commemoration before God of every class of mankind, we approach in the succeeding act of ministry still nearer to His footstool. The nature of this particular ministry cannot better be explained than by adverting to the distinction between the two former kinds of prayer and this. In our supplications we have been seeking deliverance or protection from sufferings or dangers, to which we are not necessarily ourselves

in person exposed, but still have identified ourselves, in the sympathies of human nature, with those who are actually suffering or are immediately exposed to them. In the prayers commemorative, every order or class in the Church, and in civil society, is included; but the several orders and classes are separately remembered in distinct petitions. We are not, therefore, each of us individually, the object of each prayer, and yet, for the most part, we have all of us a personal interest, though it may be remote, in every prayer; and in these, as in the supplications, our predominant feeling ought still to be that of identifying ourselves with all for whom the prayers are offered: we are still, if not suppliants, at least petitioners. But in the prayers intercessional we rise into [511] higher communion with God. Our feeling of identity with those for whom the prayers are to be offered is no longer to be predominant. We are now rather to rise into the consciousness of our identity with the priest who offers them as the minister of the Lord. For, although these prayers are principally for the Church, and therefore all the faithful are included in them, yet ought we now to ask, not as those who are in need, but as those who “pray one for another” with “the effectual fervent prayer of the righteous, which availeth much.” In this disposition of spirit the Church fills up all that was lacking in the preceding forms of prayers - both in respect to the subjects for prayer and inter-

cession, and as regards the earnestness of desire from which they proceed, and the fulness of faith with which they are brought up to God in Jesus Christ.

And now nothing remains but that the Church, as distinct from the Angel, shall conclude her sacred task by bringing up before God the expression of her gratitude, rejoicing before Him because of all His mercies to all the children of men: “in everything by prayer and supplication, with *thanksgiving*,” (Phil.iv.6) making our requests known unto God. This act completes all the worship which the Church can offer on behalf of mankind, and this is necessary to complete it. For thanksgiving is the language of faith. We cannot pray believing, except we unite thanksgivings with our prayers; and, except we abound in faith and thanksgiving, our prayers (James i.6-8) are but the expression of a double mind and of an unstable heart, and shall never draw forth anything from the Lord.

Such being the fourfold form of prayer enjoined upon the Church, we shall readily see that this form is the exact correspondent to the four ministries in the priesthood, to which priesthood this solemn Office of prayer is committed: nor, can any one man adequately fulfil the whole cycle of what the Lord requires. For God has so framed us, that one man is found more readily sympathizing with the sorrows

and afflictions of mankind; another is better able to individualize and represent the several cases of the different classes and orders of mankind; another is of a bolder and [512] higher range of mind, and better fitted by his character to approach in close communion with God; and another is so framed as to feel and to express, with peculiar readiness, the joy and gratitude which are due for the mercies and loving-kindness of our Creator, our Benefactor, our Redeemer, and Saviour. God has endowed His priesthood with special gifts, enabling each to fulfil one or other of these ministries, that by mutual co-operation His Church may be bound together and His service fulfilled: and He has given the Pastor for the ministry of supplication, the Evangelist for the office of commemoration, the Apostle, or Elder, for the office of communion and the work of intercessional prayer, and the Prophet for the ministry of thanksgiving.

We have thus given a general account of all the separate parts of the great Office of the Church in prayer and intercession: we have now to advert to the last connecting link in the chain which unites earth to heaven, the crowning ordinance with which the Lord endows every particular Church, congregation, or body, and thereby completes the means of fulfilling in each the spiritual work which He fulfils in the uni-

versal Church, as High Priest before the throne of God.

For as He receives from the whole Body, filled with His Spirit, the unutterable sympathies, desires and prayers, worship and thanksgiving, which are first His own, and in which He causes all the faithful to participate with Him, and presents them before God in His own merits; so also the Angel of the Church, His representative, and in whom, as in all the ministers of the Church, He is present by the Holy Ghost for the fulfilling of his appointed functions, receives from the hands of the four priests assisting him the supplications, prayers, intercessions, and thanksgivings of the congregation, and presents them before God in the name of Christ. In the name of Christ! for it can never be supposed that the Angel of the Church stands in the same relation towards God, in which the Lord, the Head of all the Church, appears. Nevertheless, this ministry of Intercession is committed in each Church to one minister, [513] and to one only, even to him who has been set to be Angel and head of the particular body: for he alone is connected with it in that spiritual bond of union in the Holy Ghost, which renders him, and the Church under him, a living symbol and representative of the Lord. Himself, and of His whole Body. By this ministry committed to him, the Angel places in the hands

of Christ Himself these the supplications and prayers of the congregation, and completes the course of those liturgical acts which are the outward and ecclesiastical means whereby in each Church God is worshipped in spirit and in truth. As before the Church, the Angel is to be regarded as the representative of Christ, and his ministry is the pledge and assurance of that work of intercession in which the great High Priest is engaged. As before God, the Angel is the minister and organ of the Church, for bringing up to Christ, that spiritual tribute of prayer and worship, and praise, which is acceptable to God, because presented in the Name and through the mediation of His Son.

If we have rightly apprehended the true dignity of this ministry of Intercession offered by the Angel, and the nearness of approach into the holy presence of God, vouchsafed in its exercise to the whole congregation, abiding in faith and in the Holy Ghost, we are in no danger of confounding this act of the Angel with the previous intercessional prayer offered by the Elder. But as we have endeavoured to shew the true nature of the several parts of the ministry fulfilled by the priests, by pointing out the distinctions between each of them, so let us add one word as to the distinction between the prayers intercessional offered by the Elder, and the Intercession offered by the Angel, and

by him alone. In possessing the abstract character of intercession, as we have sought to explain it, the two ministries agree; but with respect to the quality and dignity of the intercession offered, and the degree of near communion implied in the ministry, they widely differ. The intercessions of the Elder are subordinate; those offered by the Angel are the highest act of worship which can be presented by the particular Church, in its distinct and corporate character as a congregation [514] (for the Office of the holy Eucharist is essentially a rite which belongs not to the particular Church, but to the universal Church in its corporate capacity, whenever and by whomsoever celebrated). The ministry offered by the Elder is partitive; it forms one ministry combined with three others, and is incomplete without the others, and all of them together are incomplete without the crowning act. And that crowning act which gives completeness to the rest, embracing in its scope the recapitulation of all the others, and bringing them before the throne of God as one united office of prayer and intercession, carrying them all to their ultimate end - the worship and adoration of the Triune God, the Father, the Son, and the Holy Ghost - is the Intercession of the Angel.

With this examination of the general intent and scope of the great Office of Prayer and Intercession in our daily worship, we may pass on to consider the

language, or particular form of words, employed for expressing the same.

II.2.

The supplications, prayers, intercessions or prayers intercessory, and thanksgivings

The Supplications

The form of words in the Supplications is the same both in Morning and Evening Prayer. It is taken wholly from the Litany, contained in a subsequent part of the Book of the Liturgy, which last is nearly identical with that in the English Book of Common Prayer. The Anglican Litany is based upon the Roman, omitting the invocations of Saints, and rendered far more complete and comprehensive than the Roman by containing supplications and prayers drawn from the different forms of prayer used both in the Western Church and in the Eastern, and is, for the most part, admirably arranged.

The portions which are here made use of are only those parts which contain petitions for protection from, or for deliverance out of, temptations, whether affecting the body or the soul. They commence with the "Miserere" (or the "Have mercy upon us") ad-

dressed to each Person of the adorable Trinity by Name, omitting the words "miserable [515] sinners." The fourth repetition of this supplication contained in the English Litany, which is addressed to God, under the name of the "Holy, Blessed, and Glorious Trinity," is also omitted: not that it is intended by this omission to impute false doctrine to those who apply the term "Trinity" to God, but because such a form is not scriptural; nor, although ancient, was it in use in the earliest periods of the Christian Church. The term "Trinity" is an abstract term, expressive of a great truth concerning God, and perfectly appropriate and justifiable when used for the exposition of truth: but it is not properly a name of God, and, therefore, is not an appropriate term to be used in actual prayer to Almighty God. This supplication is not to be found in the Greek Liturgies or Forms of Common Prayer; but in the Latin it runs, - "Sancta Trinitas, unus Deus, miserere nobis." Here, indeed, from the construction of the Latin language, and especially from the verb being unequivocally singular, the petition is much less objectionable than in the English form, in which we find "Trinity," and "persons," abstract terms - one singular, and the other plural; "One God," a singular name, with the adjective expressing singularity prefixed; and the verb, "Have mercy," which may be either singular or plural.

The clause which follows in the English Litany, and which is used in the Roman Church as an Antiphon, repeated after the penitential psalms, is next introduced, omitting the opening words which refer to the vengeance which God might justly take for sin. These are omitted, for the same reason for which the words "miserable sinners" were omitted in the former clauses, viz. that the object in this part of our service is not so much to refer to sins, as to present our supplications for the sufferings of sinners. The latter part, therefore, of the paragraph in question, being appropriate, is retained, especially as it is admirably adapted to the response, "Spare us, good Lord," which response is taken from the Roman Litany.

Then follow several clauses: the first, supplicating deliverance from spiritual dangers; the second, from intellectual and moral temptations and sins; the third, from [516] fleshly temptations; the fourth, from violent dangers, whether proceeding immediately from the hand of God or from man, and from sudden death. The fifth is not to be found in earlier Litanies, and was first introduced into the English service at the restoration of King Charles the Second, after the Civil War; it implores deliverance, - 1, from sedition, privy conspiracy, and rebellion; 2, from false doctrine, heresy, and schism; 3, from hardness of heart, and contempt of God's word and commandments. This

clause has been objected to by Roman Catholic assailants of the Church of England, as a proof of her political subserviency to the State, in subordinating ecclesiastical sins to political errors. The argument is absurd. Happy would it be for the Church of England if no greater proof of the justice of this imputation could be adduced against her; for it is evident that the several topics are so disposed as to prove the exact reverse. There is a regular advance as respects degrees of guilt in every one of the topics, and, therefore, there is no pretence for a contrary supposition, as regards the three classes into which the topics are distributed. Sedition leads to conspiracy, of which the climax is rebellion: false doctrine is the fertile source of heresy, of which the climax is schism: hardness of heart leads to contempt of God's word, and the climax here is a contempt of positive commandments. A similar climax, both as respects topics and classes, may be observed in every one of the preceding clauses.

With this clause terminate the supplications for deliverance from the general evils to which all men are exposed. And these are enforced by invoking the merits of the work of Christ in our nature - His Incarnation, Birth, Circumcision, Baptism, Fasting and Temptation, Passion, Death, Resurrection and Ascension, and the Advent of the Holy Ghost; and are

summed up by imploring deliverance in the principal phases, or conditions, of human existence, in tribulation, prosperity, death, and judgment.

Then, with a change in the manner of address, follow clauses supplicating the mercy of God for those actually engaged in the conflicts of human life, especially for the [517] feeble and the falling; for those in actual danger, necessity, or sorrow; for those engaged in travelling; for women labouring of child, the sick, the young, and the captive; for widows and orphans; and, lastly, for all men.

These are followed by the “Agnus Dei” (or, “Lamb of God”), and the “Miserere” (or, “Lord, have mercy;”) and by the touching supplicatory prayer, “O God, merciful Father,” &c., taken from the ancient missal of the Roman Church, wherein we implore the presence and assistance of God in all adversities. The supplications conclude with such of the versicles and responses following this prayer in the Litany, as are suitable to the immediate object.

The Prayers Commemorative

The supplications being completed, the Prayers Commemorative are offered by the Evangelist, the minister whose office it is to commemorate before God

the several estates of men, ecclesiastical and civil. In this place the Office passes on from the sufferings and necessities of mankind; not yet presenting the case nor pleading the cause of the Church collectively; but bringing before God the case and position of individual men, according to their stations or callings, whether in the Church or in the world.

The Prayers Commemorative comprise prayers for the Church; a prayer for kings and those in authority; and in the morning, a prayer for seasonable weather, and a prayer for the people.

The prayers for the Church are the following: first, a prayer for the whole clergy, in their fourfold classes, or ministries, of apostles, prophets, evangelists, and pastors. This is intended to include not only the apostles, with their immediate companions and counsellors, nor even with those others, also, who exercise ministry under them in the universal Church, but the whole body of the clergy, regarding the Church as one, and without reference to the particular congregations of which the whole body is composed: for by the fourfold ministry of Christ, proceeding from Himself, and derived, or continued on, through the Apostles, and [518] those immediately associated with them, to all in the inferior orders of

the clergy, the saints are to be perfected, the work of the ministry fulfilled, and the body is to be perfected.

The special burden of the first prayer accordingly is, that all who are called to these ministries may so faithfully and effectually labour therein, that the whole congregation of Christians may attain the measure of the stature of Christ.

The second is a prayer for the clergy and the people, in those immediate relations to each other which are only fulfilled through means of the division of the one Church into different congregations. The prayer used in the Morning Office is for the most part taken from one of the collects in the English Common Prayer appointed for Good Friday, which is itself taken from one of the prayers in the Roman Missal appointed for the same day. In the preface or bidding to the Roman prayer, all the orders and estates in the Church recognized by the Roman Church are expressly mentioned, as also "all the holy people of God;" but the English collect, this bidding being omitted, might be interpreted to be merely a prayer for the clergy. It has, therefore, been altered so as to express the three orders of the Christian hierarchy - bishops, priests, and deacons, and to recognize the exercise of the gifts of the Holy Ghost by every member of the Church. The prayer used in the Evening Office is that

for the clergy and people in the English "Order for Morning and Evening Prayer," referring to the clergy under the denomination of "bishops and curates" (that is to say, those who superintend and govern and those who have the immediate cure of souls), and then to the people, described as the "congregations committed to the charge" of the clergy.

Thirdly, we have a prayer for those departed in the faith - "the third estate of the Church," as it was called in other times, when the oneness subsisting between the whole body, comprising both the living and the departed, was better realized than in the present age. And for these we devoutly pray; because, being truly one with us in the Lord through the communion of the Holy Ghost, and having with [519] us one common hope, the hope of eternal life through the resurrection, or change and glorification of the body, it is impossible to omit their case when offering our prayers for the Catholic Church, God's family in heaven and earth.

The prayers for the Catholic Church being ended, we next pray for kings and those in authority. The prayer in the Morning Office is taken from the English Morning and Evening Prayer. The rulers are there prayed for under the designation of "all *Christian* kings, princes, and governors." But although thus

worded, it is not intended to exclude from our prayers, as we have already explained in reference to a similar passage⁶⁵ in the eucharistic service, those civil governors who are not Christian: for the obligation of submission and obedience is independent of the religious profession of the ruler; and St. Paul urged the claim of a heathen emperor, as the ordinance of God, to the allegiance of his Christian subjects, and exhorted Christians to pray for all men, for kings and all in authority, without respect of religious faith. But the Christian ruler, Christian not in name and profession only, but in reality, is the *type* and *example* of what God's ordinance for civil rule ought to be in the present Dispensation: for none can occupy this office and fulfil the duties of it perfectly, holding firmly the sceptre of authority and yet meekly looking unto God, ruling for Him, and waiting for the coming of the great King unto whom all authority shall be rendered and given up, except through the grace which God ministereth unto the faithful ruler in and by the Church.

In the Evening Office the prayer introduced is one of the two Collects in the preliminary part of the English Communion Service. It does not appear to be directly translated from any more ancient prayer, al-

⁶⁵ P.184.

though several of the expressions seem to be taken from ancient forms.

Here terminate the Prayers Commemorative in the Evening Office; but in the morning there follows a short collect for seasonable weather and (except on holy days) a longer prayer for the people. The last of these prayers comprises two main particulars. First, a prayer for the blessing of God upon our substance; for contentment in the assurance [520] that according to His promise we shall have food and raiment; and for peace and quietness. And secondly, a prayer for blessing upon the labours of the day, for a liberal spirit to be imparted to the wealthy, and for a spirit of patience and contentment to the poor. It is the office and duty of the Church to plead the cause of mankind in general, who are all dependent on the bounty of God for the continuance of life, and of the provision for life; but especially is it her office and duty to plead the cause of the poor.

The Intercessions, or Prayers Intercessory

The first prayer offered by the Elder is the Collect for the week; that is to say, the Collect, or special prayer for the people, proper to the Eucharist, and offered therein, when celebrated on the preceding Lord's day: this Collect, therefore, varies with the sea-

son of the year. By its use, at this particular time, it forms a connecting link between the Eucharist celebrated on the Lord's day and the daily Morning and Evening prayer throughout the week, and is a manifestation of the dignity of this part of the service thus committed to the Elder. On those days when there is a Collect specially appointed for the Eucharist, such special Collect is also to be used after that for the week, both at Morning and Evening Prayer.

After the rubric directing the use of the Collect for the week, there follow, both in the Office for Morning Prayer and in that for Evening Prayer, four Collects, of which two, at least, should be offered on each occasion.

Of the four given in the morning service, the first two are translated from very ancient collects of the Church, both of which are to be found in the Sacramentaries of Gelasius and of St. Gregory,⁶⁶ so that they are probably between fourteen and fifteen hundred years old. They are both of them prayers for defence and preservation [521] from evil of every kind.

⁶⁶ The period of the Pontificate of Gelasius was A.D. 492 - 496, that of St. Gregory, A.D. 590 - 604. It is impossible to depend upon the authenticity of the Sacramentaries in their present state, but there is no sufficient reason to doubt the antiquity of the collects in question.

The two following are from the early morning service (η ακολουθια του ορθρου) in the Greek Euchology: they are both, and especially the first of them, large and comprehensive prayers, containing intercessions offered in the unity of the Church, and invoking blessings with great fulness and catholicity of expression upon the Church, the nations, and mankind. One or other of these last two Collects should be used on every occasion of morning prayer.

Of the four Collects given in the evening, the first is a prayer for the peace which cometh from God only, and which the world cannot give. The next is a prayer for protection and defence; and the words in which it is conceived render it especially appropriate to the night season. The third is also for protection and defence. All three are translated from ancient Latin Collects, to be found in the Sacramentary of St. Gregory: the first two are contained even in that of St. Gelasius, and are remarkable for that simplicity which denotes great antiquity. The fourth is translated from the seventh of the prayers recited in the Evening Service of the Greek Church, and called "Prayers of the Lamps or Candles," from the practice of lighting the lamps at sunset when these prayers were offered. This Collect has been given entire: but as some of the expressions are adapted to be used only after sunset, these are placed within brackets, so as to be read or

omitted at discretion. It is a large and catholic prayer, especially appropriate to the Elder's ministry, and by him to be said as an intercessional prayer; and with the exception of the paragraphs marked for that purpose, it may be used at this service in all seasons of the year.

The intercessional prayers offered by the Elder are concluded both in the morning and in the evening with the Lord's Prayer; the golden spoon of pure frankincense, the prayers of the righteous - the justified in Christ, expressed in the form of perfect truth. This prayer appropriately completes the offering of the ruling Elder, and testifies to the greatness of the functions fulfilled by him under the Angel; seeing that he is selected to offer in behalf of the people the very form [522] of words given by the Lord Himself to His disciples, as exhibiting the manner in which they should pray.

The Thanksgiving

The Thanksgiving is next offered by the Prophet. It is prefaced by two versicles with responses. The versicles consist of a prayer or ejaculation for the opening of the lips, and of one for the saving presence of the Lord, to each of which the people respond in appropriate language.

Our object, at this time, is to bring up to the great Author and Giver of every good and perfect gift the sweet odour of grateful hearts, the thankfulness of those who subsist through the bounty of His providence, the overflowing gratitude of those who rejoice in the mercies of salvation. The form of words given in the Office for Morning Prayer, and in that also for Evening Prayer, is a general form, taken nearly verbatim, and with the addition only of a few words, from the form of General Thanksgiving introduced into the English Liturgy at the revision, in the year 1661, and generally ascribed to Bishop Saunderson.

In this form, the Church renders thanks to God for all His goodness "to us and to all men" - blessing Him for creation, preservation, and the blessings of this life; but above all, for redemption, for the means of grace, and for the hope of glory: and beseeching Him for such a due sense of His mercies as may not only draw forth the praises of the lip, but the demonstration of a holy and righteous life, to be spent, as is expressed in the words now added to this Thanksgiving, in the expectation of that which shall crown all the present mercies of God, - even the Second Advent of our Lord God and Saviour Jesus Christ.

The advantage of this form of prayer is, its general character - its capability of adaptation to every

position and to all circumstances. Its defect, as used in this Office, is, that it does not sufficiently bring out that symbolical distinction to be observed between the form of words used in the other parts of the Office in the morning and those used in the evening: the latter being, as we have shewn in so many instances, especially suggestive of those [523] thoughts and associations which remind us of the approaching termination of the day of this Dispensation. Moreover, it maintains its character of universal adaptation, so far as to exclude the expression of our gratitude for the distinct and different mercies in Providence to which our thoughts are naturally directed in the morning, or in the evening, respectively.

To meet these deficiencies, two forms of thanksgiving have been prepared, and are to be found in the Shorter Forms of Morning and Evening Prayer appointed for use in the absence of the Fourfold Ministry. These two forms may be used also in the full service, on those occasions when the earlier part of the service shall not have been so protracted as to render more advisable the use of the shorter and more general form.

The Thanksgiving thus given, in the Shorter Morning Service, commences in the words of a thanksgiving contained in the “early Morning Prayers”

of the Greek Euchology. It commemorates the goodness of God in giving rest in sleep, and in awakening us to His worship, in renewing the blessings of the light, and continuing the supply of our necessities. From this, by an obvious transition to the light of the Sun of righteousness, we proceed to the blessings and grace given us in Christ; and refer to the fundamental truths and ordinances of the Gospel, the objects of faith in the beginning as well as now; to the preaching of the Gospel; to the gift of faith; to regeneration in baptism; to the seal and anointing of the Holy Ghost; to the gift of apostles and prophets, and all the ministries of the Church; and to the hope of the speedy Advent of the Lord in His kingdom.

The Thanksgiving in the Shorter Evening Service refers, on the other hand, to the mercies of the past day; to the continuance of all things according to the laws imposed upon them in creation; to the preservation of the Earth and its inhabitants, and the supply of their wants; to the continuance of the Church through the saving presence of God, to the prolongation of the day of grace, and to the permanence of the ordinances for the worship of God. Then, after a general thanksgiving for the mercies of this life, of redemption, and [524] of grace, we bless God for the especial grace which He hath purposed to bestow upon His Church in these last days, - offering our thanks-

givings for the assurance that He will again, by His apostles, gather and unite His scattered flock, and will perfect and prepare the Church as a Bride adorned for the Bridegroom. Lastly, we give thanks for the hope of the appearing and kingdom of the Son of God, and of our gathering unto Him in the day of the Resurrection.

II.3. The intercession by the angel

We now come to a part of our Office, the nature of which it is not possible adequately to describe. We are not now to be engaged in supplications respecting sorrows or dangers which we have for the most part experienced, or of which we have at least had reason to dread the approach; nor in offering prayers for the satisfaction of desires consciously felt, or for supplying wants which we know to exist. We are not about to give thanks for benefits received and (at least in some degree) appreciated. We have indeed fulfilled these duties: and, in so doing, our spiritual faculties and affections have been engaged, but still we have been expressing things within the compass of our understanding. But now we are entering upon a course of action more peculiarly spiritual; in fulfilling which we are called to penetrate in spirit into the presence

of God, and there, holding communion with Him, to realize our presence and union with Christ, in the great act of pleading with God on behalf of all His creatures.

In the form of Intercession given as appropriate for use in this part of the Office, we appeal in the first instance to the Name of Christ, who, as our High Priest and Mediator, is now with God. Such is the basis of this liturgical act, in which we are seeking, in the Holy Ghost, to fulfil on earth His perpetual office of intercession in heaven. We then refer to the supplications, and to the prayers, intercessions, and thanksgivings, which have been just expressed: to the supplications, as being those of the people of God; to the prayers, intercessions, and thanksgivings, as being those of His Church. Nor is this difference of expression without intention. For we have explained that our supplications [525] embrace the various circumstances and conditions of mankind, as individual human persons, and they are offered by us in the sympathy of our common nature. Whereas our prayers apply to men in their several relations to their fellow-men - to men as constituted in society, and especially in that society which is God's family and kingdom, His holy Church: and it is more especially as being His Church, that we come before Him to

make prayers and intercessions, and to present thanksgivings and praises.

After making this reference to our previous devotions, we proceed to take a higher standing. No longer suppliants at a distance, but children accepted of their Father and admitted to His embrace, we place the petitions which have been already rehearsed in the hands of our *heavenly* Father and beseech Him to fulfil our requests.

Passing on from this reference to the form of our prayers, we proceed to present to God, in the same nearness of approach and with the same holy boldness, the persons on whose behalf these petitions have been expressed, bringing them up, as it were, severally before God, and introducing them in Christ to His favourable regard, and invoking upon them the dew of His blessing, and the outpouring of His Spirit.

Then follows a short recapitulation of the main objects of our prayers, - the revival of the Church, the deliverance of mankind, the gathering of those chosen unto salvation, the accomplishing of the full number, the pleroma, of the Elect, and the uniting and perfecting of the saints by the ministry of Apostles, Prophets, Evangelists, and Pastors: and lastly, a commendation

of the departed, and a prayer for the appearing and kingdom of the Lord.

After this, in an act of faith and hope, the undoubting assurance of the Church is expressed that we have the petitions preferred in the Name of Christ; because we know that those things which we ask, are according to the will of God, who heareth the voice of His Church, who knoweth the intercessions of the Holy Ghost, who accepteth the mediation of His Son. For, as to the first of these, the voice of the Church is the true ordinance on earth for [526] expressing unto God, by the inspiration of the Holy Ghost, the wants and necessities of His people. And, secondly, the intercessions of the Holy Ghost, infinitely incapable of being uttered in human language, and yet breathed forth from the Body, through Christ, the Living Head, are verily the operation and work of Him who proceedeth from the Father, and is sent down by the Son upon the Church, who uniteth the whole Body in the Son, and is Himself the very bond of the unity which subsists between the Father, and the Son, and Himself, the *Vinculum Trinitatis*, who proceedeth from the Father by the Son, and wonderfully and ineffably communicateth from the Son to the Father: and therefore His intercessions must be according to the Will of God, and known unto Him, with an intimate knowledge which surpasses our conceptions. And,

thirdly, the Mediatorial Office of Christ is the End for which He was sent by the Father and became Man, and died for our sins, and has been exalted in Man's Nature to the right hand of God, in the glory of the Father.

In this assurance, overwhelmed by the infinite goodness and majesty of our God, we fall down before Him, and complete our intercession, by an act of worship and adoration unto the Father, with His Eternal Son, and with the Holy Ghost, One God.

Thus, in the Intercession by the Angel, are shortly brought together and enumerated the principal topics of the supplications, prayers, intercessions, and thanksgivings, which have been previously offered up; and they are shewn to be four distinct parts or elements of one great and solemn act.

This form is given as one proper to be used, not only in the morning, but, with a slight verbal alteration, in the evening also: in the evening, however, another form is also given as proper to be used.

In this latter form, the Intercession, commences, as in the previous one, by a reference to the mediatorial office of Christ, and to His presence with God as High Priest and Mediator. And then, bringing up to

God the supplications and prayers already offered, and beseeching the acceptance of them, it proceeds in a strain of intimate communion [527] with God to commend unto Him all His Elect, and (in the words of that mighty intercession offered by the Lord in the night before He suffered, and recorded by the Apostle and Evangelist, St. John, in the seventeenth chapter of his Gospel) to implore for them preservation from the evil that is in the world, sanctification, the manifestation of His love, the inspiration of His Spirit, oneness in the Father and in the Son, perfectness through hope, an entrance into the future kingdom, and participation in the glory then to be revealed. And, after an ascription of worship unto the Son, it proceeds with the same act of faith and holy assurance referring to the prayers of the Church, the intercessions of the Holy Ghost, and the Mediation of the Son, as is contained in the previous form. It concludes with the Song of Salvation and the ascriptions of glory, blessing, and adoration, which in the seventh chapter of the Apocalypse are put into the mouths of the redeemed multitude, and of the Angels surrounding the throne, and the twenty-four Elders and the four living creatures, at the moment when they are described as falling down together upon their faces before the throne, and worshipping Him that liveth for ever and ever.

II.4. The ministry of word, to the close of the office

And now we have come to a further and distinct act of Ministry, being (if we except the final Benediction) the last essential part of the whole service.

From the analogy derived from the corresponding rite under the Law, it is very evident that, in the morning, this Ministry of Word wholly belongs to the Angel of the Church as high priest; and that it is addressed immediately to the Elders, and to the whole Church standing in and represented by the Elders. In the evening the Angel opens this part of the service; and while part of the ministry also belongs entirely to the Angel, and the subsequent part is fulfilled by the six Elders in common with himself, yet is their ministry seen to be derived from him, and is under his immediate presidency.[528]

The duty of the Angel in the morning is, first, to select such a subject, and, secondly, to treat it in such a manner, as that the ministry at this time shall be calculated to present to the understandings of the Elders, and of the Church in general, clear and dis-

tinct ideas of truths known and acknowledged, but which it is important to keep in mind.

And, first, in selecting the subject, the Angel should bear in mind that this is not the proper time to introduce subjects of difficulty - subjects with which the audience is ill acquainted - subjects requiring demonstration and elaborate argument - subjects even with regard to which the Angel may be of opinion that misapprehensions exist in the minds of his people, and which, therefore, demand from him careful and dogmatic teaching. If needful, let the requisite instruction be given at a fitting opportunity: but this is *not* the fitting opportunity. It is equally unseasonable to address to the people instructions or exhortations with respect to their moral conduct; or to enforce topics, either of doctrine or of practice, by appeals to their fears or hopes. This is a season of worship: and the very ministry which we are now considering, is not for the immediate end of instruction, but is one pertaining to worship: and the appropriate subjects are the acts and words of God with which we are well acquainted, in which we are sincerely believing, and upon which it will be profitable to meditate. And these should be presented to the audience in few and well-selected words, calculated to impart clear and distinct ideas.

And, secondly, the subject thus selected ought so to be treated as naturally to lead the mind to meditation and reflection. The end desired is not to exercise the memory, but to give materials or topics for the exercise of thought. And if, in the morning, the subject is largely dwelt upon and the details are fully laid out, the meditations in the evening can only be the repetition of the morning ministry. The subject is to be so handled as to suggest, rather than to express, the train of thoughts which is to be pursued in subsequent meditation.

The thoughts thus expressed are to be the food for reflection during the day - not only to the Elders, but to [529] the people also; not subjects for logical debate, or such as to lead us to engage in framing systems and building up schemes of doctrine; but such that the mind may be led through contemplating them into precious thoughts, upon which our souls and spirits should feed, and by which the *light of life* within us should be nourished and supplied.

And all this, in a congregation of holy and faithful persons, will much depend upon the method pursued by the Angel in the morning. It depends upon him, whether he shall throw down a subject for exercising the reasoning powers, and shall draw off the soul from the worship and contemplation of God Himself

to disquisitions (however necessary in their proper place) about Him: or, whether the Angel, by the course he adopts, shall give rise to a train of thought in which faith and hope and love, and not the logical powers, shall be exercised. It depends upon him, to a great degree, whether the Ministry of the Sevenfold Eldership in the evening shall consist of dry arguments, doctrinal teachings, or evangelical addresses: or whether it shall be full of unction and life.

In the evening, the Angel, by stating succinctly the subject of the morning, opens the way to the ministry of the seven, including himself; and the duty of each Elder is, in words few and well ordered, to give expression to some one distinct idea or thought naturally flowing from the Angel's ministry. As the entire ministry of the seven should not occupy more than from seven to ten minutes, it is obvious that the object of each Elder is not that he should give the full and complete result of the subject propounded; but that each shall select some one particular topic or proposition, forming part of the subject. The Elders are to speak as in the presence of God: not addressing themselves to the congregation, but delivering themselves either in the form of an abstract sentiment or proposition, or else in the form of an address to God.

And, with regard to the congregation, the golden candlestick furnishes a type of their duty also in this part of the service. As the candlestick framed of pure gold sustained the branches, and the branches the lamps; the candlestick [530], the shaft, the branches, and the ornaments, being all “of the same;” so is it the calling of the Church to be as one body, the witnesses of the same one truth. And on both of these occasions, it is their duty to identify themselves with their spiritual heads. They should lend themselves to the Elders, assisting them, in the morning, to receive with ready minds every word addressed by the Angel for their direction; and, in the evening, to pour forth from believing hearts the meditated truths, the result of the day’s reflections.

The Ministry of Word is followed by an Anthem: for which in the morning the hymn called “Benedictus” is selected; and in the evening, the hymn of the Blessed Virgin, called “Magnificat.” In both cases, the anthems receive their usual names from the first word in the Latin versions of the hymns, of which the former has been used from the earliest periods at Lauds (the appointed hour for which is before sunrise), and the latter at Vespers. The occasions and subjects of these two hymns are sufficient to show their adaptation to the services in which they are respectively used.

The hymn “Benedictus” is to be found in the last verses of the first chapter of St. Luke’s Gospel; it was uttered in the spirit of prophecy by Zacharias, the father of John the Baptist, immediately after his recovery of speech upon the naming of the Infant. He was aware of the approaching birth of the Son of Mary, of the house and lineage of David; and his wife Elizabeth, before the birth of her own son, had already acknowledged Mary as the Mother of her Lord; and the child in her womb, when the Virgin visited her, had been made conscious of her approach. In this prophetic hymn, Zacharias, filled with the Holy Ghost, blessed God that, in performance of His covenant and oath and of the predictions of all the holy prophets, He had raised up a horn of salvation in the house of David: and he predicts the office and ministry to be fulfilled by the Infant before him, as the Forerunner of the Lord.

The Church in her use of all the psalms and spiritual [531] songs which she has adopted into her Liturgical Offices, does not limit herself to the mere literal meaning or immediate historical application of the words she takes into her lips. They were inspired by the Holy Ghost to express higher and spiritual things. And therefore in singing before the Lord this song of Zacharias, the thought in her heart is not the approaching birth of the Infant Jesus, nor the salva-

tion of the Jewish people from the hand of their enemies, nor the office and ministry of John the Baptist, preparatory to the preaching of the gospel and the gathering into Christ of the election from among the Jews. But the salvation in which she triumphs, is that which was afterwards revealed to the holy apostles and prophets by the Spirit, “that the *Gentiles* should be fellow-heirs, and of the same Body, and partakers of the promise in Christ;” (Eph.iii.5-6) and knowing that this gospel is to be fully published, and that the full number of the elect is to be gathered both from Jews and Gentiles, the Church rejoices in the work of God, who sends forth her sons into all the world, to preach the gospel to every creature, and to prepare all men for the second Advent of the Lord; that Advent, when He shall come, not as a little Babe, nor as a poor and despised man, in lowliness and weakness for the suffering of death – but in the glory of the Father, and in the glory of the holy Angels, to bring eternal salvation unto His people, and to exalt them unto His kingdom. Filled with this hope, she looks out into the darkness of the world, and rejoices in the day-spring from on high, which shall bless the nations with the flood of its genial light.

The hymn “Magnificat,” or song of the Blessed Virgin Mary, is that which she poured forth in the Holy Ghost, on the occasion to which we have already

referred, when her cousin Elizabeth, the wife of Zacharias, hailed her as the “Blessed among women,” and “the Mother of her Lord.” In this hymn, the Blessed Virgin, in expressing the joy of her own heart, her faith, her meek and humble trust, hath been led to speak in such terms, as unconsciously to herself to develope her own character as the type of the elect people of God in all generations, and especially of the holy Church [532] which is the hope of the world in the coming Dispensation. And the Church, in the use of this hymn, while she thankfully commemorates the exceeding grace with which the Blessed Virgin was endowed, also, takes into her lips every word of the original hymn as applicable to herself. Her own lowly estate is present to her, when she celebrates the saving mercy of God, who has chosen her unto eternal blessedness. His power, as it is about to be exerted in abating the strength and pride of His and her enemies, is that which she magnifies. The abundance of His riches which shall flow forth through her, is the burden of her song. And the work which she knows in her own consciousness to have been wrought in her, whereby the future purpose of God, covenanted to His Elect, confirmed by His oath, foretold by all the holy prophets, firm as the heavens and established as the foundations of the earth, fills her mouth with laughter and her tongue with singing. The hope, the assurance, of all this grace was concentrated in Him whom

the Blessed Virgin bare in her womb, when in the power of the Spirit she first uttered this song; and in herself also, who was chosen out among women to be the depository of such mighty blessing. In Him it is still centred; and in His holy Church, which is His Virgin Bride. "Blessed is she that believeth, for there shall be a performance of those things which have been told her from the Lord."

In these two anthems, then, on ordinary occasions, the Church sums up the respective Offices of Morning and of Evening Prayer. And thus in the morning, she encourages her ministers, and the people also in their places, to go forth from the sanctuary of God into the world, and in fulfilment of the Divine Mission, so to prepare and make ready the way of the Lord, that at His second Coming His people may find acceptance in His sight. And in the evening, at the close of the day, in the communion of the whole Body of Christ, living and departed, she rejoices in the salvation of the Lord, and in the sure mercies with which He visits the humble and meek.

While the anthem is being sung, the Angel is engaged in [533] the Sanctuary replacing the holy Sacrament in its receptacle: after which, his most appropriate action, remembering to what near access and communion he and his Church in Him have been

admitted, is to kneel down at the Altar and to offer a short prayer in secret, giving thanks unto the Lord for all the grace which He has shed down abundantly upon His people. He returns to his throne, in sufficient time to bow before the Lord with all the congregation, at the close of the Anthem, in the final Gloria Patri; and, afterwards, he pronounces upon the Church the Benediction, which completes and consummates the Office.

And it is as the consummation of the whole service, that the people should look upon this Benediction, and receive it, kneeling before the Lord, devoutly and in faith. They should hearken to it as unto the voice of God Himself, assuring them that He has accepted the contrition, the devotion, the prayer and worship, of His congregation; and that all which they have witnessed, and in which they have participated, has been truly done in the Lord, and through the grace of God has been rendered effectual, and is accepted, ratified, and established in the presence of God, by the operation of the Holy Ghost, and through the mediation of Christ. In this faith they should hearken to the Benediction of the Lord, dismissing them from His presence, and bidding them to depart in peace.

In order to complete our examination of that which is properly the Liturgy of the Church, we have only further to consider the services at ten and at two in the forenoon and afternoon of the Lord's day, and the form of administering the Communion, when administered at the appointed times distinct from the consecration of the Sacrament on the Lord's day. For this purpose, we shall only have occasion to refer to, and briefly to apply, the explanation already given of the types under the Law, and to shew the propriety of the prayers introduced. The essential form of administering the Communion is the same at all times; and the order observed in the Office of Prayer in the forenoon and afternoon of the Lord's day is, in fact, the preliminary Office [534] of Confession and Dedication in the Morning and Evening Office, with the addition of the Psalms and certain collects or prayers. Having, therefore, brought to a close our account of the Order of the Eucharist, and of the Office of Daily Prayer, we propose to examine these additional services; and then to complete our survey of the form and order of the perpetual worship of God comprised in what is strictly called "the Liturgy of the Church," with some concluding remarks [535].

PART VI

The additional offices on the Lord's day

WE have already sufficiently defined the nature of these Offices, seeing that the order observed is identical with the preliminary acts of Confession and Dedication in the Daily Office of Prayer. The Form of Exhortation, of Confession and Absolution, the Prayer of Dedication, the Creed, and the Anthem after the Creed, severally set forth for use in Morning Prayer, are to be used on both these occasions also. The portion of holy Scripture appointed to be read and offered before God in the forenoon, is, for the most part, taken from the part of Scripture in course in the morning; and that in the afternoon, from the part of Scripture, in course in the evening. And on special feasts, or during seasons of observance, in which the regular course of selection is departed from in the morning and evening, on those days the same principle is applied to the selection of the portion of Scripture in the forenoon and afternoon.

The preliminary acts of confession and dedication concluded, the service is continued by singing certain of the psalms in course: and these are followed by the Collect for the day, and such of the prayers set forth in the ordinary forenoon or afternoon services, as may

be selected by the Elder. And the service concludes with the Gloria Patri and Benediction.

Such is the order of the Office, both in the forenoon and afternoon of the Lord's day; but the manner of conducting it, and several accompanying circumstances, require our attention.

In discussing the general interpretation of the types, we [536] have observed that the symbol of the two additional lambs as burnt-offerings⁶⁷, with their meat-offerings and their drink-offerings, indicates additional acts of worship of the same nature as those which we have explained to be antitypical to the morning and evening lambs; and that the application of them would receive its interpretation, either by the repetition of distinct rites, or by the investiture of the rites with additional circumstances of form and dignity. We shall now see the grounds for concluding that the former of these modes of expressing the duplication of the legal sacrifices, is the true one in this instance.

We have been instructed in the light of prophecy, that the use of the Office of Confession and Dedication on the Lord's day, at ten in the forenoon and at

⁶⁷ P.315.

two in the afternoon (being, as we know, the liturgical rites antitypical to the burnt-offerings of the two additional lambs), was appointed in immediate reference to the reservation of the Sacrament; and to the administration of the holy Communion: that, on this occasion, in the morning, the removal of the antitype to the Shewbread, the reserved Sacrament, ought to take place: that, subsequently, the Table should be furnished, that the Sacrament might always be seen there: and, further, that, consequent upon the Office in the afternoon, those who were unable to come up to the house of God, and partake of the Communion in the morning, should have the opportunity of receiving the Communion in the afternoon; and thus should "all the children be blessed."

It was, therefore, made manifest that the two additional lambs on the Sabbath day typified two distinct repetitions of the antitypical Christian Office. Nor are these to be considered as merely ceremonial rites, appointed for observance without a definite object; but with an express intent to meet the spiritual necessities and circumstances of the children of God in the midst of this evil world, with all its hindrances (not moral only, but material) to the perfect service of God: and with this consequence also, that the rite, thus enjoined in the afternoon, elucidates the true

nature of the Eucharist, and the duty of reserving it. Let us, then, revert to the Forenoon Service [537].

Considering that the Sacrament reserved during the week, and which is thus to be removed on the Lord's day after the Forenoon Service, is that which, on the preceding Lord's day, was consecrated by the Angel in special reference to the use of it in the particular Church; it would seem that the removal of it is the peculiar office and duty of the Angel. The most becoming way in which he can fulfil this duty is, that he should preside at the previous service, and be in readiness in his place, to go up at the close of the service to the Altar, and thence, with the assistance of the Elder, to remove the Sacrament.

If the Angel preside, he should come in vested in his cope, with the four officiating priests, at the commencement of the Forenoon Office; and, leaving them below, he should proceed into the upper choir and pronounce the Invocation, as in the Morning and Evening Office. The service will then proceed in the usual way (the Angel pronouncing the Absolution)⁶⁸ until the psalms. When these are sung, the priests will not ascend into the upper choir, seeing that the

⁶⁸ It is scarcely necessary to say that, if the Angel be not present, the officiating Elder pronounces the Absolution.

subsequent prayers are not of the nature of the Intercession, but are simply prayers to be recited by an Elder, or, in his absence, by any other priest. They correspond to the frankincense burned on the Brazen Altar, and not to the holy incense burned on the Golden Altar in the Holy Place.

Then, after the Benediction, which should be pronounced by the Angel if he be present, the Angel should go up to the Altar, and, after having offered the solemn Address to the Lord in which we abjure the sin of worshipping the visible signs of bread and wine, and after the response thereto, he removes the holy Sacrament from its receptacle, and, with the assistance of the Elder, he carries it from the Sanctuary.

In the afternoon, the presence of the Angel or his coadjutor is not necessary; but, if the subsequent Communion is to be administered by either of them, it is convenient that he should attend at this service; and attending, he should proceed as in the forenoon service. The order of this service [538] is in all respects the same as in the forenoon, and even the forms prescribed for the exhortation and confession, as well as for the absolution and prayer of dedication, are the same. The use of the same forms in the forenoon and afternoon, adopting in the afternoon the

forms connected with the morning, and not those connected with the evening service, is consistent with the fact that these two Offices, thus performed at separate times for reasons peculiar to their use and intent in the Christian Church, are the antitypes to the burnt-offering of the two lambs, which, under the Law, appear to have been consumed together. And with this remark we may close our review of the Office of Prayer for the forenoon and afternoon of the Lord's day [539].

The administration of the communion on the afternoon of the Lord's day, and in the morning during the week

THE reasons or grounds for these respective observances are not the same in each case. The administration of the Communion in the afternoon of the Lord's day is a gracious dispensation of God, providing for the necessities of His people. It is not an ordinance of necessity, but of mercy. That is to say, it is not an ordinance appointed by God for His worship and service, at which there is necessarily an obligation upon any to attend, and to receive the Communion; for if all could attend in the forenoon, it would be their duty to do so. It is chiefly a provision, by which, in case there are any who cannot attend and receive the Communion in the forenoon of the

Lord's day (and when all the members of a family are communicants, as all adults ought to be, this must frequently be the case), those absent from necessity in the forenoon may yet have the opportunity to communicate. But if it were possible that all could attend in the forenoon, it would be right that all should attend; and the administration of the Communion in the afternoon would become unnecessary.

The administration of the Communion every morning stands upon totally different grounds. First, it is contrary to the true nature of the Sacrament, that it should be reserved for acts of worship only, and not for Communion. Being according to God's ordinance reserved and employed for the purposes of worship on every day of the week, it follows that the Sacrament ought to be administered in Communion every day; not oftener than once a day, but [540] certainly once. And secondly, this daily communion in the Sacrament consecrated on the Lord's day, which we have thus shewn to be the legitimate and necessary consequence of its reservation and daily use, is, in fact, the true counterpart and antitype of the feast consequent upon the Passover, in the same respect in which the Eucharist is the antitype of the Passover itself. We have already shewn⁶⁹ that upon right princi-

⁶⁹ P.296.

ples of interpretation, the seven days' feast of unleavened bread points to acts of Communion connected with the consecration of the Eucharist on the Lord's day: and therefore reserving the Sacrament thus consecrated through the week, the deduction is inevitable that by a daily communion in the same we are to keep our feast of unleavened bread through the seven days.

Such being the respective grounds for these observances, we may next proceed to the character of the services appointed for the administration of the Communion on the afternoon of the Lord's day, and on every morning. These are nearly the same on both occasions.

On the Lord's day, the service commences with a short address by the ministrant or officiating priest, explanatory of the service he is about to perform. He points out to those assembled that the Sacrament before them has been already consecrated in the Church, and is, as the Apostle declares, the Communion of the Body and of the Blood of Christ. He tells them that God, in tenderness to their necessities, has ordained this service, that those hindered from being present in the morning, but present in their desires, and in the unity of the Spirit, might now partake. He reminds them of the efficacy of the act of

consecration; of the change which hath been wrought in the creatures of bread and wine; and of the oblation of the Sacrament after consecration in memorial of the sacrifice of Christ, offered on behalf of the Church, of themselves, and of all men. And, further, reminding them that their brethren have already partaken of the Sacrament before them, he invites them also to partake. And, lastly, he exhorts them to humble themselves in confession before approaching so near to the immediate presence of God [541].

The address being concluded, the congregation kneel down; and the Confession used in the celebration of the Eucharist is offered, followed by the Absolution. After which succeed the Collect, Epistle, and Gospel for the day; and then the people testify their adherence to the one faith by reciting the Creed already recited by their brethren in the preceding Eucharistic service, as they are about also to testify to their union with them in Christ by communicating in the same Sacrament, "partaking of the one Bread," and drinking of the one Cup.

After the Creed, the priest goes up to the Altar and offers a prayer for grace upon those now approaching to Communion, imploring of Almighty God, that as He has accepted the offerings of His Church, and made the earthly elements upon the Altar to be

the Body and Blood of Christ, and has fed thereby their brethren, so He would vouchsafe to extend the same benefits to those now present. Then follows the administration of the Communion in the same form, and with the same devotions and prayers, as in the forenoon.

In the daily Communion, seeing that it is not a supplemental office, as is that in the afternoon to the Communion in the forenoon of the Lord's day, but a consequence of the great act of consecration on the preceding Lord's day, the address set forth for the afternoon Communion would be inappropriate, and any address is unnecessary. The mode of commencing the service is therefore different.

During the concluding anthem in the morning service, the Angel, in restoring the reserved Sacrament to the Tabernacle, retains upon the Altar so much as is required for the Communion on this particular occasion, and covers it with a napkin or thick veil. After the final Benediction, a sufficient pause having been made, the Angel, or some priest appointed by him, goes within the Sanctuary. The officiating minister, standing at the place where the Collect is ordinarily said, exclaims in presence of the sacred gifts, the symbols of the presence of the Lord, "Blessed be the glory of the Lord," &c., or else the An-

gelical Chorus, "Glory be to God on high," &c., and then bowing before the Lord, [542] he repeats the Gloria Patri, the congregation responding. He then recites the Collect, and reads the Epistle and Gospel, which were recited and read at the celebration of the Eucharist on the preceding Lord's day.

In the administration of the Communion on the afternoon of the Lord's day, the Collect, Epistle, and Gospel, as well as the Creed, are read, in order that those present might have the same advantage as their brethren who were present at the consecration of the Sacrament. In fact, the intention is to reproduce to those who were unable to attend in the earlier part of the day, all the substantial passages in the order for celebrating the Eucharist, excluding those only which are actually connected with the consecration of the Sacrament, such as the oblation of the bread and wine, the eucharistic offering of praise, and the oblation of the consecrated Sacrament with the prayers and intercessions therewith inseparably connected. The same mode of reasoning does not apply to the daily Communion. Those attending it are supposed to have partaken in the communion on the preceding Lord's day, either at the Celebration or at the afternoon Communion. The reason for the use of the Collect, Epistle, and Gospel at this time, is simply that the act of communion should be sanctified thereby.

“Every creature of God is good, and nothing to be refused if it be received with thanksgiving; for it is sanctified by the word of God and prayer;’ especially the Bread which *hath been* broken, whom the Father hath raised from the dead, and hath seated at His own right hand.”

And as the special reasons for using the Collect, Epistle, and Gospel in the afternoon of the Lord’s day, do not apply to the daily Communion, into which they are introduced on other and separate grounds; so neither do those same reasons apply as respects the recital of the Creed. Indeed, the use of the Creed seems appropriate only to those special occasions when the great congregation of the Church is gathered in assembly, and therefore it is not recited in the order for daily Communion.

The Collect, Epistle, and Gospel used in the morning Communion, are those used in the celebration of the Eucharist [543] on the preceding Lord’s day, and none other. For as the Communion is administered from the Sacrament consecrated on that occasion, and from none other, the use of the same prayers and the reading of the same Epistle and Gospel assist in referring back the daily Communion to the consecration. On this account no other Collect, Epistle, or Gospel, and so likewise no other Communion

ion Anthem or Post-Communion Prayer, is permitted; and even on the morning of a special day of observance, for which special Collects, Epistle, Gospel, Prayers, and Anthems, are appointed, these are never to be used at the morning Communion, but only those used on the Lord’s day.

After the Gospel, the Angel or officiating priest goes up to the Altar and removes the napkin or veil from the vessels containing the holy Sacrament, and then proceeds with the prayer (which varies from that used in the afternoon Communion only by a few words adapting it to the occasion), and with the Communion Service, as on the afternoon of the Lord’s day [544].

Concluding remarks on the liturgy of the church, properly so called

THE more closely we examine the prescribed form and order of the Liturgy, which comprises the Sacrament of the Eucharist as its foundation, and the daily and other Offices during the week connected with the Sacrament, - the form and order as distinct from the mere wording of prayers and devotions, except so far as the words employed are an essential element of the form, as is the case in the words of

consecration in the Eucharist - the stronger will be the conviction that this form and order proceed from God, and that they furnish a standing proof of His living and abiding presence with the Church.

The first and highest motive for receiving anything from God, or attributing anything to God as its Author, is Faith. Through faith we understand (ἰσχυρισμῶν, we receive into the understanding) that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear." (Heb.xi.3) At the same time the reason of man, called into incessant exercise by all that surrounds him, continually vindicates his faith, contributing fresh evidence in confirmation of all that revelation has brought to light and authority has taught. And the more closely our investigations are carried on, the more clear becomes the internal evidence of those things which we have received upon the witness of God.

Thus in the external world, the simplicity of that arrangement by which all things are constituted of a few original elements - and the investigations of modern science are ever and anon reducing their number; - the wonderful combination [545] of them, according to invariable laws providing against excess or deficiency in any essential element, by which are pro-

duced the vast multitude of individual substances composing the material world, - the exact adaptation of each substance to its specific place in the Universe, so that all Creation forms one vast machine with all its parts exactly arranged and balanced - these marks of Divine contrivance have with justice been adduced as convincing arguments that the World proceeded from the hand of God. Nor is this unity of design, carried on throughout the organization of an infinite variety of parts, the strongest proof to reason of a Divine origin. The efficiency of this vast machine of which we have spoken, in reference to the great end to which it is subservient, namely, the subsistence and well-being of animals, and above all of men, - the mystery of life, the phenomena which mark its presence, and which in an instant disappear, when life departs, - the absorption into organized bodies of inorganic matter, again to be returned to the brute and inert mass, and again to be absorbed, and again returned, so that apparently the particles of matter are brought in perpetual succession under the quickening influence of life - these, and the still higher mysteries of the existence of spirit, and the exercise of thought, in connexion with material substances, - the influence of will and the action of individual liberty in harmony with the laws of nature, - seem to demand, or rather to imply, the constant intervention of Omniscient providence and Almighty power; and are proofs not only

that God made all things, but that by His presence He conserves all things: that “in Him, we live, and move; and have our being;” and that “by Him all things consist.”

The same course of reasoning is equally cogent when applied to the Gospel of Christ, as revealed in holy Scripture. The simplicity of the fundamental principles, - the infinite variety of ways in which they are capable of being developed and applied, - the unity of purpose revealed through many minds, and (while systematic forms are neglected) the one great system of Eternal Truth unfolded in its completeness, - the mutual dependence and relations between all its parts [546] thus separately expressed, and their harmonious agreement, - the adaptation of the Gospel to the moral being of man natural, its adequacy to the satisfaction of all the spiritual wants and desires of the regenerate, - are sufficient evidences that the Gospel proceeds from God.

And if the people of God had continued in His ways, and the ordinances given by Christ when He ascended up on high had been preserved in their integrity, the Church, in every period of her existence, since the Day of Pentecost, should have stood forth in the spiritual heavens, as Creation stands, a monument of His manifold wisdom, power, and love, a liv-

ing witness to the truth of the Gospel, embodying, and communicating in the fulness of the Holy Ghost, all that in the Gospel is revealed of that eternal purpose which God hath purposed in Christ Jesus our Lord. Nor should there have been wanting, at any time, full proof and manifestation of His abiding presence and of His unerring guidance. But, alas! of this argument, to a great degree, the Church has been deprived for many generations! The moral condition of man, perverse and corrupt (in the midst of the material Creation, which continues this day according to God’s ordinances, and obedient to His word), furnishes to the atheist his most powerful weapon; and the fallen condition of the baptized (contrasted with that Gospel which they profess to believe, and which testifies of the heavenly gifts and powers with which He hath endowed His Christ), while it furnishes no sufficient excuse to the infidel, yet brings upon them the guilt of his blood.

This additional evidence, the manifestation of a present God bestowing blessing and guidance upon His Church, has been again vouchsafed to us, unto whom He has given grace to acknowledge and confess the ordinances, which in His mercy He restores unto the Church: and as we view their gradual progress in reviving strength, our faith and our joy are augmented and confirmed. And although we have re-

ceived the Divine Liturgy of the Church in faith of God, trusting ourselves to His guidance, and believing in His ordinances thus restored - receiving "the words of the prophets and the commandments of the apostles of the Lord [547] and Saviour," yet the same reasoning which we have applied to God's revelation of Himself, as the Creator of the world, and as the Author and Finisher of our salvation, is also applicable to the Liturgy.

In tracing the form and order of the Liturgy from its source in the holy Eucharist, in its development through the rites of daily prayer and the ordinances observed during the week, we have compared the simplicity of the form observed in the sacrament, transcribed from the example of Christ in instituting it, - with the diversity of rites in the Order for Daily Prayer, corresponding to the numerous rites in the daily service of the Tabernacle and Court. We have observed the unity of design pervading the whole, and marking it to be one Liturgy, and the unforced and natural sequence of the several successive parts; we have pointed out the spiritual machinery which is put in motion, and its adaptation to the end of carrying on the work of God, both in individual souls and in the Catholic Church; the opportunity which it affords for the expression of every want, of every vow, of every sentiment of worship and adoration, which the heart

can desire, and of which the spirit can be conscious; and the provision which it makes for administering the manifold grace of God in every way, in which, by means of the continual Liturgy of the Church, that grace can flow into the spirit, and be communicated to the heart, of every regenerate child of God.

Besides all the internal evidence to be derived from the nature of its construction and its adaptation to an end, the relation of the Liturgy to the rites of the Law furnishes additional proof, that God, present in His Church, has instructed her in the form of His worship. Not only does the Liturgy contain and apply all the peculiar doctrines of the Gospel, and comprise the ministry of all the ordinary means of grace; but it is, liturgically, the living embodiment and manifestation of those heavenly things which were foreshadowed in the former Dispensation. When compared with the types of the Law, there is that total dissimilitude in kind, and yet that perfect correspondence of analogy between the two (manifesting that as the one is the shadow, [548] so is the other the true and veritable projection, of the same heavenly mysteries, the eternal purpose of God in His Church), which prove that the two are the work of One, - that from Him who revealed to Moses the pattern in the Mount, has proceeded the order of Christian worship, as indeed from Him that order must proceed, wherever He

is to be “worshipped in Spirit and in Truth.” Whether its internal construction be regarded, or its analogy to the Law, it is evident that the Liturgy is one conception, proceeding from one mind: - and yet we know as a fact, that it did not proceed from the mind of any one man.

We, who have watched the progress of the work of God, in reviving His Church and restoring the ordinances of His house, know that the knowledge of the symbolic and spiritual meaning contained in the types of the Law was not communicated to us as one connected whole. The types were not even opened, for the most part, consecutively and in their order, nor at one time: one portion of the Law, sometimes a single type, was opened to us at one time; another portion, or single type, indifferently taken, as to its order in holy Scripture, and without reference to system, was opened at another; these occasions occurring at long intervals, in the course of several years: and these interpretations were brought to us principally, indeed, through the ministry of one Prophet distinguished by the gift of God bestowed on him, yet not exclusively by one; but by several, in different places, and without concert. And when given, their definite meaning and value were affixed to them, not by those through whose lips they were uttered, but by others. And the result was attained, not immediately, but gradually:

nor was it until after the Liturgy had been constructed and brought to its present state, that the meaning of several of the types, the bearing of all the several parts upon each other, and the consistency of the whole, were understood and appreciated.

Our faith, therefore, and our reason concur in this, that God has given to us the essential form and order of the Liturgy through the ordinances of Apostles and Prophets which He has restored; that He is the Author and Doer [549] of all things in His Church; and that we pay our vows and present our worship, not to one afar off, but to One who vouchsafes to dwell in the midst of His people, to a Living and Present God, acting and speaking in the midst of His people and supernaturally directing them.

We began our discussion of the Liturgy with the principle⁷⁰ that, as we can know and approach God only in the way revealed by Himself, even by Jesus Christ, - so our manner of worship, in all essential particulars, must proceed from Him and be taught to us by Him. We have shewn that the manner of celebrating the holy Eucharist has been taught us by the Lord who instituted it. This sacrament is, indeed, the inner Sanctuary of Christian worship, the citadel in

⁷⁰ P.3.

which the spirit of worship hath taken refuge, during all the long ages in which the progress to perfection has been stayed, and the means of progress for the time withdrawn: and the tradition of the Lord in its institution has ever been observed in its essential points, while in all other respects the true principles of the order of public worship have been forgotten or disregarded. Nor do we believe that this sacrament shall ever cease to be celebrated during this Dispensation, unless indeed during that short reign of Antichrist, when (as it would seem) all outward ordinances of worship shall be violently suspended - when “in the midst of the week he shall cause the sacrifice and the oblation to cease.” (Dan.ix.27) We have further explained the interpretation of the types of the Law, and the analogous rites of the Christian Church, brought to us by the Prophets of the Lord, and confirmed and established by His Apostles. We have shewn those rites to be reasonable and holy, and worthy of God; and to be adapted to the nature of man, and to the requirements of his spiritual condition as regenerated in Christ. And, lastly, if there be one thing which we have had occasion to note more prominently than any other, it is the constant reference to the reality of our access into the presence of God, the Father, the Son, and the Holy Ghost, - the reality of the presence of Christ, as the Apostle and High Priest of our profession, - the reality of the pre-

sence of the Holy Ghost, the energizing Spirit, through [550] whose operation God is pleased to work all our works in us.

To this truth may our hearts and minds be ever directed; this truth it has been the great aim of our Readings to enforce. The great object of our desires should be, that, in the perpetual ministry of our holy Liturgy, the worshippers may be continually aroused to the consciousness of the presence of the Great God, whom we adore and serve; and that all their faculties, in obedience to the motions of the Holy Ghost, which dwelleth in us, may be engaged in ascribing unto Him, even unto the Father, with His Only Begotten Son, and with the Holy Ghost, One God, blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, for ever and ever [551].

Additional note on “The offices of daily prayer.”

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IN speaking of the effects of absolution, and in using in several places the word “apostasy,” we have been careful so to express ourselves as to denote the extent to which the words “absolution” and “apostasy” apply to the Church; and to distinguish between the

Church as the Body of Christ, united in Himself, their Head, _ and, the company of the baptized in this world, who though in the One Body, of the One Body, and *ordained* to be the manifestation of the One Body, as militant on earth, are not in an exclusive sense to be considered the Body of Christ. But it may be useful to put together a few remarks explanatory of the true meaning intended to be attached to our words.

And first, when we speak of the Church as the Body of Christ, we speak of the saints as abiding in Him, sanctified, indwelt and energized by His Spirit, “quickenened with Christ,” “raised up with Him,” “made to sit with Him in heavenly places,” “members of His body, of His flesh, and of His bones,” “dwelling in Christ and Christ in them,” “the Temple of God,” and “of the Holy Ghost,” “complete in Christ,”⁷¹ and furnished with every means in its own constitution, for ensuring its continuance in the state to which He hath raised it. Regarding the Church in this point of view, although the sins of the baptized have their effect in bringing dishonour on the Name of God and His Christ, and are a stain which in His long-suffering He permits, in order that He may have mercy on all, even as the holy Lord our Saviour vouchsafed to take

⁷¹ Rom.vi.3-11; Eph.i.22-23; ii.5-6; iv.23-24,v.30; Coloss.i.18.21-22; ii.10-13; iii.1-3, and 10, &c.

this nature fallen [552] and corrupted through sin (though never in Him corrupt or fallen), and to tabernacle among sinners; yet to impute sin to the One Body, as united to and abiding in Christ, His holy Spouse, His undefiled, formed from His side, and with whom He is One flesh and One Spirit, they being of His flesh and of His bones, is contrary to truth; and to suppose that Christ and His holy Church in Him, “the fulness of Him that filleth all in all,” need absolution, is blasphemous. But “the Church as it is in Christ,” and “the members of that Body sojourning on earth,” are not absolutely identical expressions, and when employed in the text, the distinction between them has been kept in view.

Being made very members of the Body of Christ, and partakers of the Holy Ghost who dwelleth therein, it is God’s gift to us in our place in the Body to abide holy and separate from sin, ever dying to that corrupt and evil nature which remains in us until the great day of the Regeneration, and ever living unto God in holiness and righteousness in Christ. But this is to be wrought in us, and to be maintained in us, through the ordinances of God in His Church, and among others, through the word of Absolution following upon our sincere confession of sin and unworthiness, - these ordinances representing, and effectuating to them that believe, the sanctifying operation of the

Holy Ghost. Nor do these ordinances produce their proper effects in us, otherwise than through our faith, which, again, is the work of God, but exercised with the co-operation of our will: and, therefore, when we fail in our faith, we are liable to fall from grace; and we *do* fall from grace - from that grace of entire death unto sin, and life unto righteousness - from the grace of that anointing whereby we know all things, into error, ignorance, and untruth: and out of these we need to be delivered and restored. The ministry of Absolution, therefore, is, as regards the whole Body of Christ, conservative; as regards the penitent, it is remedial.

We impute not, therefore, either sin, or ignorance, or apostasy, to the One Church in heaven and earth, "the Church, which is His Body who filleth all in all:" - God forbid! But we impute the liability to these evils, and alas ! [553] the existence of them, to the company of the baptized on earth, a company consisting of individual men, fallible and liable both to sin and error through unbelief. Nor, yet, do we consider the Church as it is in Christ, to be a mere impersonal abstraction, an idea in the mind of God: for it is a real and true constitution, though spiritual, truly subsisting in Christ, and to be realized in every one of the baptized, through faith, by the operation of the Holy Ghost in the ordinances of the Church. It is

a fearful error to impute to God the sins and imperfections of His people. He would ever have had in the company of the baptized on earth the complete development of what the Church truly is in Christ, the perfect manifestation of the grace and life of God, and the complete development in the members of the body of all those heavenly and spiritual ordinances by which the Church eternally subsists. Without those ordinances the company of the baptized on earth must fail in preserving the grace and life. With those ordinances, the baptized, *through faith*, cannot fail in abiding in the grace and life. But, *through faith alone* can the ordinances be retained; or, being retained, can their benefits be secured.

This brings us to the consideration to what extent the company of the baptized on earth have failed; in other words, the extent to which the word "apostasy" is applicable to them. God having constituted the Church in Christ, whom He had exalted to His own right hand, with a certain organization to be manifested through certain earthly ordinances - the media of the operation of the Holy Ghost, - He would have effectually preserved the baptized by these means through faith, individually from wilful sin, heresy, and schism, and collectively from transgression of His Covenant and errors in doctrine; and, faithful to His promise, would have kept them by His pres-

ence, a holy, faithful, separated people, among whom when the tares sprung up, they would not have choked the wheat. These ordinances the people of God have, in many important respects, failed to preserve. Through God's infinite mercy and pity, He hath still continued much to them, - the sacraments absolutely necessary to salvation, - and the priesthood [554] absolutely necessary to the ministration of sacraments. Those essential to individual salvation have been preserved. But the ordinances by which He would continually minister to them immediately from Himself the full grace of His Spirit in those very sacraments - and not merely vouchsafe to them to partake in the heavenly life, but to possess the full energy of that life and the powers of the world to come - the ordinances, by which He would not merely save individuals, but bind together and unite them as One Visible Body, - these ordinances, this organization in its manifestation upon earth, have not been retained.

We impute not, therefore, to the baptized an entire apostasy from the Christian standing. They still remain members of the Church - the same Church; they have still retained (partially) her priesthood and episcopate, and her sacraments, so far as essential to personal salvation, although with great loss and diminution of grace. But we do impute it to the sin of the baptized that the ordinances given at the first are

no longer complete and entire. We impute it to their sin that they did not retain among them the ministry of Apostles, sent forth immediately from God to dispense the fulness of His grace, and by the laying on of their hands to give the Holy Ghost. We impute it to the sin of the baptized that they did not retain, or by their faith recall, the ministry of apostles, and of prophets, evangelists, and pastors, ordained and directed by Apostles, through whose ministrations the saints are to be perfected, the work of the ministry to be fulfilled, the body of Christ to be edified, until the whole number of the elect shall come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. Failing to retain these ministries, they have failed to retain the love, the holiness, the purity, - the truth, undefiled with error, - the unity, undefaced by separateness and schism, - and, in a word, that participation in the full grace of Christ to which, through the ordinances of the Church, the baptized were at first admitted, and in which, abiding in faith, they might have remained. From this, in its completeness and fulness of power, they have [555] Apostatized - that is to say, fallen away; but from the state of grace absolutely - from fundamental truth essential to salvation - they have not fallen: nor will God permit the whole number of the baptized abiding at any time upon earth altogether to fall, until that day

of final separation when the wheat shall be gathered into the garner, and the tares shall be bound in bundles for the burning. Then, indeed, the apostate Gentile Church shall be gathered under Antichrist, in open warfare against Christ and His redeemed army from heaven, and shall be overthrown in the battle of that great day of God Almighty. Until that final separation, there is always hope of recovery for those who will return in contrition and repentance, - will turn from the false ways and mischievous expedients of man, and will return unto the ancient paths of the Lord, and seek unto the ancient ordinances of His Church.