

# b024

J. B. CARDALE

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

## THE FORENOON AND AFTERNOON SERVICES, AND OTHER SUBORDINATE OFFICES OF PRAYER

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PETER SGOTZAI . AM KIRCHBERG 24 . 64743 BEEFELDEN

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## THE FORENOON AND AFTERNOON SERVICES, AND OTHER SUBORDINATE OFFICES OF PRAYER

The celebration of the holy Eucharist on the Lord's-day, the daily Prayer Morning and Evening, and the two additional services in the forenoon and afternoon of the Lord's day, are *services of obligation*; that is to say, they are services appointed to be observed, and which ought to be observed, in every church at the seat of the Angel. And they are appointed not only for the end of giving to the faithful opportunities of worshipping God, but as constituting the appointed order and outward means by which alone the spiritual worship of the Church - the worship due to God - can be adequately expressed. The Holy Ghost, the Inspirer of worship in His Temple, the Church, prompts in the hearts of the faithful a perpetual flow of worship towards God through Christ; and the order or means by which this perpetual spirit of worship is expressed - the order or means ordained by God Himself - is found in this appointed course of Divine Offices fulfilled from week to week.

In the smaller congregations, not being the Angel's seat, the place of these more complete and perfect Offices is supplied by others approximating in

form as nearly as is consistent with the principles on which the more perfect services are founded, - principles which we have already endeavoured to explain. These smaller congregations are connected with the mother church; the ministers officiating in them are subject to the oversight or jurisdiction of the [002] Angel; and the Offices fulfilled in them are subordinated to, and sanctified by, the more solemn services fulfilled at the mother church. The subordinate services cannot be called *services of obligation*, yet in a modified sense they may be so considered; and as approximations to the more perfect model they should be fulfilled, wherever circumstances will permit, twice a-day, Morning and Evening: and it is preferable that even these subordinate services should be at the usual hours of Morning and Evening Prayer.

These smaller congregations are for the most part germs, as it were, of future churches, and so they should be regarded both by the Angel having charge of them and by the ministers and people belonging to them. There is no greater evil in the economy of the Church than the existence of large dioceses, in which, by reason of local distances and the number of priests and other ministers, and people, the ministry of the Angel cannot be brought to bear immediately and constantly upon those officiating in subordinate Offices and ministries. Hence the ministers and people

of these smaller congregations (and the Angel also) should earnestly desire the establishment in the midst of themselves of all the ordinances proper to particular churches and necessary to their completeness; when, and when alone, the eye of the Angel, discerning between the workings of spiritual good and spiritual wickedness, may be immediately and constantly upon them; and the Chief Shepherd's care through His representative upon earth may be in constant exercise for their defence and blessing. He, indeed, "the good Shepherd," never deserts any of His flock: but still His office of Chief Shepherd is ministered, in respect of each separate church, according to His mind and will, only by the Angel as the appointed ordinance for that end.

It is obviously of great importance that, while in these smaller congregations there should be the sense of their own incompleteness, there should also be an intelligent desire after the object which maturity alone secures; namely, the establishment among them of the perfect ordinances of the Church. These ordinances when perfected will not [003] only ensure the completeness of the means of grace, but, what should be still more prized, the capability of observing the perfect form and way which God has ordained for acceptable approach unto Himself, and for expressing that self-sacrifice and dedication, that praise and

glory and worship, which are inspired in all the faithful by Him that dwelleth in us. And this appears to be the true ground of justifying our endeavour to *approximate* to the perfect form when unable completely to fulfil it.

The service in these smaller congregations consists of the following particulars: - After the Invocation the Confession is said, followed, if a priest officiate, by Absolution, or, if a deacon, by a prayer for remission of sins; then follow (omitting any act of Dedication) the usual Versicles, as in Morning and Evening Prayer: after which a Lesson from the Old or New Testament is read instead of the portion of holy Scripture offered in Morning and Evening Prayer, followed by one or more Psalms. After the Psalms the Creed is recited: and then follow the Prayers, consisting of the Collect for the week, any special Collects for the day, the prayers commemorative (Morning or Evening), a prayer for all conditions of men, and any other appropriate prayers or thanksgivings, terminating with one of the forms of General Thanksgiving and the Lord's Prayer. Then is introduced, if the service be conducted by a priest, pastoral instruction. The service concludes with the Morning or Evening Anthem and the Benediction, except on Wednesday or Friday in the morning, on which days the Litany (unless it is to

be recited later in the day) follows instead of the prayers and subsequent part of the service.

Having thus examined the Offices substituted in smaller congregations for the Morning and Evening Prayer, let us now proceed to consider those subordinate Offices of Prayer appointed to be used at the Central Church or Angel's Seat, in addition to Morning and Evening Prayer, wherever the number of priests will admit of their fulfilment. These Offices are not services of obligation; they are not immediately appointed by God in order to the completeness of His worship, so far as regards its outward form: but they [004] are means appointed by the Church for enabling the congregation to fulfil the general obligation lying upon all Christian men to "pray everywhere, lifting up holy hands."

The Greek or Oriental Church observes, in all monasteries, in the course of each day of twenty-four hours, seven distinct services, which in common with the Latins they call "Hours" - namely, Midnight, Early Morning, the First hour, the Third, the Sixth, the Ninth, and Vespers.<sup>1</sup> Besides these, on certain fasts, they also observe in some of their monasteries other intermediate Offices, called Mesoria or Mid-hours, fol-

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<sup>1</sup> Horolog. Gr.

lowing the first, third, sixth, and ninth hours. Also, after the sixth Mid-hour there is an Office called the Typica, or rubrical office; and after Vespers there are two Offices called "The great, and less, After-supper Offices."<sup>2</sup>

The Western Church observes in all religious houses, and enforces upon all beneficiaries and priests, eight hours; of which, however, two are invariably united, that is, observed one immediately after the other and without interval, namely, Matins and Lauds - so reducing them to seven. The other hours, besides Matins and Lauds, are as follows: - the first hour, or Prime; the third hour, or Tierce; the sixth hour, or Sext; the ninth hour, or None; Vespers; and Completorium or Complin, that is, the hour completing and summing up the other Offices; and this last is also generally united with Vespers, following it without interval.

Notwithstanding these additional Offices, both the Eastern and Western writers on these subjects derive the number "seven," and the duty of observing that number of hours, from the Jews; on the ground that David in the Psalms says, "Seven times a-day do I praise Thee." Some contend that the Office of Noc-

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<sup>2</sup> Horolog. Gr. and Goar's Note, p.107.

turns observed in the Western Church and comprised in Matins, is only to be reckoned in, because David also says, "At midnight I will rise to give thanks unto Thee." The appointment of the hours, as arranged by the Latins, is also defended on the ground of events in our Lord's history, and particularly of those events which occurred in the twenty-four hours terminating with His burial, namely - His agony and betrayal which took place at night - His arraignment in the High Priest's palace at daybreak - His delivery to the Gentiles at prime - His [005] scourging and condemnation at tierce - His crucifixion at mid-day - His death at none - the taking down from the Cross, which is supposed to have occurred at the eleventh or Vesper hour; and His burial at the twelfth or last hour. Then as to the observance of seven hours, we are referred to the seven gifts of the Spirit (Isa.xi.2,3) - the seven fallings and risings of a just man (Prov.xxiv.16) - the seven days of the week; and even the seven ages of human life have been adduced in support of this exact number of seven: and some ingenuity has also been expended by Latin writers to prove the consistency of the *eighth* hour, the Midnight hour, with the seven others. It will be observed, however, that the Midnight hour is one Of the Greek or Oriental number of seven - they having no such Office as that of Completorium or Complin: and as the - solitary or recluse life for which these rules were fra-

framed came from the East, there is little doubt that originally the seven included the Midnight or Nocturn hour still retained by the Greeks, but now comprised in the West in Matins; and that the Complin hour was subsequently introduced, probably as the Office corresponding to that of the "After-supper," observed in Eastern monasteries, as will be presently noticed.

The division of the day, including the periods both of light and darkness, into seven parts, would appear to be derived from the Jews: for although, at the time of our Lord, the day and night were each divided into four watches, making eight divisions in the twenty-four hours, yet this was not the original practice among the Jews, but had been recently adopted from the Romans. The original division into seven parts was as follows: Morning, from sunrise to noon; Noon-day; the first Evening, or decline of the day, to sunset; the second Evening, or twilight; the first watch of the night (Lam. ii. 19); Midnight, called (in Judges vii. 19) the middle watch, which implies a first and a third watch; and the Morning watch (Exod. xiv. 24, and 1 Sam. xi. 11), which lasted until sunrise. Such being the case, it is probable that the Psalmist refers to these divisions in Psalm cxix. 164, when he says, "Seven times a day do I praise Thee;" for, as the Morning and first Evening were marked by the [006] offering of the two daily sacrifices, Noon by the merid-

ian sun, and the second Evening by the setting sun; and the several watches were probably announced in the Temple, as they are to this day by the Mahometans in their mosques; it is easy to understand that the devout would make these occasions opportunities for their devotions. But it is certain that there was no such rule as the observance of seven periods of prayer, enjoined by Divine authority upon the Jews.

This passage in the 119th Psalm is the only place where there is any mention of the number “seven” as applicable to the times of daily prayer. The Psalmist refers, however, in two other verses of the Psalms (Psalm lxiii. 6 and cxix. 148), to the night-watches as seasons of prayer. The more general periods of prayer seem to have been three, as in Psalm lv. 17: “Evening, and morning, and at noon, will I pray and cry aloud; and He shall hear my voice.” And the exact periods for prayer in the evening and morning were, without doubt, the times of offering the Evening and Morning sacrifices. The time of commencing the preparations for the Morning sacrifice was just before sunrise, “when the heaven was bright on Hebron;”<sup>3</sup> and the time of the Evening sacrifice was when the sun was

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<sup>3</sup> Mischna, De die Exp. iii:1,2; De Sacr. Jug.iii.2,3; Josephus Antiq.xix,lv.3.

declining, ordinarily about the ninth hour, or from half-past two to half-past three; for the time of the day which we call afternoon was by the Jews called evening.

These periods are also referred to as sacred periods in other parts of holy Scripture. Thus, when Elijah met the prophets of Baal, the latter offered their sacrifice in the morning. At noon Elijah began to mock them for their failure; and he offered his own sacrifice at the time of the Evening sacrifice.

In like manner, when we are told that Daniel kneeled towards Jerusalem three times a-day, and prayed and gave thanks before God as he did aforetime, we are warranted in conjecturing that these times of prayer were the time of the Morning sacrifice, Noon, and the time of the Evening sacrifice.

There is no trace of the Jews having divided the day by [007] hours until after their captivity. There is no equivalent word for “hour” in Hebrew. The word is only used, in the Old Testament, in the Book of Daniel, and is a Chaldee word, although from a root common to the two languages. The Jews divided their day by the degree of light, or by the length of a shadow, except at sunrise, noon, and sunset. The commencement of the first watch of the night was de-

terminated by the total departure of twilight, and the last watch included the morning twilight: but by what means the intermediate divisions were marked, is not accurately known; probably by the stars. It is uncertain whether the sun-dial of Ahaz, mentioned in 2 Kings (ch. xx. 11) and in Isaiah (ch. xxxviii. 8), was scientifically arranged so as to divide the day into equal portions; or whether it was a mere upright gnomon, marking its shadows on the steps of the palace: but it is not improbable that it was scientifically arranged, and that it was introduced from Chaldea after the meeting of Ahaz with the king of Assyria at Damascus; when also he introduced the idolatrous practices which he had witnessed on that occasion.<sup>4</sup>

In the New Testament, however, we find the day divided into twelve hours, and the night into four watches, according to the division introduced by the Greeks and Romans for military purposes. Nor is there any reason to suppose that the Jews retained their original division of day and night into seven parts: for

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<sup>4</sup> Herodotus (ii. 109) says, that the Greeks learned from the Babylonians both the use of the sun-dial and the division of the day into twelve parts. The reader is, of course, aware that the division of the day and night into twenty-four equal and invariable parts is more recent, and consequent upon the invention of clocks. Originally the twelve divisions of the day were equal divisions of day-light, and therefore varying from day to day throughout the year; the divisions being less variable as we approach the equator.

parts: for our Lord, when referring to the divisions of time by way of illustration, and therefore necessarily referring to divisions then in use, speaks of four watches in the night - Evening (that is, the late or second evening), Midnight, Cock-crowing, and Morning (πρωι, Early or Morning twilight). These were at this time divided by means of water-clocks into spaces of three hours each. And in the daytime it is very clear that the Jews at [008] that period not only observed the division of hours, but made use of such division for fixing the time of killing and offering the Evening sacrifice.

If we will duly weigh the above, it is difficult to suppose that there was any rule held to be obligatory, or even generally practised by the Jews, for the observation of seven hours of prayer. The devout would avail themselves of the breaks and divisions of the day, which originally were seven in number in the course of the day and night, and subsequently were eight: but there is no trace in the Old or New Testament of this being done by rule or in obedience to a law. It is clear, however, that the times of the Morning and Evening sacrifice and the hour of noon were observed by the Jews, even at a distance from the Temple.

Thus, even after the Ascension of the Lord, we find that at the ninth hour Peter and John performed their first miracle of healing in going up “to the Temple at the hour of prayer, being the ninth hour.” (Acts iii.1) It was at the same hour of the day that Cornelius, being engaged in *prayer*, was visited by the angel (Acts x.3.9); and on the following day Peter at Joppa went up upon the housetop to pray about the *sixth* hour, that is, about noon, when the vision was sent to dispose him to preach to the Gentiles. Besides this, we must remember that the disciples were gathered together, and without doubt for prayer, at the third hour, or about nine o’clock in the morning, of the Day of Pentecost, at which time the Holy Ghost descended upon them (Acts ii.15). Nor is it, perhaps, without significance, that we find that when Ananias had brought in part of the price of his land, professing to bring the whole, had laid it at the Apostles feet (probably when assembled together for Divine worship or religious exercises), and had been punished for his hypocrisy, his wife is said to have come into the place of assembly about the space of three hours after (Acts v.7).

It seems probable, therefore, that the Apostles and Jewish converts observed the hours of the Morning and Evening sacrifice, and the hour of noon: it seems also probable that they observed the only other

intermediate third hour, viz., that which was by them numbered as the third hour, or [009] nine o’clock A.M. But there is no evidence that they observed any hour in the night, nor can such hours be of general observance. It is impossible, under ordinary circumstances, to bring together congregations for religious duties in the hours of night.

And now in these last days, the ordained services of Morning and Evening Prayer occupying the first and the last hours of the day, the periods which the example of the Church and the analogy of Scripture would most naturally lead us to select for additional hours of prayer are those of nine o’clock A.M., of noon, and of three o’clock P.M. And as the number of priests, deacons, and people, in any of the churches, has not hitherto been such as to call for more than two of these hours, - the first and last of the three have been appointed as most generally convenient for attendance. Whenever in any church there shall be need for appointing another hour, Noon will evidently be the most suitable; and further opportunities of prayer may readily be found in the adoption of the occasional practice of the Greek Church - that, namely, of appointing intermediate or mid-hour services, between Morning Prayer, the Forenoon service, the service at Noon, the Afternoon service, and Evening Prayer, or so many of them as may be desirable. For



general congregational purposes, services in the hours of night are open to great objection.

Having said so much as to the times at which these services of Prayer are usually fulfilled, let us add something as to the order pursued.

We have found that the foundation of the worship of the Church has been laid in the Office of the Eucharist; and that in this Office, and in the Morning and Evening Prayer, the Church has, in the order of her Liturgy, ample means of grace, under ordinary circumstances, whether as respects pardon, sanctification, or opportunities of approach to God for communion or Divine worship. The additional Offices now under consideration fill up the intervals of the day with acts of praise, of study and meditation on God's word, and of prayer: and the object to be kept in view in the arrangement of them is, that these three - praise, lessons [010] or readings of holy Scripture, and prayer - should be kept in due proportion: for of these three particulars alone should the Offices at these supplementary hours consist.

And such, we shall find on examination, are the main scope and object of the several Offices for the hours of prayer observed both in the monasteries of the East, and in the monasteries and also among the

canonical clergy in the Western Church. They are, for the most part, acts of praise, which seem to presuppose some more solemn act of worship to which they are supplementary. This their supplementary character it is just and right to point out: for, considered even as supplementary only, they will not be found perfect; and, were we to regard them not as supplementary, but as the principal acts of the worship of the Church, we should find them still more defective and insufficient.

In the Greek Church the reading of lessons of holy Scripture does not appear to form part of the Office of Prayer at any of the hours, except that at Matins a special Gospel is appointed. With this exception, and the exception also of lessons from the Synaxarion or Greek Martyrology, also read, at the same service, the Office consists wholly of psalmody and of prayers. The psalmody consists of psalms, of anthems, and of Scripture canticles. The Prayers consist of *ευχαι* - that is, prayers or collects, and of alternate versicles and responses, some of which being of a comprehensive character they call *συναπται*, or collects; and others of a supplicatory character they call *εκτενες*, which may be rendered paraphrastically "fervent supplications." The psalms and anthems form the principal part of the service. At Matins, the prayers, which are of considerable length, are said by the priest secretly, while

the choir are singing the psalms; and the other prayers in versicle and response are introduced before the final anthem or anthems.<sup>5</sup> At the other Offices the prayer is very short [011], and also said before the final anthems, except at Vespers, when the prayers are longer, and with the greater and lesser supplications follow after the first psalm.

In the Western or Latin Church the Psalmody consists of psalms, Scripture canticles, antiphons (or

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<sup>5</sup> It may be useful to those who consult the Greek Euchology or Horology, to give the meaning of the words therein employed, for the purpose of distinguishing the several kinds of anthems.

The Troparion (τροπαριον) is a general word for anthems set to music. Of these, an Anastasimon (αναστασιμον) is one celebrating the resurrection: a Triadikon (τριαδικον), an anthem celebrating the Trinity: a Theotokion (θεοτοκιον), one in praise of the Blessed Virgin: a Martyrikon (μαρτυρικον), one in honour of a martyr. Again, a Kontakion (κοντακιον) signifies a short anthem; and, an Apolytikion (απολυτικιον), a concluding or dismissory anthem. Besides these, they use, much in the way of the antiphon in the Western Church (see above), sometimes one verse which they call στιχος, and sometimes the distich, or two verses of a psalm. The προκειμενον is a distich from the Psalms appointed for each day, and sung at the commencement of the service. The Greeks also are in the habit of repeating at the end of a psalm one or two of the first verses. The κανων (canon or rule) is an arrangement, mostly of anthems, but sometimes applied to prayers also, introduced on particular occasions. The above explanations are principally derived from the Notes of Goar in his edition of the Greek Euchologion.

anthems), and metrical hymns. The antiphons are short sentences sung immediately before a psalm or canticle, and selected as appropriately leading to the psalm or canticle which, they precede. The etymology is Greek, signifying “reciprocal or responding voices;” and the name is said to be given to these sentences because they act as a key-note to the psalm or canticle which is about to be sung by two choirs alternately responding to each other; the sentences being sung by one singer from one of the choirs to the same symphony as is afterwards to follow. The reading of holy Scripture is confined to the Office of Matins, except a verse of Scripture read at each hour, under the name of “The Little Chapter,” or at Complin of “The Short Lesson.” There are also read at Matins lessons and homilies from the Fathers, and at Prime a portion of the Martyrology. Their prayers consist of *orationes*, that is, prayers or collects; and *responsories* or *preces*, consisting of responsive sentences, or of versicles and responses.

At all the Offices, except Lauds (which Office always follows upon Matins) and Complin, the priest, first of all, says *secretly* the Lord’s Prayer and the Ave, or Angelical Salutation to the Blessed Virgin. At Matins and Prime he [012] also says the Creed *secretly*. At Complin the Lord’s Prayer, Aye, and Creed, are not said at the beginning, but at the end of the Office.

They are rather the private prayer of the priest: for the Roman Church prescribes both to the priests and to the people even their private devotions.

The proper commencement of all the Offices, including those which are now united to, and invariably said immediately after, others (and which are thus proved, to have been originally distinct Offices), is the “Deus in adjutorium,” (“O God, make speed to save us”), prefaced, however, at Matins by: “Domine, labia mea,” (“O Lord, open Thou our lips”), and the Gloria Patri. Then follows a hymn (except at Lauds, Vespers, and Complin, as presently noted). Then follow the psalms, the little chapter and short response, prayers (*preces*), when they are to be said, and the collect (*oratio*). The Office for Matins, however, after the “Pater Noster,” “Ave,” and Creed, and opening versicles, proceeds with an Invitatory and the psalm “Venite exultemus” (“O come, let us sing,” &c., Ps. xcvi.); and in the same Office after the hymn follow the psalms, and on ordinary week-days three lessons called Nocturns (on the Lord’s-day and some other days, hence called Nine-lesson days, there are three of these divisions each containing psalms and three lessons); and in each case between the psalms and the Nocturns are introduced the Lord’s Prayer, a prayer for absolution, and a benediction. These are three times repeated when there are nine lessons. Further, at Lauds and

Vespers, the hymn does not precede the psalms, but precedes the canticle sung at those hours, namely, the Benedictus at Lauds, and the Magnificat at Vespers; and at Complin, when the canticle “Nunc Dimittis” is sung, the hymn is sung before the little chapter. At this Office also the “Deus in adjutorium” is preceded by a benediction and short lesson. Lastly, at two of the hours, confession and absolution are introduced, namely, at Prime after the precatory sentences, and before the final collect, and at Complin after the “Deus in adjutorium,” and before the psalms.

In these Offices, both Eastern and Western, there is great [013] scope for the spirit of praise and thanksgiving, but little or none for the expression of prayer and supplication, except indeed in the Greek Office of Vespers. They are also extremely defective by reason of the omission of lessons of holy Scripture; no passages of holy Scripture with the exception of the little chapter, consisting of a verse or two, being read at any Office except those recited at night. It is indeed notorious that in Roman Catholic countries (nor does it appear otherwise in the Eastern Church) the Scriptures are never read for the edification of the people. They are never read in the congregation in the vulgar tongue. But if they were read in the vulgar tongue, the people would profit by them but little; for, with the exception of the Epistle and Gospel in the Eucha-

rist, the Scripture lessons are read only at Offices recited in the night, when ordinarily the people cannot attend.

The English Church, in framing her Offices of Prayer, sought to avoid the dramatic character of the Greek, and the operatic character of the Roman Liturgy; and to render them a reasonable service by reciting them in the spoken language, and in the hearing of the people, eschewing the use of prayers recited secretly by the officiating minister. The order of Morning and Evening Prayer commenced, as in the Roman Office for Matins, from which it is principally compiled, with the Lord's Prayer, which, however, the Rubric directs to be said "with a loud voice;" then the versicles and responses, "O Lord, open," &c., followed also by the ninety-fifth psalm, but without an Invitatory. Then followed the psalms, then two lessons, one from the Old Testament and one from the New, each followed by a canticle (the "Te Deum" and "Benedictus" in the morning, the "Magnificat" and "Nunc Dimittis" in the evening), the Creed and Lord's Prayer, and the *preces*, or precatory sentences, and the service concluded with three collects; one, the Collect for the Communion, varying with the week or day; and two others not altering with the season. Subsequently, that is to say, in the second Prayer-book of King Edward VI., the Exhortation, and the beautiful

and simple form of Confession, which we have already [014] noticed (vol. i. p. 451), and the very defective form of Absolution (see vol. i. p. 464), were prefixed to the order for Morning Prayer.

Such was the Office as originally framed. It is evident that it was compiled from the several Offices of prayer used in the Latin "Hours." The two lessons were longer than was necessary for the purposes of this Office, and disproportionately long in reference to the other parts of the service - a fault which we can easily account for and readily pardon, remembering how recently the Scriptures had been as a sealed book to the people. But with this exception, the Office, as originally framed, comprises the beauties and advantages, and avoids the defects, of those from which it is adapted. But there were causes in operation which necessarily led to the remodelling and enlargement of these Offices.

The Offices appointed for the several hours in the Greek and Latin Churches, are essentially supplementary Offices. They never were intended to be the principal acts of worship. They are ancillary to the great act of worship, the great commemoration of the sacrifice of Christ, the Christian sacrifice instituted by Christ for perpetual observance, and which has been always celebrated in the Catholic Church weekly, if

not daily, as the great and substantial basis of all the other worship of the Church.

Such evidently was also the theory on which “the order for Matins daily,” and “for Even-song throughout the year,” in the English “Book of Common Prayer,” were originally framed. The Rubrics to the First Book, published in the year 1549, suppose the administration of the Communion every day in cathedral churches and other similar places, and in parish churches on every Lord’s-day and holiday, and where there were communicants even on the week-day. In the book set forth only three years later - namely, in 1552 - we find that altars had been removed, and communion-tables introduced into the body of the church or chancel; and from the Communion Service everything had been omitted which expressed the idea of sacrifice in the Eucharist itself, or of any other sacrifice than [015] a verbal or mental sacrifice of praise. Yet in this service, thus deprived, so far as relates to form,<sup>6</sup> of the principal element of the Sacrament as

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<sup>6</sup> We are speaking only of the form, for we have already sought to point out (vol. i. p. 172) that, wherever the Sacrament is duly consecrated and celebrated in all essential particulars, the Christian sacrifice is inherent in the Sacrament. At the same time we cannot doubt that the exclusion of this essential element in the form is in itself a great evil; and, if done as a mode of denying and protesting against the truth, is a grievous sin against Almighty God, and a profanation of this holy Sacrament. It is well known that there

instituted by Christ, it seems still to be anticipated that the Communion should be administered at least on every Lord’s-day, only providing that there should be no communion except there were a sufficient number present. In the Prayer-book, as it was settled in Queen Elizabeth’s time, and has since remained, the rubrics are so worded as to convey the presumption that the Communion is not to be administered

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there are two parties in the English Church, one of which contends that the English Church has not only rejected the form, but the substantial principle also, of sacrifice: the other, that the English Church maintains the principle of sacrifice, and retains a sufficiently significant action to express the same, although by modifying the previous forms she has for the sake of peace complied with the prejudices of certain of her children. It is fair to remark, that in Queen Elizabeth’s Prayer-book as last revised, immediately before the prayer for the whole state of Christ’s Church Militant, there is inserted a rubric which was not contained in the Prayer-book of 1552, directing that “when there is a communion, the priest shall then place upon the table so much Bread and Wine as he shall think sufficient;” and in the prayer itself, after the words, “We humbly beseech Thee most mercifully to accept our alms,” the words “and oblations” are added. But whether these additions can be taken to constitute a formal sacrifice, or as proof that the Church maintains the principle, appears extremely doubtful if it be so, both the rubric and the recital of the word “oblations” should be enforced on all. Whereas the action thus prescribed is generally omitted, and the Bread and Wine are in most churches placed upon the Table before the commencement of the service by the servants of the Church; and the word “oblation” is omitted for the most part by those who object to the principle of sacrifice, and by most of the Clergy is applied to the money which when brought up by the churchwardens is directed to be placed, upon the holy Table.

ordinarily on the Lord's-day, except in cathedrals and collegiate churches [016].<sup>7</sup>

While these alterations were in progress, affecting the solemnity and frequency with which the holy Communion was celebrated, we find alterations and additions in the Order for Daily Prayer tending to render the same more complete and better adapted to

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<sup>7</sup> In the Prayer-book of 1549, the Exhortation to the Communion, if not rendered unnecessary by a similar exhortation in the sermon or homily, is directed to be read as an ordinary part of the service on the Lord's-day: and the rubric which follows the Exhortation directs that, in cathedral churches, or other places where there is daily communion, it shall be sufficient to read the same once a-month; and in parish churches, upon the week-days, it may be left unsaid. This rubric is omitted in the Prayer-book of 1552; yet in both these books the whole service is set down to be used on each occasion; with this restriction, that in the book of 1549 directions are given as to what should be done when there were none to communicate with the priest; and in that of 1552, these directions are given in reference to holidays: "Upon the holidays, if there be no Communion, shall be said," &c.; and it is expressly said (which is only implied in the earlier book) that there shall be no celebration except there be, in the priest's discretion, a good number to communicate; and in cathedrals and collegiate churches all are to receive every Lord's-day. Whereas, in the present book, the actual administration of the Communion is not assumed to be the ordinary rule, for before the Prayer for the Church Militant is introduced, a rubric thus commences, "When there is a Communion, the priest shall then place upon the Table," &c. And the corresponding rubric to that in the book of 1552, stated above, is thus worded, "Upon the Sundays and other holidays (if there be no Communion) shall be said," &c.

become the principal daily and weekly service. And, first, we may mention that they ceased to be called "An Order for Matins" and "An Order for Even-song," as they were entitled in the edition of 1549, - and they were now entitled "An Order for Morning (or Evening) Prayer."<sup>8</sup> Moreover, we now for the first time find prefixed to the Office for Morning Prayer the Sentences, and Exhortation following, and the Confession and Absolution, precisely as they now stand (whereas, in the Prayer-book of 1549, the Order for Matins commenced with the Lord's Prayer and following Versicles); and the Litany was appointed to be said on Sundays, Wednesdays, and Fridays. In the Prayer-book of Queen Elizabeth the prayers for the Queen and for the Church, now used at Morning and at Evening Prayer, were added at the end of the Litany; and, finally, in the Prayer-book as last revised at the restoration of King Charles II. the last-mentioned prayers and general thanksgiving were also added or [017] appointed to be used both morning and evening. Since that time, until a recent period, the general practice in the Church of England has been to celebrate the Lord's Supper once a quarter in country

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<sup>8</sup> The names Matins and Even-song were still retained at the head of the columns in the Table for Proper Lessons, but not in the subsequent Calendar. The retention of these names in the former Table is, however, merely the doing of the copyist, - and thus they remain in the revised Prayer-book of 1661, and to this day in the modern editions.

parishes, and once a month in towns: and it has been the universal practice to add the first part of the Communion Service to the Morning Prayer on Sundays, in order to give to that Office importance and dignity.

Upon a review of the several subordinate Offices of Prayer (for subordinate they are, and ought to be so considered), we find that both the Latin and Greek Offices are deficient in the lessons of holy Scripture, which ought assuredly to form a constituent part thereof: the Latin Offices also are deficient in collects or formal prayers, the precatory parts consisting almost entirely of versicles and responses. On the other hand, the Lessons in the Anglican Office exceed in length as much as in the Greek and Latin they are deficient. The Latin Offices are open to the charge of being operatic, the Greek of being dramatic: while, in the Anglican, the length of the Lessons, and on the Lord's-day the incongruous accumulation of distinct Offices, render them heavy and tedious to many.<sup>9</sup>

The perfection of such subordinate offices consists in their uniting in due proportions the several notions of praise, of prayer, and of instruction by the

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<sup>9</sup> These defects in the Anglican "Book of Common Prayer" have been remedied to a considerable extent in tin late revision (1872).

reading of holy Scripture. In order to attain these ends the Lessons should not be of undue length, nor yet so curtailed as to become a mere form; scope should be given for the introduction of hymns; whether contained in holy Scripture or derived from other sources; and the prayers should consist both of collects and of versicles and responses, so arranged as to avoid tediousness, engage attention, and excite interest, by the active participation of all present.

The Offices for the Forenoon on week-days (except on Wednesday and Friday), and for the Afternoon, consist at present of an introductory collect, a portion taken from the Psalms, a lesson from holy Scripture, and, of certain collects [018] and prayers. The Psalms are repeated in succession: and the whole book is gone through in the course of two calendar months, being the same length of time in which at Morning and Evening Prayer the whole book is also gone through. The distribution of the Psalms, however, at these respective services, is so arranged that in the Forenoon and Afternoon of the week-days the Psalms are commenced on the second month of the Morning and Evening course; by which means the two courses are always separate from each other at the greatest possible distance; while also by this arrangement the whole book of Psalms is distributed among the services of each month. As regards the

Lessons, the whole of the Old Testament is read through once, and the New Testament twice, in the course of two years.

On the forenoon of Wednesday and Friday the service is varied by the substitution, for the Prayers, of the Litany, as set forth in the Anglican Book of Common Prayer. Of all the liturgical services composed by man this Office is, perhaps, the most complete in itself, and the best adapted to the objects of a Litany. It embraces all the cases of human necessity, and comprises, for the most part, the excellences of the Litanies previously in use in the Church, omitting, however, the commemoration of the departed, and rejecting the invocations of angels and saints, which last indeed form nearly one third of the Latin Litany. The superiority of this composition will be very evident upon comparing it with the Latin Litany: we can scarcely fail to remark the appropriate expansion of the original ideas, the additional and appropriate topics introduced, the beauty of the language, and the pathetic tone of the supplications and other suffrages. In two respects, however, its variation from the Latin is not to be commended - viz., that petitions for the Civil Polity and its ministers are made to precede those for the Church and its ministers; and that those petitions are expressly limited to the State of the particular country instead of embracing all Christian

kings, princes, and people. In these two respects the Litany as set forth in our Liturgy follows the Catholic model. Lastly, it will be observed that, for the reasons before assigned, the Invocation of the [019] Trinity, which appears in both the Roman and Anglican Litanies, is omitted; and the word "earthquake" is added to the petition for deliverance "from lightning and tempest," as in the Litany recited in the north of Italy [020].



## ON THE PROPER SERVICES FOR HOLY DAYS AND SEASONS

WE now proceed to the variations and additions introduced into the daily and weekly services on the occasion of seasons or days of special observance during the year. These are, Advent, Christmas-eve and Christmas-day, the Circumcision of Christ, the Presentation in the Temple, Passion-week, including the Sunday before Easter, Holy Thursday in Passion-week, Good Friday, and Holy Saturday, Easter, Ascension-day, the Eve of Pentecost, Pentecost, the Commemoration of All Angels on the 29th of September, and the Commemoration of All Saints on the 1st of November. For each of these occasions, except the Eve of Pentecost, special forms are appointed in the celebration of the holy Eucharist, or in the administration of the Communion; and on most of them special prayers and anthems at Morning and Evening Prayer, or in the subordinate services.

We have already, in a former part of this work<sup>10</sup>, stated the grounds upon which the most of these several seasons or days are observed, together with the truths expressed, and the general impression intended to be conveyed, in the collects and anthems

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<sup>10</sup> Vol. i. pp.55-70.

specially appointed on the principal occasions. We shall now complete our review of the reasons for the observance of these several seasons or days, and our examination of the manner in which the prayers and devotions appointed for these occasions, and specially such as belong to other than the Eucharistic Office, accomplish the object proposed.

### ADVENT

The original object of the observance of the season of Advent, was simply that it might serve as a means of preparation by fasting and prayer for the solemnity of the [021] Nativity, as Lent was a season of preparation for the due celebration of Easter: and, as we have stated with respect to Lent, so also must we repeat as to Advent, the length of time observed has varied at different periods of the Church. The custom of observing Advent is supposed to have originated in France, and possibly as early as the fourth century; and there is very sufficient evidence to shew that it was not adopted at Rome until the seventh century, although Durandus attributes it to St. Peter. In some countries we find two weeks only to have been observed, in others five; and in the more ancient MSS. of the Mozarabic Liturgy, the word Advent is applied to the day of the Nativity, and six Sundays are marked as Sundays before Advent; and indeed the

observance of six Sundays is directed in all the copies of the Mozarabic Liturgy. This number of six is explained by the fact that, as before Easter, so before Christmas or Advent, a forty-days' fast was observed in several parts of the Church. It is called *Quadragesima* in the *Sacramentary of Ratholdus of Corbeix*, in the tenth century; and it appears is still known in the Greek and Eastern Church by the corresponding name in the Greek language, *ἡ νηστεία τεσσαρακονθήμερος* "the forty-days' or *Quadragesima* fast before Christmas;" the period of Lent being distinguished to this day by the appellation of "The great and holy *τεσσαρακοντα*," or "*Quadragesima*." The fast of forty days before Christmas, however, though still noted in the modern Greek liturgical books as commencing on the 15th of November, is not observed very strictly or universally.<sup>11</sup>

This period, wherever observed, has always been distinguished by mingled signs of joy and of mourning. In the Roman Church the "Hallelujah" is directed to be sung on some occasions, but omitted on others. This has been interpreted in more recent times as denoting our gladness because of the first Advent. In the same Church the "Gloria in Excelsis" is not sung dur-

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<sup>11</sup> Smith's Gr. Church p.44. *Horolog.Gr.Venet.*1841. Goar's Note on the Euch. Gr.p.175.

ing Advent, except on the occasion of a Feast: and the colour of the vestments is violet, which colour is used in that Church in seasons of fasting, and is consequently the symbol of humiliation [022]: and, further, in some churches in that community, it has been the practice for the deacon and sub-deacon to abstain from wearing dalmatics in the celebration of Mass. These signs of sorrow are by some interpreted as having respect to the attitude in which the Church ought to await the coming of the Lord to judgement; and to signify that while we commemorate the first Advent with joy, the second Advent is to be expected with mingled feelings of joy and sorrow, in prospect of the different destinies of those whom this second Advent will affect.

The proper employment of this season would seem to be that which was originally intended when the observance was introduced into the Church - namely, a due preparation of ourselves for the coming solemnity by acts of self-examination and devotion: and this will be equally appropriate, whether we regard the season as an occasion of meditating upon the grace of Salvation which hath already come to us, shedding its blessed light upon the earth in the Birth of the Lord in our nature; or whether we seek to render it profitable as an occasion of bestirring ourselves in looking forward to that second Advent, in prospect

of which the faithful should indeed rejoice in hope - but in hope not wholly unmingled with other feelings. For, having regard to the present condition of the Church, we may well betake ourselves to penitence and supplication, as the most appropriate preparation for that glorious and yet dread event. With such feelings of mingled hope and shame may we conceive that a faithful Israelite, before the Incarnation, would have looked to the first coming of Messiah: with confusion of face, because of the apostate condition of His people; and yet with longing expectation of Him who should wash away their guilt, and be a light to lighten the Gentiles and the glory of His people Israel; patiently enduring the night of sorrow, and looking to the joy which was to come in the morning. With similar feelings of shame, of enduring patience, yet of lively hope, is the Church now called on to await the Advent of her Lord: and while the predominant feeling is necessarily that of hope deferred, of desire as yet unsatisfied, and of agony and [023] earnest strivings that she may be found meet to enter into the joy of her Lord; yet ever and anon her living faith - rejoicing in the work already wrought, and realizing the promise unseen as yet, as though it were already accomplished - will burst forth in notes of joy and triumph.

The two great topics - faith in the work of Christ wrought at His first coming, and hope in His salvation

when He shall come again and gather His Saints unto Himself and enter upon His kingdom - combined with prayers for preparation, and grace to endure - are the burden not only of the collect and anthem after the Epistle, as we have seen<sup>12</sup>, but are also more or less distinctly dwelt upon in the additions to the Preface and Prayer of Oblation, and in the Communion anthem and prayer, severally appointed to be used throughout Advent.

Besides the variations in the order for celebrating the holy Eucharist, we have several additions as we approach Christmas, both in the Morning and Evening Prayers, and also in the subordinate Offices.

From the 18th. of December to Christmas-eve inclusive, in Morning and Evening Prayer, the portions of holy Scripture are selected, in the morning from different books of the Prophets, and in the evening from the Epistles; and on the last two days from the Apocalypse and from the Prophet Isaiah. The portions from the Old Testament consist partly of promises, and partly of prophetic warnings, both of them applicable to the last times. Those from the New Testament embrace these subjects, and are also, several of them, illustrative of the Incarnation of the Lord in the

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<sup>12</sup> Vol. i. p.58.

true nature of man. The anthems after the Creed are also selected from the Psalms and Prophets in reference to the same topics, and consequently contain alternate strains of joyful expectation, and of supplicatory intercession for the people of God. During this period, also, an additional collect imploring the grace of vigilance, is introduced after the collect for the day.

In the Forenoon and Afternoon services from the 18th of December until Christmas, there are introduced before the [024] prayers certain versicles and responses forming an antiphonal Invocation and prayer for the speedy advent of the Lord. The first seven of these are paraphrased from the antiphons used in Advent in the Roman Church, each of them in its order being chanted in the Roman Offices immediately before and after the Magnificat at Vespers on each day from the 17th to the 23rd of December. They are called "the great antiphons." In the Salisbury breviary there are two additional antiphons inserted, one to be used on the 24th of December, addressed to the Blessed Virgin, and another on St. Thomas's-day (the 21st), addressed to that apostle. In the Gallican Church in the last century they began with the first of the Roman antiphons on the 15th of December, adding two antiphons which are not found in the Roman breviary. At the present time (at least, in some dioceses in France) the great antiphons are commenced

on the 16th, and only one of the two antiphons last referred to is now used.<sup>13</sup> Of this the last versicle introduced into our Liturgy is nearly a verbal translation.

The first of these antiphons literally translated would be as follows: "Oh, Wisdom of God! who didst proceed from the mouth of the Most High, reaching from end to end." This in English is objectionable, and has been so far altered as unequivocally to express the distinct personality and eternal Godhead of the Son; while it conveys the idea of the original, that the Father is the "Great Fountain of Godhead," and that the Son in coming forth from the Father is not a creature of time, but God who is before all and the end of all. With this exception there is no material variation from the Original antiphons; and, brought together and connected by the intervention between each of the responses, "Come, Lord Jesu!" they give a series of supplicatory prayers (*preces*, as they would be called in the liturgical language of the Western Church) most appropriate to the season [025].

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<sup>13</sup> The former of the two antiphons used in the Roman Church in France in the last century is as beautiful as the others; it may be thus rendered: "O Holy of Holies (Sancte Sanctorum), spotless mirror of the majesty of God and image of His goodness: Come Thou, that iniquity may be blotted out and eternal righteousness be brought in."

After these versicles and responses, or supplicatory prayers, there are substituted for the collects usually said at these services certain other collects, appropriate to the season, for preparation and watchfulness until the coming or revelation of the Lord from heaven.

## CHRISTMAS EVE

Christmas-eve is solemnized by the celebration of the holy Eucharist. The only special point to which we need refer is, that instead of the "Gloria in Excelsis," the celebrant and congregation remain kneeling, and an anthem is introduced, which consists principally of passages from the Prophet Isaiah, expressing prophetically the earnest longing of the church in the latter days for the coming and kingdom of the Lord, and beseech Him to show pity and mercy upon His desolate heritage and to visit us with His salvation. The whole Office directs us, in the prospect of the approaching day of joyful commemoration, to acts of preparation for the second Advent.

## CHRISTMAS DAY

With respect to the history of the observance of Christmas-day we have no additional remarks to offer. It is evident from what has been already stated on this subject<sup>14</sup>, that, although it is possible that the Roman Church had ascertained at an early period that the 25th of December was the birthday of the Lord, yet was not that fact known nor was the feast observed on that day in the East until the end of the fourth century. Previously to the middle of that century in the West, and to the close of it in the East, the Nativity had been celebrated on the 6th of January; but even of this fact there is no clear historical evidence of earlier date than the beginning of the fourth century.

The special object of the observance of this feast, to which indeed all the services of the day are directed, is the commemoration [026] of the birth of the infant Christ, the Eternal Word Incarnate. This event accomplished nothing in itself, but it was the revelation of the great mystery, "God manifest in the flesh" - it was the fundamental act which constitutes the basis of all that has been and is yet to be accomplished.

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<sup>14</sup> Vol. i. p.65.

The birth of an infant is universally the occasion of joy. In the cradle, indeed, is nothing but weakness, and yet hope surrounds it with a halo of joy and happiness. Another being has come into the world, whose destiny is possibly fraught with numerous benefits to parents, to kindred, to fellow-countrymen, and to mankind: whose future, however, is utterly unknown and may be wholly calamitous both to the new-born infant himself and to all others. And yet apprehension of possible evil is not suffered to intrude, and all is exultation. But in the manger which we now contemplate there lies no uncertain hope, but the sure salvation of the ruined creation. In the frail form of the infant lying cradled in this stall we see the Word of God; and, therefore, in the creature, limited by all the conditions, not merely of manhood, but of infancy, faith discerns the certain fulfilment of all the promises of God, and rejoices “with joy unspeakable and full of glory.”

The anniversary of the birthday of the good. and wise is a day of gladness. What, then, is the joy with which the Christian welcomes the birthday of his Saviour and his King! All other instances of excellence and goodness serve to illustrate only by contrast the surpassing excellence of Him whose birth we celebrate, and the unfathomable blessings we have derived from Him.

Joy and exultation, therefore - not, indeed, because of the accomplishment of the work of salvation, but - because of the actual Advent of Him that is to accomplish it, ought to be the characteristic of our liturgical services at this time. Joy, tempered with the remembrance of all that He is destined to undergo before His work shall be accomplished, but also enhanced by the certainty of the result.

In the Morning Service, the passage of Scripture offered before God is the prophetic anticipation of the birth of the Messiah, contained in the first seven verses of the ninth [027] chapter of Isaiah, concluding with the passage “Unto us a Child is born,” &c. The anthem after the Creed is taken from the description of the Vision of angels by the shepherds of Bethlehem, and their song of praise. The psalms appointed are the ninetieth and ninety-first, after which follows a Hymn, literally translated from the well-known Latin hymn “Adeste Fideles;” and after the collect for the day two other appropriate collects are introduced.

In the Forenoon and Afternoon services a hymn is introduced before the Prayers, and several collects are added.

## THE CIRCUMCISION

The fact that our Lord submitted to the rite of Circumcision, meets us in the history of His life as the first proof of the reality of His Incarnation. The blood which He had taken, that same blood which, flowing in our veins, is quickened in its course by every inordinate desire and ministers life to every evil impulse, but which in Him ministered to the exercise of every holy affection, forasmuch as He ever sanctified Himself by the Holy Ghost, - that blood is now, on the eighth day after birth, shed forth.

In order to see the significancy of this rite, as fulfilled in the person of the Lord, let us inquire into the meaning of the rite itself.

In the first place, then, it was ordained as the sign of that covenant which God had made with Abram, because Abram believed God and obeyed His word. This covenant was first entered into when God called Abram out from his father's house, and promised him the land of Canaan, and that in him should all the families of the earth be blessed. (Gen.xii.1-3) He renewed it with him when he came into the land and dwelt in the plain of Moreh (Gen.xii.7): and again in Mamre, when he believed the word of God, that of his own seed he should have an heir through whom these promises should be fulfilled: and the Lord counted it to him for righteousness (Gen.xv). The rite itself

itself was enjoined, upon the [028] solemn and final renewal of the covenant, when Abraham and Sarah received their new names, and the promises on God's part were declared to be everlasting (Gen.xvii). It was imposed that it might serve as a pledge on the part of Abraham and his seed of their undertaking to fulfil their engagements, and as a sign which God would recognize of their title to the promises which He on His part vouchsafed to make to them. The covenant thus contracted, while it comprised more than either the obligations or the promises of the Law (as St. Paul shows in the third chapter of his epistle to the Galatians), did also comprise the Law with its obligations and benefits, as a means to the higher and ultimate objects.

Secondly, Circumcision had a symbolical and personal reference to that self-denial and that renunciation of their own will, in order to obey the will of God even to death, which is the common character of all the saints of God, not exclusively in the Christian, but in all dispensations; and also to that true "circumcision of the heart, in the spirit, and not in the letter," which could alone profit him that was circumcised in the flesh, and whose praise is not of men but of God (Rom.ii.25-29).

And lastly, ministered on the eighth day, it was typical and prophetic of the regeneration, which consists in a new and spiritual life received upon the entire cutting off of the flesh and pouring out of the life of the flesh; and this we apply not specifically to the body – which however is to be revived and renewed thereby - but to the body and to the whole nature, which in its original constitution was liable to the fall, and has, in fact, been corrupted by it. Of this regeneration our Lord Christ, when He came into the world., became the example and the source.<sup>15</sup> It sprang up among men (like a living fountain, gushing forth from the bosom of the earth) when He took our nature and became very Man of the substance of the Blessed Virgin: yet even in Him it obtained not [029] its consummation, until He arose from the dead and ascended to the right hand of the Father, having re-

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<sup>15</sup> It will be observed that we do not apply the term “regeneration” to our Lord Himself, in His own personal condition. As a consequence of His conception by the Holy Ghost (nor are we permitted to surmise that He could become incarnate in any other way), the life of God in His soul was ever expressed in His thoughts, words, and acts, in the whole being of the Man. This His birth-condition is the type and example of the regenerate life. The life of God thus manifested in His soul is the type and source of that same life in the souls of all the regenerate who live by faith; and is expressed in their whole being also, in proportion as through faith they are crucified with Christ and live by the faith of the Son of God: and to this in their baptism they are pledged.

ceived a spiritual body instinct with immortal life and glory, and becoming the quickening Spirit, endowed with power to communicate that life to others. The quickening energy of that life, although not in its consummation and complete effect, is even now communicated in our spirits, to all of the human race who are by the act of God engrafted into Christ, and become members of His Body and partakers of His life through the regenerating power of the Holy Ghost. And it shall receive its consummation and complete effect in the heavenly and spiritual condition of those who shall be raised in spiritual and glorious bodies, like unto His glorious body, in the day of resurrection and glorious change which awaits the true Israel. Circumcision was the type of baptism: and in its consequences - in the blessings of the covenant of which it was the sign and door of entrance - it was the figure (as Baptism also is the figure, and its present consequences the image) of the glory and blessedness of the regeneration, when all the consequences of the fall shall be utterly and for ever obliterated.

Therefore in the circumcision of our Lord and God we learn, first, the reality of His act in taking our nature. His blood is poured forth; human blood – life - is poured forth; and, except it cease to flow, death ensues. God hath truly become creature Man !



It is also evident that Christ has assumed our nature under the condition of the fall, so far as that condition does not involve sin. If it had been otherwise, if the nature had been assumed by Him in a condition of perfection, if it had been free from weakness and infirmity, if the pouring out of the life of the flesh had not been necessary to the attainment of a more perfect condition of nature, then would Circumcision [030] have been in His case an empty and unmeaning ceremony. And if we could bring ourselves to admit that God would suffer Him to undergo an empty ceremony, we should not be far from the denial of the reality of His Manhood. The rite of Circumcision then in His case was a true sign; a sign of a condition of imperfection and weakness in the nature assumed by Him: a sign of liability to temptation; a sign of subjection to the same law of suffering and death to which all men are subject, except so far as they may be averted by the exercise of Divine and supernatural power; a sign that although in assuming that nature He had become the very Fountain of holiness unto man, yet must its condition be changed, before the perfect will and eternal purpose of God in Man could be accomplished in and by Christ.

The Apostle in his epistle to the Hebrews (ii.9.10.17-18) says that Jesus "was made a little lower than the angels, - that He by the grace of God

should taste death for every man: for it became God, - in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings." "In all things it behoved Him to be made like unto His brethren. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted." And, again, the Apostle says (Heb. iv.15) that Jesus was "in all points tempted like as we are, yet without sin." And, again, in another epistle the weakness of nature in His life on earth is opposed to that power of God by which He now lives. "For," saith the Apostle, "though He was crucified through weakness, yet He liveth by the power of God." (2Cor.xiii.4).

How deep a mystery is presented to us in the fact that our Lord Christ, the Holy One of God, infinitely holy, could be subjected to temptation! We can but admit the fact, we are incapable of reasoning upon it justly, or of solving the difficulties which occur to us: for our ideas of temptation are founded upon our own experience, and we know how rapidly the presentation of the temptation is followed by the suggestion of evil and the promptings of desire, and that, in the best of us, abhorrence of the sin suggested, even when [031] so immediate as to appear spontaneous, is the result of a conflict, however short, not merely with the temptation, but with the feelings which temptation excites within. But as to His most holy

consciousness of the influence of temptation, it is neither possible nor allowable that we should analyze it. The very attempt seems a profanation. Let us be satisfied with knowing that temptation had full means of access to Him, and of bringing its full power to bear upon Him; and yet in Him was no sin, nor motive to sin, nor thought of sin, nor breath of sin: it was evermore utterly repelled from every chamber and corner of His being. "Tempted in all points like as we are, yet without sin!"

And perhaps equally mysterious is it that the Almighty should become not merely a creature, but a weak, and infirm; and dying creature. The mind of man, in imagining that for some great purpose God should become incarnate, would be prone to think of Him as one superior to, and incapable of, the common infirmities of man. Now, doubtless, we are bound to admit that, when God became man, He ceased not to be God; but as, by a continuous act of the Divine Will, He evermore submits to the limitation of creature being, so did He in the days of His life on earth continually submit to all the consequences which sin has brought upon our nature, sin itself in all its forms alone excepted. We are bound also to admit that in the very act of death, in the departure of the soul from the body, it could not be without the intervention of His own consent. "He had power to lay down

His life." "No man could take it from Him. He laid it down of Himself." But He did lay it down, submitting Himself even to death. In becoming man He accepted humanity in all its accompaniments not involving sin, in all its necessitude of misery and of death. He was weary; He suffered hunger and thirst; nor was His soul exempt from the heaviness produced either by physical causes or by mental anguish. And, finally, through the exhaustion of all the powers of life, "He gave up the ghost."

But next; He not only became man, subject to the law of humanity, but He was born of the seed of Abraham and was subject and submitted to the law of Moses. He claimed not [032] His birthright as King of the Jews, save through the rite which God ordained as the sign of the covenant under which that kingdom was ensured. And in undergoing the rite He was manifested before God and men to be bound to all the obligations of the Jew, to the entire observance of the Mosaic law. As He had taken part with man, so did He take part with the Jew; and as He refused not the consequences of the sin of man, Himself sinless, so He disowned not fellowship with the Jew in all the load of guilt which apostasy had heaped upon the nation: as He subsequently again bare testimony when He received the baptism of *repentance* at the hand of

John, saying, "Thus it becometh us to fulfil all righteousness." (Matt.iii.15).

In contemplating, therefore, the circumcision of our Saviour, we behold in this the first event of His life, how completely Christ was "the fulfilling of the Law." Now, for the first time, the outward rite is in perfect accordance with the inward fact. The Seed, the Heir of the Promise, the circumcised in heart, in whom all the true Israel receive "the circumcision made without hands," hath come, and receives the sign of the covenant which God fulfils on His part by the gift of this His Son. The rite of circumcision was given as the sign of the promised kingdom: and behold the promised King! It was given as the sign of entire renunciation of all things for the sake of others, of the renunciation of self-will for the will of God: and this is He of whom it is written prophetically, "A body hast thou prepared me. Then said I, Lo, I come to do Thy will, O God" (Psalm xl as quoted from the LXX. in Heb. x. 5-7); and of whom it is again written that, on the eve of His passion, He prayed, saying, "Father, if Thou be willing, remove this cup from me: nevertheless not My will, but Thine, be done." (Luke xxii.42). Lastly, it was given as the sign of the new life which is to be attained through death by resurrection from the dead; and He that is now circumcised, is Himself "the resurrection and the life:" and though He must die in

order to fulfil His purposes of love, yet dying once He shall die no more, death shall no more have dominion over Him; and being risen from the dead as the second Adam, He is made "a [033] quickening spirit," from whom all the family of the blessed shall derive their eternal life.

Such is the event this day celebrated; and the Collect and Prayer of Oblation and Post-Communion prayer commemorate the obedience of the Saviour to this rite, and the blessings flowing to us from His obedience; and we implore on our own behalf that we may receive the true circumcision of the Spirit, and may bring forth the fruits of His righteousness.

## THE DAY OF THE PRESENTATION OF CHRIST IN THE TEMPLE

Christmas-day being appointed to be observed on the 25th of December, we are enabled by reference to it to fix upon the proper day for observing the Circumcision of the Lord on the eighth day after His Nativity, and also His presentation in the Temple on the fortieth day after the same event.

The Feast of the Presentation in the Temple seems to have been observed first in the Eastern Church; and the observation of it was received from

the East, and first appointed in Rome by Pope Gelasius in A.D. 542. The Greeks in their modern dialect call it - Η υπαπαντη του Κυριου ημων Ιησου Χριστου, - or "The Meeting of our Lord Jesus Christ," referring to His being met, when brought into the Temple, by Simeon and Anna. This circumstance forms the principal subject of the observance, both in the Greek and in the Roman Churches. Indeed, the procession with candles introduced on this day in the Roman observances (from which the old English name of the day, "Candlemas," originated) is explained by St. Bede to represent our calling, to go forth with lamps burning; that, in imitation of Simeon and Anna, we may meet the Lord when He comes.

But the peculiar event which calls for our commemoration of this day, is the act of the Blessed Virgin when, accompanied by Joseph her espoused husband, she came up to the Temple, first, to present her child unto the Lord; and [034] secondly, to offer for herself the accustomed offering on purification from uncleanness after child-bearing.

With respect to the presentation of our Saviour, let us first refer to the history in the Pentateuch of the deliverance of Israel out of the hand of the Egyptians (Exod.xiii). We find that on the morning following that night in which the destroying angel slew all the first-

born of man and beast throughout the land of Egypt, and passed over the houses of the children of Israel where he saw the blood of the lamb sprinkled on the door-posts, the Lord commanded that all the first-born males in Israel should thenceforth be sanctified unto Himself; the first-born of beasts sacrificed; and the first-born of man redeemed. We learn subsequently that the redemption-money at the age of forty days was five shekels, if the parent were able to pay it (Num.xviii.16. See also Lev.xxvii.6, and Num.iii.47); such being the demand which the Lord had vouchsafed to make, claiming as His own the first-born of all Israel, We read in the book of Numbers (iii.45-51) that immediately upon the delivery of the law in Sinai, He took the tribe of Levi to be consecrated to Himself for the service of the Tabernacle, instead of an equal number of the existing first-born; and the redemption-money was paid only for so many of the first-born as were in excess of the number of the Levites. For the future the whole tribe of Levi were to be devoted to the fulfilment of their respective services according to their families, and the first-born of the other tribes were to be redeemed.

The following was the law concerning purification after a woman had borne a man child (Lev.xii). The woman was to be wholly unclean for seven days, and, consequently, the child whom she suckled was also

unclean. On the eighth day that total uncleanness was to cease, and the child was circumcised. But the mother, though not remaining wholly unclean, nor communicating uncleanness to others with whom she came in contact, was yet to “continue in the blood of her purifying three-and-thirty days;” she was to “touch no *hallowed* thing, nor come into the sanctuary.” “And when the days of her purifying were fulfilled,” she was to “bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle-dove, for a sin-offering, unto the [035] door of the tabernacle of the congregation, unto the priest, who should offer it before the Lord to make an atonement for her; and she should be cleansed from the issue of her blood. And if she should not be able to bring a lamb, then she should bring two turtle-doves or two young pigeons; the one for the burnt-offering, and the other for a sin-offering.”

The typical, or rather symbolical, meaning of these laws is very obvious. The ceremonial uncleanness of the issue of blood, and the defilement consequent thereon, set forth the corruption of that life which subsists in man through the circulation of the blood, and which, by the transmission of the same blood, is continued in the successive generations of men.

Every one of the descendants of Adam derives his existence as a person from his immediate parents. Thus he is born in sin, a sinful creature, inclined to evil in the inner man; for sin can be predicated properly only of a person endowed with will, and therefore responsible. And this inclination of the will to evil, together with the darkening and perversion of the faculties of mind and understanding, constitute that moral disease and that spiritual death in which the whole race has been involved by the fall of Adam. We cannot conceive of the existence of sin without the intervention of the will and of the intelligence; yet without the body, the sin of man would rather be a condition than an act. For the body, through means of its sensations, gives access to temptation, presenting suggestions to the mind and motives to the will; and, when from temptation lust conceives and sin is brought forth, it is through means of the body that sin proceeds to action, and when perfected bringeth forth death: and the same body, which thus has been the help-meet of the spirit in its sin, becomes the seat of physical disease and pain and death, those demonstrations and consequences of the moral disease and death which reign within. Of this body the “life is in the blood,” “the blood is the life,” (Lev. xvii.11.14; Deut. xii.23).

The Law of Moses, then, which in every instance imputes defilement to the issues of the blood and pronounces the subject of them to be unclean until purified, testifies to the fact that the blood, the life, derived from Adam, is now the [036] ready organ of a perverted will, the means of setting in motion the entire machinery of the outward man, through which are manifested the wickedness and corruption of the heart; and it teaches that man in his whole being, spiritual and intellectual, as well as animal, is corrupt and fallen; that the animal life, the blood, is infected with latent disorder and disease, which in the course of nature must end in death; that the faculties of mind and spirit are clouded and perverted; and that this condition of mind and body proceeds from the state of spiritual death in which the whole race is involved through sin.

And, pointing to the disease, the Law typifies the remedy. We have already seen that the male infant, born of Adam's flesh and blood, was to be purged from this defilement by the rite of Circumcision; testifying that only through the cutting off of the body of sin, and the shedding of the life of flesh, was the remedy to be found; and denoting that the Seed of the Woman should come, in whom and through whom this should be fully wrought. And, as respects the mother, the legal ordinance was equally significant:

for her two sacrifices were appointed, the one for a burnt-offering, the other for a sin-offering; and we must remember that in all these cases in which the sin-offering accompanied the burnt-offering, the sin-offering was first offered (Lev.viii and ix). By these sacrifices it was typically signified, first, that atonement must be made for sin through the vicarious death and with the blood of the appointed Victim; and, secondly, that man could be brought back into entire subjection and resignation of himself to the glory of God only by means of the death and destruction of the old man, and in the reception of a new and heavenly life.

The presentation of the first-born, also, is full of symbolical and typical signification. It sets forth God's principle in Election; by which we do not intend His election so far as it is secret and unknown, because unrevealed; but as He calls and chooses certain from among the rest of their fellows, to be openly and before all separated and sanctified unto Himself. The principle developed in this Federal Election, if we may so call it, is, that He elects and [037] separates some, not to the final casting away of others, except only those who persevere in impenitence and resistance to God; but in order to their ultimate, if not their present benefit.

Thus, to pass by instances which might be liable to dispute, He chose the family of Abraham, that in them all the families of the earth should be blessed. By that act of election He sanctified to Himself a nation of priests, among whom, and by means of whom, His appointed worship might be presented upon earth; so that, smelling a sweet savour from their sacrifices, He might accept the earth and its inhabitants through them. Moreover, as is obvious upon the slightest reflection, through the instrumentality of this chosen nation, He provided for the transmission, through successive ages, of the knowledge of Himself and of the revealed history of creation; and ensured the means by which, in due season, He could make further revelations of Himself, and (which is more than all) bring into the world at the appointed time His only-begotten Son in our nature.

And from among this nation He separated the family of Levi for the service of the Tabernacle; and from among them again the family of Aaron, bringing them near unto Himself to offer sacrifices and to burn sweet incense before Him: and in these instances, also, His act of election operated, not to the detriment of their brethren, but for sanctifying and imparting blessing unto all.

And now, from among all peoples and nations and languages, He constitutes into one Body those whom He makes obedient to His Gospel; He separates His Church, His *ἐκκλησία*, the company of those whom He calls out and sets in the midst of the earth, in order that they may gather unto Him the fullness of the Gentiles; may offer supplications and prayers, intercessions and thanksgivings, for all men; and, in the fulfilment of God's purpose, may finally lead the way for the introduction of that future age, when, the Church of the first-born having entered into the glory of the resurrection, Israel after the flesh shall be grafted once more into their own olive-tree, and the receiving of them again shall be to the world life from the dead (Rom. xi.15) [038].

And, above all, this dedication of the first-born to the Lord is the great typical pre-annunciation of Him who is the Centre, the Life, the Key-stone, of the whole building of God; the First-born of all creation (*πρωτογεννητος*, Col. 1.15); the First-born from among the dead (*εκ των νεκρων*, Col. i. 18); the First-born among many brethren (Rom. viii. 29, and Heb. ii. 10-12); the "Elect of God, in whom His soul delighteth" (Isa. xlii. 1); His "Servant, whom He hath chosen" (Isa. xliii. 10); Christ, the chosen One of God; in whom all are elected, each to his proper office in God's purpose; and by whom all are enabled to fulfil those respective parts in

parts in the great scheme of the complete purpose of God unto which they are elected. In Him Israel raised up, as from the valley of dry bones, shall be united and restored for the blessing of the nations in the age to come; and the Church, exalted to the heavenly glory, shall be the channel of life, and strength, and blessing to all creation.

Such, then, being the import of these types, let us see in what way the appointed rites were fulfilled in the case of the Lord and of His Blessed Mother.

The Roman Catholics, as may be readily conjectured, contend that the Blessed Virgin, having conceived of the Holy Ghost, needed no purification, nor was liable to the law concerning the same; and that she conformed to it only of her own will. And to this view some Protestant doctors also have adhered. To this proposition we cannot agree.

No Christian doubts of the miraculous conception of our Blessed Lord by the Holy Ghost; nor will hesitate to admit that the mere surmise of sin, as in any way attaching to such conception, or to the fruit of it, is a blasphemy. Without doubt the Blessed Virgin herself was honoured and sanctified by the presence of Him whom she bore. But this has no real bearing upon the question. The defilement spoken of

is not moral, but ceremonial: significant, indeed, of the defilement of sin, but not in itself sinful. In like manner, the purification under the Law was not in itself, nor could be, purgative of guilt; but it was significant of that purification which He that came by water and by blood should bestow. Then, further, the Blessed Virgin and her [039] Infant were of the race of man. The circumstances wherein this birth differed from all others - viz., the eternal existence as God of Him that was born, and His conception by the Holy Ghost (so that He did not derive His personal existence from His mother, but only His human nature) - effected no *physical* change in any part of the nature thus "taken into God." The blood which flowed in the veins of the Mother and of her Infant, was in all respects the same as, and identical in its nature with, that of the rest of mankind: it was transmitted from *her* parents; and, therefore, it was not only the symbol of that nature which had been infected with sin, and which Christ came to redeem, but was itself also affected with the *consequences* of sin - consequences which Christ came to abolish. The question under consideration - namely, whether, according to the Jewish law, the ceremonial defilement of one who had borne a child attached to the Blessed Virgin when she became the mother of our Lord, and whether under these special circumstances she required the purification and the sacrifices appointed for such occasions -



is no more than this, viz., whether the Mother and the Child were subject to the Law of Moses. That the Law applied to such a case is clear; and, if it did not attach to her, if she was not subject to the Law, when was it abrogated regarding her?<sup>16</sup> And how is it possible to suppose that she should have had an exemption which did not apply to her Son? He, as we have already proved, was subject to the Law; and the Apostle Paul expressly says of Him, that “God sent forth His Son made of a woman, made under the Law, *in order that* He might redeem (ἵνα εξαγορασῆ) them that were under the Law.” (Gal iv. 4-5) Nor do the expressions used in the account of the presentation of the Lord, and the purification of the Blessed Virgin, leave any room for doubt. Thus we read [040], “When the days of her purification *according to the Law* of Moses were accomplished;” “As it is written in the *Law of the Lord*,” “To offer a sacrifice according to that which is said in *the Law of the Lord*,” “To do for Him after the custom of the *Law*,” “And when they had performed

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<sup>16</sup> It is remarkable that in the wording of this particular law (Lev. xii.) there is no reference whatever made to the father. The law refers to the woman alone, and it is remarkable that in the expression, “If a woman have conceived seed,” the verb is in Hiphil, and therefore active, and not neuter or passive, in its force. Venerable Bede (in homil. de temp.) adduces this passage (Lev. xii, 1) as proof that the Blessed Virgin was not subject to this law, arguing that she did not conceive seed. This argument it is impossible to maintain.

all things according to the *Law of the Lord*,” &c. (Luke ii. 22.23. 24. 27. 39).

It is clear, therefore, that, as a fact, the Lord was born subject to the Law of Moses as an Israelite, and that His Mother was also subject to the Law. It is clear, moreover, that all the prescriptions of the Law were scrupulously observed in this case. But this is not the strongest point of view in which our argument may be put. Christ came “not to destroy the Law, but to fulfil:” (Matt.v.17) and as we have seen that in the Circumcision of Christ the legal and outward rite bethought in the strictest sense the actual transaction, and therefore received in that event its only true fulfilment; so also in the purification of the Blessed Virgin, and in the presentation of Christ for the purpose of redemption, these were the very persons, and these only, to whom the Law in its spirit, as well as in its letter, perfectly applied. The Law waited for this Mother and this Child: it had remained unfulfilled, except in the mere outward observation of the letter, until they presented themselves. Now it is proved to be spiritual, and to have its true application as a spiritual law to the condition of the inward man, and not merely to the observance of certain external ceremonies.

In conformity with the ordinances, in question, the mothers of Israel, after the appointed period of separation from the congregation because of uncleanness, were permitted again to present themselves in the sanctuary, cleansed from their defilement; in token that they waited for the promised Seed of the Woman, the sprinkling of whose blood should sanctify all the race. This Mother after her separation presents herself ceremonially clean, and by means of the same ordinances of purification as others: but moreover she brings in her arms the Lord Himself, the Source of all sanctity, the "*Sanctification*" of His people; through whose birth the words of the Apostle are realized [041] not only to His own mother, but to all mothers, "She shall be saved in childbearing, if they continue in faith, and charity, and holiness with sobriety." (1Tim.ii.15).

As other mothers in Israel, so the Blessed Virgin Mother brings up the appointed sacrifices - such, indeed, as betoken her poverty in this world's goods; and the priest receives and offers them, and "makes an atonement for her," as for other mothers. But she brings up another offering richer than them all: for her child Himself is the Victim above all price, which gives virtue and efficacy to every sacrifice.

She brings up her first-born, and the redemption money paid for Him is that prescribed by the Law for every other first-born male, neither more or less. But He that is presented is not merely her first-born - He is the First-born of every creature - destined to be the First-born from the dead; Whose total resignation to the Father's will, and entire dedication unto God, have been typified by all those acts of God in choosing and sanctifying men unto Himself; and in common with them has been typified and symbolized by this rite of redemption. The first-born of Israel were redeemed, and He was redeemed; such was the injunction of the Law: and one intent of that injunction was to foreshadow that the Messiah that should come into the world, He who is now presented, should Himself be the redemption price of the whole world. For the blood which He hath received from His Mother (part of the same blood on account of which, as belonging to the human race, His Mother hath submitted to the separation of uncleanness, and from which she hath just been purified), that same blood, now flowing in the veins of the Son of God, is to be poured forth, "as of a Lamb without blemish and without spot," for the redemption of the world (Acts xx.28; 1Pet.i.19).

We have thus reviewed the bearing of the events which the Church appoints for commemoration on the 2nd of February: and we learn the suitable topics

for reflection and the proper frame of mind with which we should celebrate it. A further lesson may be derived from the conduct and words attributed to Simeon and the prophetess Anna [042], which, as we have said, form so prominent a feature in the Liturgical Services both of the Eastern and of the Western Church.

In the midst of all the apostasy of the nation - the hypocrisy of Pharisees, the infidelity of Sadducees - there were those, and apparently not a few, "who looked for redemption in Israel." Among these, Simeon, just and devout, waited for the Consolation of Israel; and the Holy Ghost was upon him. Under the power of the Holy Ghost, the aged man came into the Temple, at the very time when the parents brought in the Child Jesus, to do for Him after the custom of the Law. The natural eye saw but a little infant, weak and feeble, borne upon his mother's breast: the eye of faith, divinely illuminated, discerned in the Infant the Lord's Christ; and, inspired by the Holy Ghost, he took the Child into his arms, and acknowledged the Salvation of God. Anna also, the prophetess, an aged widow, who abode in the Temple in fastings and prayers, night and day, coming in at the instant - no doubt under the same guidance and with the same inspiration - gave thanks

unto God, and spake of Him to all them that looked for redemption in Jerusalem.

They welcomed Him Who had then appeared to put away sin by the sacrifice of Himself; Who came in weakness and as the Man of Sorrows, to pay the price of salvation with His own blood. But He comes again under far other circumstances than those of His first advent. Having accomplished the work of our redemption, He ascended to the right hand of the Father, and there remains, until the time appointed of the Father for which the Church continually waits.; "and unto them that look for Him shall He appear the second time, without sin, unto salvation." Hence, in the Eastern Church, as already mentioned, this day is celebrated under the name of "The Meeting of Christ:" and hence, in the multiplication of outward rites in the Western Church, they go forth in procession, bearing lighted candles, and chanting the Cantic of Simeon.

And every hour brings nearer to us the moment when, in the twinkling of an eye, He shall at length appear [043]; and in no unmeaning procession, but in earnest haste, at the midnight cry, the Virgins shall trim their lamps and go forth to meet the Bridegroom. And, of all people living on the earth, we are they who should welcome this day of commemoration, as a day

of watchfulness, and preparation, and remembrance of the great hope and expectation of the Church - we, unto whom the Lord has given grace to be assured of the near approach of that day; and, more than this, whom He has inspired by His Holy Spirit to discern and to acknowledge His work of preparation in the Church, preparing her that she may be ready for His appearing, as a Bride adorned for the Bridegroom. True, that work of preparation is seen but in weakness, and as it were in infancy: yet of God's infinite grace are there those who, like aged Simeon under the inspiration of the Holy Ghost, have rejoiced to see therein the Salvation of God: those also there are who, like Anna, filled with the spirit of prophecy, have given thanks unto the Lord in songs of the Spirit, and have spoken of His gracious work to all them that look for redemption. God grant that the testimony now given may not, like that of Simeon and Anna, fail of its effect! It shall not fail of its effect in awakening and preparing all who shall have part in the glory of the resurrection at His appearing and kingdom. The great multitude of the baptized, as a visible community, have followed Israel of old, in rejecting, almost from the beginning of the dispensation, the newborn ordinances and institutions given them from on high. And if, heedless of the warning, they shall follow the same example to the end - if this dispensation must issue in the casting off of an apostate people - a

rejection more fatal and irremediable than that of Israel, for they shall be cast off like Israel, but not, like Israel, afterwards restored - yet shall the harvest of the earth be reaped, and the ripe corn be gathered into the heavenly garner - the full number of the Election, the fullness of the Gentiles, shall be gathered in and made meet for the supper of the Lamb. Though the casket be lost, the jewels shall be saved in the day of the Lord. Though the earthly dispensation be closed by [044] the judgements foretold in all the Prophets, yet shall the kingdom of heaven be revealed, and the *heirs of the kingdom* be clothed with the glory of the resurrection.

The Collect appointed for the day is translated from that in the Roman Missal, except that, in addition to the prayer that we may be presented unto God with purified minds, we also pray that we may be presented unto Him in His heavenly temple and accepted through the righteousness of His Son.

The Epistle is taken from the passage in the third chapter of Malachi, which speaks of the coming of the Lord to His temple, and is also the same as is used in the Roman Church on this occasion, adding, however, the fifth verse, which speaks of the attendant judgements on the evil doers.

The Anthem after the Epistle, referring to the joy of the Blessed Virgin at the reception of her Son in the Temple, puts into the mouth of the Church a song of triumphant hope in anticipation of that second coming in glory, when the Son shall be revealed in the glory of the kingdom. The Gospel which follows, as in the Roman Church, contains the history of this day's event, as related in the second chapter of St. Luke's Gospel.

In the Prayer of Oblation after Consecration there is an additional clause beseeching that, as Simeon and Anna received the reward of their faith, in beholding the Lord's Christ with their own eyes, so that higher grace, of which this was the type, may be vouchsafed unto the Church, that those who now wait for the adoption, even the redemption of the body, may be made meet for their inheritance.

The Communion Anthem is the Canticle of Simeon, "Lord, now lettest Thou Thy servant depart in peace:" and the Post-Communion Prayer refers again to the reward vouchsafed to Simeon, and pleads the promise of eternal life which the Lord hath given to those who in the true hope partake of the Blessed Sacrament [045].

## PASSION WEEK; AND FIRST, OF THE SUNDAY NEXT BEFORE EASTER, OR PALM SUNDAY

We have already noticed that, between the day of the Circumcision and' Holy Week or Passion Week, the Collect, Anthems, and Gospels used in the celebration of the Eucharist, and the passages of Scripture appointed to be read from the New Testament as Lessons for the edification of the people, are selected with the view of directing our attention to the life of our Lord on earth, from the time of His birth, and more especially from the time of His subsequent baptism at the age of thirty years (for the two events are supposed to have taken place at the same season of the year<sup>17</sup>) until the period of His suffering.

Previously to the anniversary of the Crucifixion, it has always been the practice of the Church to prepare the minds of the faithful for the worthy celebration of that solemn day, and we have shewn that<sup>18</sup> this was the original motive for the Fast of Lent. We have also shewn that the length of the fast was probably at first a fast of forty hours, and was not originally instituted

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<sup>17</sup> According to the tradition of the Church, the baptism of the Lord took place on the 6<sup>th</sup> of January.

<sup>18</sup> Vol. i.55-57.

to commemorate our Lord's fasting in the wilderness, although it was afterwards extended to Quadragesima, or forty days; then to Quinquagesima, or fifty days; to Sexagesima, or sixty days; and to Septuagesima, or seventy days. The reason for these successive enlargements of the Fast of Quadragesima was to secure forty days at least of fasting: they were occasioned by the greater or fewer number of days of non-abstinence observed in the interval. The number of forty days, however, is doubtless in imitation of, or at least has reference to, not only the Lord's fast, but the two several fasts of Moses, and afterwards the fast of Elijah, in the Mount of God - the number forty, applied to periods of time, frequently denoting in Scripture periods of sorrow or humiliation [046].

Although we believe that the appointment of a given number of days of fasting and abstinence is not an apostolical tradition, for reasons which we will not repeat (see Vol. i. 55-58), yet the appointment of a season of preparation for the day of the Crucifixion seems most appropriate: and the whole current of tradition, as well as the subsequent appointment of a fast of forty days, tends to prove that such preparation has been at all times, even the earliest, the practice of the Church. It is most natural and appropriate, and also consistent with the principles on which are founded all our observances of holy days and sea-

sons, that from Palm Sunday inclusively to Easter, every day should be marked with its own peculiar observance; especially as the events of each day in the history of the last week of our Lord's life are described with so much minuteness by the holy Evangelists. And moreover, not only are the earlier of them included in the forty days' fast (which terminates on the Wednesday), but all six days from Palm Sunday to Easter have from the earliest times had their own peculiar observances assigned to them.

On Palm Sunday, as is well known, it is the practice both in the Eastern and Western divisions of the Church to bless and to distribute the branches of palm or olive trees (if they may be got, and if not procurable, branches of other trees), and these when distributed are borne in procession with the singing of anthems, in commemoration of the entry of our Lord into Jerusalem riding upon an ass, when a great multitude of those who had come to the feast, and who had heard of the raising of Lazarus recently effected, met Him with branches of palms, crying "Hosanna to the Son of David!"

The event of this day seems indeed worthy of commemoration. It is described with great particularity by all the Evangelists. It was a partial fulfilment of the prophecy of Zechariah; and being so, it was a sign

to the Jews that Jesus of Nazareth was the Messiah that should come. It was itself prophetic of that future time when the prophecy of Zechariah shall be fully accomplished, when, coming again in meekness, and yet in royal pomp, “He shall cut [047] off” war “from Ephraim and Jerusalem,” and “speak peace to the heathen: and His dominion shall be from sea to sea, and from the river unto the ends of the earth;“ (Zech. ix.9-17) when also He shall be revealed as the Saviour of His people, taking vengeance on His enemies and upon them that know not God. This event derives, moreover, peculiar and touching interest from its nearness to that fatal day when the shouts of the multitude and the cries of “Hosanna” were exchanged for shouts of execration and cries of “Crucify Him! Crucify Him!” and the son of David was arrayed in mock robes of royalty and crowned with thorns; and all the disciples, who now surrounded Him with exultation, “forsock Him and fled.”

It is full of warning - and of hope.

When our Blessed Lord heard the shouts of “Hosanna! Blessed is He that cometh in the Name of the Lord,” He doubtless remembered the previous passage of the psalm (Ps.cxviii) in which these words occur, and in which indeed the whole scene is prophetically sketched; and we may well conceive that He re-

peated to Himself, “It is better to trust in the Lord, than to put confidence in man: it is better to trust in the Lord, than to put confidence in princes.” Truly it conveys a terrible lesson, demonstrating the deceitfulness of the human heart, and that the most zealous may be overtaken as in a moment by the temptation of the enemy, and be induced to desert, and even to deny, their Master.

It is, however, full also of hope, and not to the Jew only, but also to the Christian, This prophecy of Zechariah, as expounded by the history of our Lord, shall indeed be fulfilled to the Jew, when (in the words of Malachi, referring to the same future period) the Lord shall suddenly come to His temple, and shall sit as a refiner’s fire, cleansing His house from all spiritual impurities; just as, at the season we commemorate, He cleansed His house of those that made gain of godliness. But it shall also be fulfilled unto the Church! (Rev.vii.2) First, indeed, must the Angel of the Lord have sealed the appointed number out of each tribe, that they may be hidden in the sanctuary of God, when in His judgements He shall visit Christendom: first must the Lord accomplish to them [048] that are sealed the promise to the Church of Philadelphia, that He “will keep them out of the hour (ἐκ τῆς ὥρας) of temptation, which shall come upon all the world, to try them that dwell upon the earth.” But when that

tremendous hour of temptation - that hour and power of darkness - from which we are looking to escape, shall have passed, haply while yet it is brooding in all its fearful horror upon the world, "Lo, a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues," shall come *out of* the great tribulation, having washed their robes and made them white in the blood of the Lamb, and shall stand "before the throne, and before the Lamb, with palms in their hands," ascribing salvation<sup>19</sup> to God and to the Lamb. And then shall all the angels round about the throne fall down, and add their worship and praise to those of the ransomed host.

These should assuredly be the meditations of the people of God on this holy day. But whether it be good and right to introduce into the religious exercises of the day the dramatic representation of the events celebrated, as is done by means of processions and bearing of palms, is a different question. The rites of religion ought to be, or rather must be, symbolical and significant: but the dramatic representation of an

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<sup>19</sup> The word "Hosanna," with which the multitude welcomed the Lord when He entered into Jerusalem, is the contracted form of the Hebrew words *הוֹשֵׁנָה הַעֲשׂוּהָ* translated in Ps. cxviii. 25, "Save now." In the Apocalypse (ch. vii.) the great and innumerable multitude saved out of the great tribulation do not invoke, but ascribe, salvation, "saying, Salvation be to our God which sitteth upon the throne and unto the Lamb."

historical event, and of the actions of those who took part in it, if it be allowable for the purpose of renewing the memory of the event, and of awakening appropriate feelings by living action, is, at all events, not an appropriate part of the worship of the sanctuary.

In the service appointed for our observance on this day, there is a mingling of humiliation with joy. The Collect and the addition to the Preface dwell upon the Passion of the Lord; the Epistle, the same as is used in the Western Church generally, is from the epistle to the Philippians (ii.5-11) [049], where the apostle speaks of the condescension of the Lord in taking on Himself our nature, and becoming obedient unto the death of the Cross. But the Anthem after the Epistle is from the eighth psalm, containing the reference to the perfecting of praise from the mouths of babes and sucklings, to which words our Lord referred upon this occasion in answer to the complaints of the Pharisees when they murmured, because He suffered the hosannas of the multitude to be addressed to Him.

The Communion anthem is translated, with very slight variation, from the apolytikion or dismissory anthem for Palm Sunday in the Greek Horologion.

## THE WEEK-DAYS IN PASSION WEEK



On the week-days in Passion Week previously to Good Friday, there are special collects appointed both for Morning and Evening Prayer and for the other hours of prayer. In Morning Prayer the portions of Scripture are taken from the third chapter of the Lamentations. In Evening Prayer the portions are from the gospel of St. Matthew; and these, with the Lessons from the gospels appointed for the Afternoon service, give to each day, as nearly as may be, the narrative of the leading events of the four days preceding that of the Passion of our Lord. The Lessons also at the Forenoon and Afternoon services are selected in reference to the same events.

## HOLY THURSDAY IN PASSION WEEK

On Thursday we have to notice the special celebration of the Eucharist, in commemoration of the institution of this sacrament by the Lord on the night before He suffered. This rite, with its attendant ceremonies, like a ray of glory bursting through clouds, lights up the heart of the worshipper with joy in the midst of all the Offices of humiliation [050] proper to the week; and leaves a track of gladness and triumph which runs through the services of this day, and extends its influence even into those of the day of mourning which follows. "As on the fifth day in the week of the world's creation," says an old liturgical

writer<sup>20</sup>, "the creatures brought forth from the waters were partly consigned to the deep, and partly lifted into the air; - so on the fifth day of this week in which we have been re-created, the rites fulfilled in celebration of one and the same salvation, in part depress us in sorrow, and partly lift us up with joy."

The great event of the day is, as we have said, the solemn commemoration of the institution of the Eucharist or Lord's Supper on the evening before His Passion; and to this the Collect and the addition to the Prayer of Oblation after Consecration are specially directed. In the collect the Church prays for discernment of the holy mysteries; in the Prayer of Oblation the Lord is besought for the acceptance of our sacrifices through the merits of Him who instituted them. The Preface, being the one for Passion Week, is sufficiently appropriate.

On this day it is the ancient rule of the Church, and one which the commemoration of our Lord's institution of this rite renders peculiarly proper, that the whole body of the clergy, and as many of the laity as can attend, should communicate. It has also been the practice of the Church to absolve and restore to

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<sup>20</sup> Rupert. De Div. Off. lib. v.c.14.

Communion on this occasion those who had been under discipline.

The Communion anthem is principally composed of our Lord's words addressed to the disciples upon sitting down with them to eat the Passover, as recorded by St. Luke (xxii.15-16), and of a part of His last words spoken after supper as recorded both by St. Luke and by St. John (Luke xxii.15-16; John xiii.21, and xiv.27), expressive of His desire to eat that supper with them; and while He Himself was heavy with sorrow, bequeathing to them His peace. The Post-communion prayer follows in the same strain, but with more especial reference to the commemoration of the following day. In this prayer, after referring to the injunction of the Law, that the people should eat the Paschal lamb with bitter herbs, we beseech of God: to vouchsafe to [051] us contrition of heart and sympathy with the sorrows of the Lord, of which the bitter herbs were a type.

And then follows the distinguishing feature of this and the next day's service - viz., the solemn reservation of the Sacrament already consecrated for the Communion on the following day.

In considering this rite, let us first refer in general to the rites which are introduced into, or which

accompany, the celebration of the Eucharist on the same day, in the practice respectively of the Eastern and of the Western Church.

In the celebration of the Eucharist on this day it has been the practice of the Church, from very remote periods, that the bishop should consecrate the chrism for the service of the year.

In the Roman Church we find, in the Sacramentary of St. Gregory, that after the commemoration of the departed, and immediately before the Lord's Prayer, the oil for the sick is to be brought up to the bishop, who pronounces over it a short prayer of benediction, the priests also joining in this act and prayer of benediction; and after the bishop has communicated, the rubric, as given in the Sacramentary, proceeds to direct that the holy paten and chalice shall be replaced on the altar and covered; and then that the vials of chrism and of oil for the catechumens shall be brought up, and the bishop is directed to consecrate first the chrism and then the oil; after which the administration of the Communion is to proceed.

After the Communion the holy Sacrament is conveyed by the celebrant, accompanied by the other priests and ministers in solemn procession, to the re-

ceptacle prepared for its reservation in the manner already described in a former part of these Readings.<sup>21</sup> Immediately on the return to the choir of those who had accompanied the celebrant the Vesper office is commenced; and the celebrant, having put off his vestments and replaced them with a violet-coloured stole over his alb, returns as soon as Vespers are concluded, with the deacon and sub-deacon, and uncovers [052] the altar, leaving it bare; and in like manner he proceeds to strip all other altars in the church. When this has been done the clergy go to the place appointed for the purpose within the precincts of the church; and, after reading the Gospel from the thirteenth chapter of St. John, the superior, whether bishop or other, proceeds to wash, dry, and kiss the feet of certain persons selected for the occasion, who are sometimes twelve in number and sometimes thirteen.<sup>22</sup> At Rome the feet of thirteen priests, to whom

<sup>21</sup> The student is requested before proceeding to read over the accounts of the respective rites in the Greek and in the Roman Church, given in vol.i. p 400-403.

<sup>22</sup> This number is not prescribed in the rubrics of the Roman Missal, and many conjectures have been hazarded as to the origin of the number "thirteen;" some supposing that the thirteenth represented the Lord, whose feet were washed some days before by Mary Magdalene; some, that the thirteenth represents the master of the house where the Last Supper was taken. But the solution given by Cardinal Merati is, that in the earliest times the Pope was wont to wash the feet of twelve sub-deacons; and that from the time of St Gregory the Great it has been the practice to en-

the names of apostles is given, are washed by the Pope himself, or, if he be unable to attend, by the senior of the college of cardinals. They are afterwards entertained at dinner, and their first dish is served by the Pope. This dinner, as well as the distribution of clothing and other alms, was an ancient custom practised in many places in addition to, and in some places instead of, the washing of feet. The custom of giving alms has been practised - and, as is well known, is practised - down to the present time in the palace of the kings of England.<sup>23</sup>

In the Greek Church, instead of the Office of pre-sanctified gifts which is used through Lent from Monday to Wednesday inclusive, the Eucharist is on this

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certain thirteen paupers daily; and he is of opinion that the former practice having become obsolete, the Roman Church revived it, and kept in memory also the charity of St. Gregory, by combining both of these customs on Holy Thursday - namely, both by washing the feet of thirteen poor priests, and entertaining them at supper. We may add from Aymon's "Account of the Court of Rome under Innocent XI." (part vi. ch. 7), that this ceremony is called "the washing of the Apostles' feet."

<sup>23</sup> These alms are called Maunday, or Maunday-Thursday's alms, and the day is called Maunday-Thursday, and by the Latins "Dies Mandati," from the rite above described; which rite the Latins call "Facere Mandatum," that is, the fulfilling of the Lord's mandate or commandment when He washed His disciples' feet on the evening before He suffered. "If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example that ye should do as I have done to you."

day consecrated in cathedral [053] and other principal churches, and the complete Liturgy fulfilled. On this occasion, when the gifts prepared and set apart for consecration are brought up at the Great Introit, the chrism to be used for the year is also brought up to the Patriarch or bishop and placed upon the altar; and, after the consecration of the Sacrament and commemorations of the living and departed, it is consecrated. At the close of the service the consecrated chrism is carried to the proper place assigned to it in the sacristy. The Sacrament consecrated on this day does not, however, appear to be reserved in the Greek Church for Good Friday, nor are there any directions in the Euchologion concerning the celebration of the Eucharist or the administration of the Communion for Good Friday;<sup>24</sup> for, if we are to judge from a pas-

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<sup>24</sup> It does not appear that at present, on Good Friday, either the Eucharist is celebrated or even the Communion administered. Leo Allatius ("De Missa Praesant." s. xx.) says that the practice differed, and quotes a passage from Simeon of Thessalonica (resp. 57), in which he argues that the presanctified Liturgy ought to be used on Good Friday, but complains that, owing to the irruption of the infidels, it had ceased to be used on Good Friday except in his own church of Thessalonica. The Greeks, however, are extremely strict in observing it as a fast; religious persons, even the women and children, abstaining from all food from Thursday eve till after sunset on Good Friday. Towards the evening of Good Friday, moreover, they carry about the church in procession an image of our Saviour, and afterwards represent the manner of taking down the body from

sage in the Prescripts of the Patriarch of Constantinople referred to by Leo Allatius, Wednesday in Passion Week is the last day on which the Liturgy of presanctified gifts is used in the Paschal Lent.<sup>25</sup> However, on the Thursday after the Communion, and immediately before Vespers, the Patriarch or other principal minister, accompanied by all the clergy, proceeds from the sacristy to the holy table; and, while the fifty-first and other psalms are being sung, he uncovers the holy table; then proceeds to sponge it; and, after warm water has been poured over it, the Patriarch and other ministers dry it with napkins, and again wash it with rose-water [054] and dry it with sponges. They then go round it in procession incensing it. Afterwards they go out to the vestibule, where a table is set with the holy Gospels thereon and lighted candles around; and the Patriarch pronounces a benediction on the people. Then they return to the choir and say the office of Vespers; and when Vespers are concluded they again go out to the porch, where they find in attendance

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the cross. (See "Smith's Account of the Greek Church," p. 43.)

<sup>25</sup> Και τουτο καθισταται μεχρι και αυτης της μεγαλης τετραδος, αφ ης και τα προηγιασμενα ληγουσι: "and this is followed until the Wednesday in the great week, on which day they terminate the presanctified [Liturgy]." – Ex praescriptis Patriarchae Constant. ad Paul. Hypopsephum Callipolitanum, quoted by Leo Allatius, in "Epist. ad Naudaeum," s.iv.

those whose feet are to be washed, who are twelve in number, beginning with the *oeconomus*, or steward, and ending with the doorkeeper of the house.<sup>26</sup> Then after psalms and prayers a priest (and not a deacon, as is usual on other occasions) reads the Gospel from the thirteenth of St. John; and as he reads the several parts, the Patriarch or principal fulfils the several acts described and attributed to the Lord, taking off his outer vestment, girding himself with a towel, taking the water and proceeding to wash the feet, commencing with the doorkeeper, who is supposed to represent Judas the traitor, and concluding with the *oeconomus*, who fulfils the part of St. Peter.<sup>27</sup>

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<sup>26</sup> These are the names given in the rubrics contained in the Office in the Euchologion (called: "ο Νιπτηρ") which is drawn up for use in the monastery of Mount Athos. It can only be performed in monasteries or in cathedral or other churches, where there are large numbers of priests. The names of the ministers who assume the different parts will vary according to the place, whether monastery or church, in which it is fulfilled.

<sup>27</sup> The account given in the text is taken from the rubrics to the Office of the day contained in the Greek Euchologion. The following is the description of the same ceremony as performed in the Patriarchal church at Constantinople, by Smith in his "Account of the Greek Church," p. 40, who was, no doubt, an eye-witness, in the year 1669, of the things he relates: - "On Thursday in the evening in the Patriarchal church at Constantinople, is the ceremony of the "ο Νιπτηρ", or washing the feet of twelve kaloirs (monks), or other officers belonging to that church, performed by the Patriarch; in imitation of that wonderful act of condescen-

Let us now consider the grounds upon which these several rites depend. And first, the rite of conse-

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sion in our Blessed Saviour, who, in this demonstrative instance, took on Him the form of a servant according to the custom of those eastern countries. Each of the twelve bears the name of the apostle whom he represents. And though, as they make it, it be but a mere mock show and soon over, to prevail with one to stand for the traitor Judas is no small difficulty, this reproachful and infamous name for the most part sticking by him as long as he lives. But this being a necessary part, the Patriarch is forced to bribe some or other with the promise of preferment, or else to interpose his authority that they decide it by lot. All things thus prepared, and the prayers and the hymns sung which are prescribed in the Office, the Patriarch, having put off his robe, girds himself about with a towel according to the direction of the Gospel, which is then read by pauses by him of the number who represents St. John, and pours warm water into the laver; and as soon as he hears those words read, St. John, xiii. 5, 'Then He began to wash the disciples' feet,' he falls to his work. Advancing towards Judas, who throws out his legs with some kind of haste and disorder in a very foolish and indiscreet manner, the Patriarch, both by his look and behaviour in the action, shews a manifest dislike, which causes laughter and sport among the people present at the solemnity, who hitherto are usually grave and serious. He who represents St. Peter is usually the chief person in dignity among them, and is the last who has his feet washed. He, upon seeing the Patriarch approach him, contests it for a time, and deprecates it in the words of St. Peter (verse 8), and so on they discourse it in the words of the Gospel. The ceremony being over, the other persons present dip their handkerchiefs in the washpot, believing that there is a great deal of virtue in the water which has been used in the solemnity. This custom is not confined to Constantinople, but is performed elsewhere in their monasteries, and by bishops and priests in their respective churches where there is a considerable number of Christians, such sights signifying little, and losing much of their splendour, except there be crowds of spectators."

crating the chrism. The original reason for its consecration on this day was probably that it might be ready for Holy Saturday, or for Easter-day, when the catechumens who had been under instruction during Lent were to be brought up to the holy [055] Font. This is evidently implied in the twentieth canon of the first council of Toledo (A.D. 400), which forbids the priests to consecrate the chrism; but directs that deacons or under-deacons should be sent from every church before Easter-day (*ante diem Paschae*), in order to receive the consecrated chrism for Easter-day. The canon insists, at the same time, that the bishop had authority to consecrate the chrism at any time. It would seem probable, also, that the selection of Thursday for the performance of this rite must have originated in the Western Church; seeing that, in the East, the great day for the administration of Baptism to recent converts was not originally at Easter, but on the day of the Epiphany. Another proof that the selection of Thursday was of Western origin is this, that while in the Roman Church the water in the baptismal font for use during the ensuing year is consecrated on Holy Saturday, which consecration in part consists of the infusing first of the oil of catechumens, and then of the chrism consecrated on Holy Thursday; in the Greek Church, on the other hand, the baptismal water is still consecrated on the day of the Epiphany, and without those adjuncts of oil and

chrism. We shall say no more upon this subject, except to observe, that if chrism is to be used by the priests as well as by the bishop, as is the case both in the Greek and in the Roman [056] Church, and yet the bishop alone is to consecrate the chrism,<sup>28</sup> it is undoubtedly a matter of convenience that the chrism should be consecrated on one day of the year, although it is possible that another day might have been selected, which, if equally convenient, would be more appropriate, as, for instance, the Feast of Pentecost, at which season the Holy Ghost was at first sent down.

Next, as to the ceremony, in the Greek Church, of the Patriarch washing and cleansing the holy Table. This may possibly have been the original form in which it was attempted, by means of a symbolical action, to follow the example and obey the commandment of the Lord; given when He washed the feet of His disciples. Such are the independent testimonies

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<sup>28</sup> In the Greek Church the sacrament of Chrism (as it is called by them) is administered by the priest immediately after baptism with water. In the Roman Church the sacrament of Chrism or Confirmation (as they call it) is administered by the bishop only, but the priest anoints with the oil of catechumens before baptism, and with the chrism after baptism. Also in the Roman Church the priest consecrates the baptismal font with both oil and chrism on Holy Saturday.

of St. Isidore<sup>29</sup>, who became bishop of Seville in the year 600, and St. Eligius, bishop of Noyen, also in the seventh century; who both assert that the practice of purifying on this day the altars, the walls of the church, and the holy vessels, was derived from this act of condescension of the Lord: and this they state without making any reference to any further ceremony of washing the feet. It would seem, therefore, that, at the beginning of the seventh century; at least in Western Europe, the cleansing of the altars and churches was practised, and the washing of feet was not practised. It is difficult, however, to reconcile either of these ceremonies with the order and solemnity of the house of God, or with the office and proper place of His ministers [057].

In defence of these practices as part of the ordained rites of religion, it is pleaded that our Blessed Lord and Master, when He laid aside His garments and washed the feet of the Apostles, fulfilled and instituted a religious rite. Whereas the truth is, that, by an action full of prophetic import, He instructed them in the mystery of the Gospel, and in the true office of the Christian ministry: and the moral lesson which He taught them by His example was not merely

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<sup>29</sup> St.Isid. De Off.Eccl.lib.l.c.28; St.Elig.hom. cited by Goar Euchol.Gr.

one of humility and condescension, but of love and mutual service. As this passage in the history of our Lord is full of instruction, we may be permitted to offer a few remarks upon it.

The holy Evangelist (John xiii.1-20) relates that Jesus, knowing His hour was come when He should depart out of the world unto the Father, and that the Father had given all things into His hand, and that He was come from God and went to God, rose after supper on the evening of His betrayal, and proceeded to wash the disciples' feet. Upon coming to Simon Peter, Peter at first declined. The Lord said unto him, "What I do thou knowest not now; but thou shalt know hereafter." And when Peter still declined, the Lord answered him, "if I wash thee not, thou hast no part in Me." Peter said unto Him, "Lord, not my feet only, but also my hands and my head." Jesus said unto him, "He that is washed needeth not save to wash his feet, but is clean every whit." "So after He had washed their feet, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent

him. If ye know these things, happy are ye if ye do them." "Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me: and he that receiveth Me, receiveth Him that sent Me."

From these words of our Lord it is evident that He had higher things in view than to give a commandment to His [058] disciples, to wash one another's feet, or even to inculcate upon them a lesson of humility. This lesson, indeed, by His own example He gave them: He taught them that there were no offices of mutual service, however lowly, which they should hesitate to fulfil. But more than this is contained in the repetition, "What I do thou knowest not now; but thou shalt know hereafter." "Know ye what I have done unto you?" "If ye know these things, happy are ye if ye do them."

The office, which He fulfilled during the period of His ministry on earth, of washing the feet of His disciples by holy teaching, continual ministry, and example, was now about to be closed, and He to depart from them. The great work which He had yet to fulfil, of washing His redeemed from their sins with His own blood, was now about to be accomplished. The washing of the whole man His blood alone could achieve: and for the application of the same, He was about to institute the sacrament of Baptism, wherein, not by

any power of man, but by the operation of the Holy Ghost, we were to be made partakers both of His death and of the power of His resurrection: and now the commandment which He was giving to His apostles was, that they should fulfil in His name, and by His power and presence with them, the work which He had begun.

The commandment then which He gave to them was not one which had for its object the washing of the feet, nor was it a lesson of humility (only) which He desired to teach them. His purpose was to enjoin upon them that, as His ministers, they should fulfil, to the lowest members of His Body, the ministry of love which He had Himself hitherto fulfilled, and which now He left in their hands as a sacred deposit: and He instructed them that whosoever would be chief, should, in truth and reality, and not in the mere performance of a dramatic action, be the lowest of all and the servant of all.

The idea, therefore, of representing in a religious rite the act of the Lord in washing the feet of His disciples, after either of the modes in which this has been attempted - whether by the symbolical cleansing of altars and vessels [059], or by the repetition of the acts of the Lord, as a drama - appears to be founded in a misapprehension of His intention, and of the



scope of what He did. On this ground, both the ceremonies which we have been considering are equally objectionable. If the intent of the observance is to serve as an exercise of humility, it must, generally, fail: and while we can readily believe that many of those who have fulfilled this rite have thereby exercised their own minds in meekness and humility, yet it is obvious that a public act of this description, fulfilled in obedience to a prescribed rule, and as belonging to an Office, ceases to be an act of humility; as, beyond all doubt, it has ceased to be an act of real service to those who are the subjects of it. We may well apply to this the words of St. Gregory Nazianzen<sup>30</sup>, in speaking of a similar matter, "Why needest thou adopt false counsels, in following examples which are above thee? since there are many things related of Him at that time which are opposed to present habits and are not suitable to our times." If however, the intent of the observance is, that by a representation of this act of the Lord's condescension, an appeal may be made to the affections of the spectators with greater effect than by the mere recitation of the event as described by the Evangelist, our objections, far from being diminished, are strengthened and confirmed. The church is not the proper theatre for dramatic performances. Such scenes are dishonouring to God,

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<sup>30</sup> Greg. Naz. Orat. in Bapt. S.30.

ouring to God, and degrade His temple; it is derogatory to the ministers of God, or to any of His children, to enact their parts therein, one among them, as we have seen, being the part of the apostate Judas; and it is worse than derogatory - it is a profanation - to assume the character of Our Lord Himself, and to represent His actions: and where these characters are not professedly assumed, yet when the circumstances, such as the number of those washed, or the names given or applied to them, are such as to give the ceremony the character of an historical representation, the spectators are inevitably led to affix the several parts at least to the principal actors before them [060].

It is almost profane to point out the distinction between such dramatic performances and the mystical act of the priest in consecrating the blessed Eucharist, and other similar acts fulfilled in the course of the worship which God has ordained to be offered in the Church. For these are all real and substantial acts, having each its own specific object; each with its own peculiar value, and ordained to produce its own peculiar effects, and convey its peculiar spiritual blessings. When the Lord, in instituting the Holy Supper, brake the bread and blessed the Cup, He prescribed indeed the same specific acts to be done by His Apostles, and by all others admitted to their

priesthood. But He gave this commandment to us, not by way of instituting a perpetual dramatic representation of that which He did Himself. This is, indeed, closely allied to the error adopted by so many Protestants; many of whom regard this sacred rite as no more than a perpetual representation of the dying love of our Lord, instituted by Him with the intent to inflame our hearts with love and gratitude. He gave us this commandment, in order that, by the perpetual act of the priesthood fulfilled in the Holy Ghost, the Church, in presenting before God the memorial of the all-atoning sacrifice, might offer the highest and most acceptable worship to God, and receive from Him the fullest and largest measure of benediction and grace.

Moreover, the rites ordained in the Church are not imitative, or, if so, not essentially, but only by accident. They are not dramatic, but they are symbolical: and between the dramatic and the symbolical there is not merely distinction, but opposition. In the former, the object is to instruct or to influence by example; and if the action represented demands explanation, and does not interpret itself, it fails of its effect. On the other hand, a Christian symbol is a sign which God appoints to us, and to which He must give both the force and the interpretation: it is addressed to the spirit through means of the senses, and stands as the representative of spiritual things - things of the

Spirit of God - things which the natural man is incapable of receiving or knowing, for they surpass human [061] understanding, and which can only be spiritually discerned. Such being the nature of Christian symbolism, we thankfully accept and employ in the Offices of the Church all such symbols as God Himself has appointed to be significant of spiritual things; and observing the symbolical character of the rites immediately ordained by God, we are enabled to avail ourselves of the knowledge thus obtained, in adapting the symbols and symbolical rites which we received from God to the several occasions on which they are to be fulfilled.

And this leads us to examine what are the grounds of the rite still to be considered - viz., the reservation of the Sacrament consecrated on Holy Thursday, and the administration of it in communion on Good Friday.

These are to be found in the respective events which we commemorate on these two days - the act of Our Lord on Holy Thursday, in instituting the sacrament of the Eucharist, and on Good Friday His crucifixion by the hands of wicked men.

In the Eucharist on Holy Thursday we not only celebrate the sacrament which He instituted, but we

commemorate also His Institution of the sacrament - we commemorate not only the sacrifice He offered, but, moreover, the very action of the Lord in Himself offering the sacrifice. On good Friday the object to which our thoughts are directed is not so much His act as His passion; not His doings, but the doings of others: and although the Divine Person was, even in His death, by the necessity and essential attribute of His being, the voluntary renderer up of His own life, which no man could take from Him, but *He* laid it down; yet we must needs also confess that at the will of others, and by the hands of others, He was tortured, and crucified, and put to death.

The Lord, on the night before He suffered, virtually<sup>31</sup> offered up Himself: the actual immolation could not be by His own hands, but must be by the act of others. No man can crucify himself: nor could any sacrifice, accomplished [062] by self-destruction, have been acceptable. Nor was it merely the act of crucifixion, or death by the hands of others, which rendered it acceptable: but that, in that crucifixion by others, God the Son gave up Himself unto death. Having, therefore, now expressed His willing surrender unto death, not by an empty symbol, but by a true Christian sacrament, wherein mysteriously He presented

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<sup>31</sup> Vide vol. i. p.31.

before God His broken body and His blood poured out - broken and expended by His own hands - He was, as it were, reserved for the morrow, when the sacrifice, now willingly offered by Himself, should be consummated, not by Himself immediately, but by the hands of others.

Looking, therefore, to the connexion between these two events, the institution of the Eucharist on the night before He suffered, and the passion of the Lord upon the morrow, and regarding the peculiar characteristics of each event, we find them expressed in the rite now under consideration; wherein the holy Sacrament consecrated on the eve of the day of His passion is reserved, and the Sacrifice is consummated by entire consumption on the day itself.

Our Lord's act on the eve of His passion is to be regarded as the institution of the great Sacrament and Sacrifice of the Gospel. It is also to be regarded (and so we have described it in our account of the holy Eucharist<sup>32</sup>) as the sacramental sacrifice of Himself. In either way of viewing it, we know not how we can more fittingly commemorate it, than by the celebration of the sacrament thus instituted, especially

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<sup>32</sup> Vol. i. p.31.

having regard to the symbolical meaning of the act of consecration.

On the other hand, in the event commemorated on Good Friday, the Lord was not the immediate agent, but the victim. That event, the death of our Lord upon the accursed tree, is indeed the source of all our hopes, and has conferred on man the largest benefit which he is capable of receiving: but it was nevertheless the most fearful act of wickedness which man ever perpetrated, or can have it in his power to perpetrate - an act of wickedness which, by Christ's endurance of it, became the instrument of [063] our salvation: - still, however, an accursed instrument, the deed of wicked men, wherein the Lord was not the agent, but the sufferer. In commemorating, then, this event, in which He was the victim, brought by others as a lamb to the slaughter, there seems an incongruity that we should celebrate it by the consecration of the Eucharist; and yet who can be otherwise than conscious of spontaneous desire, rising up in the midst of all our sorrow and humiliation, to feed upon the memorials of His dying love?

But the celebration of the holy Eucharist can never be more appropriate than on the anniversary of the evening on which it was instituted. The consecration and oblation of the sacrifice can never be so ap-

propriately fulfilled as upon the occasion when we commemorate the act of our Saviour in presenting before God, in a sacrament, His body broken and His blood poured forth, for remission of sins and for eternal life. Nor can we ever so appropriately partake of them, as upon that evening in the year in which He first gave unto His disciples His flesh to eat and His blood to drink.

He had now completed the ministry towards His disciples which the Father had given Him to fulfil before He suffered. He had glorified the Father on earth: He had finished the work which the Father had given Him. He had manifested the Father's name unto His disciples. He had given them the words given Him by the Father. And now He was no more in the world, but was about to go unto the Father. He remained for a few short hours, but reserved and shut up to sorrow and to death, the consummation of the sacrifice which He had willingly offered. This completion of the ministry of Christ before He suffered - this reservation in order that the sacrifice might thus be consummated - is well expressed by the symbolical ceremony observed in the Roman Church; according to whose ritual the Sacrament is borne forth to a place without the sanctuary, and there is reposed, as it

were, in a tomb,<sup>33</sup> until, on [064] the morrow, in celebrating the completion of His bloody sacrifice, the Church should complete and consummate her own commemorative sacrifice: and, having deposited it for the time, they return and strip the altars of all covering, leaving them bare until Easter, except so far as is required for the decent administration of the Communion on the next day, and the celebration of the Eucharist on the day following.

These, then, are the grounds upon which we believe that the reservation of the Sacrament from Holy Thursday, for communion on Good Friday, is a godly rite, in the observation of which the Catholic Church in the West of Christendom, and probably in earlier times in the East, has been guided by the Holy Ghost.<sup>34</sup> Accordingly, at the close of the Communion

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<sup>33</sup> In the Mozarabic Missal formerly used in Spain, the place where the Sacrament is reposed on this occasion is called the "monumentum," and the "sepulchrum." The arched recess most frequently supposed to be in memory of the founder, and called the Founder's Tomb, is also frequently called the Sepulchre, and in this country and in France was used for the reservation of the blessed Sacrament, not indeed on this occasion, but from Good Friday to Easter-day.

<sup>34</sup> "Upon the holy and great preparation (i.e., on Good Friday) the presanctified [Mysteries] were thus from the beginning performed. For at no time did it seem to the Fathers to be permissible that any day should be passed by on which the Lord should not be seen through the myster-

Anthem, our Office prescribes that the Angel or chief minister present, accompanied by the priests and deacons, shall carry forth the holy Sacrament either to an altar in some chapel within the precincts of the church, or to some other place dedicated to the reception of the Sacrament; and shall then return to the choir. And during this last act of ministerial service preparatory to the commemoration of the betrayal and passion of the Lord, rejoicing in His mercy, we sing the refrain of the Song of Moses, "I will sing unto the Lord, for He hath triumphed gloriously!"

Upon the return of the ministers, and the conclusion of [065] the Anthem, the Angel goes down to the lectern for the Gospel, and reads the last words and concluding prayer of the Lord, contained in the fourteenth, fifteenth, sixteenth, and seventeenth chapters of St. John. To these words of peace and promise, by which He prepared the hearts of His dis-

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ies. But on the holy and great Preparation we do not celebrate the perfect liturgy: for the Lord, having on the fifth day (Thursday) given the mysteries in remembrance of His passion, willingly endured the passion on the day of the Preparation, and sacrificed Himself through means of the Cross, giving Himself up willingly, as we have said, but not betraying Himself to those that would slay Him. Wherefore as the sacrifice was then through His passion accomplished in His Divine body, there is no further need that we should do the things in remembrance of His passion, when He Himself suffered the same." – Simeon Thessalon. respons. 57.

ciples for the impending day of sorrow, we listen, as did the disciples, desiring to catch every syllable of this last legacy of tenderness and love. We hear Him promising the Comforter (John xiv), in whose gracious presence we are admitted to the communion of the Father and of the Son; and through whose operation we are engrafted into the true Vine (John xv), and enabled to bear fruit unto God, to keep His commandment of love, to bear witness unto Christ, and to endure the night of sorrow until the morning of the resurrection, when we shall rejoice in the new birth of the redeemed world (John xvi). We hear also the words of that last prayer (John xvii), in which He commended the disciples to the Father's care, and prayed for their sanctification, and that they might be one in the Father and in the Son, even as the Father is in the Son and the Son is in the Father: in which also He expressed His will that His disciples should be with Him where He should be, beholding His glory and invested with His glory. And when the record of these precious words is brought to a close we again take up the song, rejoicing in the Salvation of the Lord, and singing before the Lamb the Song of Moses, even as we read that at the close of these His last words, when actually pronounced by Him, the disciples sung a hymn before they went out with Him to the Mount of Olives and the garden of agony.

By the time that this service is over the hour has come for Evening Prayer. On this occasion our thoughts are directed by the portion of Scripture and the Anthem after the Creed to the event of the night, the betrayal of the Lord by Judas, and the denial of Him by Peter. At this service, and until after the consecration of the Eucharist on Easter-day, the holy Sacrament consecrated on the previous Sunday is not proposed: it is left within the tabernacle during the Intercession Morning and Evening. During the same [066] period also there is no administration of the Communion after Morning Prayer. Thus, by the interruption of these solemn additional rites, which at such a season would be symbolically untrue, the Church, in the performance of her acts of worship, marks the solemnity of the period between the betrayal of the Lord and His crucifixion. In concluding the Evening service, instead of the song of the Blessed Virgin, the eighty-eighth psalm is appointed to be used: a psalm which in one respect differs from all other of the Psalms, being one of unmingled mourning and complaint, - a paraphrase, in fact, of the bitter cry, "O My Father, if it be possible, let this cup pass from Me," - and expressive of that agony which was manifested in the sweat of great drops of blood.

## GOOD FRIDAY

This day by the appointment of the Lord is observed as a day of abstinence and fasting, and was solemnized, even before the Book of the Liturgy was framed, by a service of humiliation and confession, conducted by the Elders of the Church.

This service was at no time permitted to interfere with the prescribed course of Morning and Evening Prayer, and accordingly at the present time the special service in commemoration of the day is appointed to commence at the hour of nine - the hour at which the Lord was crucified. This service will principally engage our attention: but we may first mention that in the Office of Morning Prayer the portion of Scripture and the Anthem after the Creed are selected as appropriate to the day; and instead of the Benedictus the concluding Anthem is taken from the 102nd psalm.

In the Roman Church the peculiar observances of this day form part of the Mass for the day. The order of the Mass, however, does not commence in the usual way: but immediately after Nones a lesson is read from the sixth chapter of the Prophet Hosea (to the end of the 6th verse) [067], followed by a Tract; after which the Collect; and then, for the Epistle, another lesson from the twelfth chapter of Exodus (to the end of the eleventh verse), followed by another

Tract. Then the celebrant, standing on the Epistle side, reads in a low tone to himself the Passion of the Lord, and the Gospel is chanted by three Deacons, one of whom is said, in the "Ceremoniale," to represent the Evangelist, another the multitude, and the third the Lord Himself. Then follow biddings and intercessory prayers for the Church, the Pope, the clergy and people, the Roman emperor (!), for the catechumens, for the world, for heretics and schismatics, for Jews (after the bidding to which prayer they do not, as on the other occasions, bend the knee nor answer "Amen," forasmuch as the Jews crucified the Lord - such is the reason given), and for the heathen.

After these intercessory prayers, follows the Adoration of the Cross.<sup>35</sup> The celebrant first uncovers the cross, then takes it up and carries it ("bearing the cross on his shoulders," says Durandus, "in the person of Christ") to a place before the altar, prepared beforehand, and kneeling down, fixes it there. He then puts off his shoes and proceeds to the cross bending both knees three several times, and kissing the feet of the image of our Lord. Then the deacon

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<sup>35</sup> See the notice (in the note to p. 53, ante, and in Smith's Account of the Greek Church referred to therein) of the ceremonies of the procession with the Cross, and the taking down from the Cross, practised in the Greek Church.

and subdeacon, the other priests and deacons, and the people, proceed to the same act of adoration; and in the meantime the Improperia, or reproaches of the Jews, as they are called, are sung. The Improperia were in earlier times led by the celebrating priest<sup>36</sup>; but now the celebrant and the ministers assisting him repeat them over to themselves at their seats; and they are sung by the choir divided into two parts, and singing alternately, two singers out of each division leading, and the rest responding; but only so many are sung as may be necessary for allowing time to the congregation to come up and adore the cross.

When the Adoration is completed, the celebrant and others go in procession, as on the previous day, to the altar [068] where the Sacrament was deposited, and bring it back to the high altar; and then, after incensing the Sacrament and offering a short prayer for acceptance, and after repeating the Lord's Prayer and the prayer which follows in the Canon of the Mass, the celebrant receives the Communion, but repeats only the prayer immediately before taking the Body of the Lord and that which immediately follows upon taking the holy cup: the Office then concludes.

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<sup>36</sup> Durand. De Div. Offic. v. 74.

The Office in the Liturgy agrees in certain respects with the above Office: and the reasons for the points of agreement, as well as for those of variation, will be more readily understood from the short account we have just given.

And first, having to arrange for a service of humiliation and confession, and also for the Communion, the only legitimate way in which this end could be obtained was by making the former a distinct and preliminary service to the latter; and not as in the Roman Church, where the special observances of the day are introduced after the Gospel, for in the Roman missal the Passion of the Lord is appointed to be read as the Gospel of the day on this occasion.

Our preliminary service, therefore, after an introductory collect and the "*Kyrie eleison*," commences with the record of the Passion of the Lord as given by St. Matthew, reserving the record given by St. John to be read afterwards as the Gospel for the day. "The Passion of the Lord," from St. Matthew's Gospel, now read, forms the basis of the devotions which immediately follow. The events recorded in it are readily divisible into six principal parts, each forming the theme of a separate division of the service.

These principal parts are as follows: -



1. The agony in the garden.
2. The disciples forsaking their Lord.
3. The trial and judgement.
4. The mockery and scourging.
5. The crucifixion; and,
6. The giving up of the ghost.

Each of these is illustrated and enlarged upon by a lesson from one or other of the Prophets, a prayer or meditation upon the particular event brought under review, and an appropriate psalm; and each lesson and prayer is taken in succession by one of the six Elders of the Church.

These devotions, we say, are "Prayers or Meditations." [069] They are meditations in the form of addresses to the Lord, commencing with reflections upon the event before us, comparing His exceeding goodness with our unworthiness, as manifested therein, and concluding with a prayer for the special virtue or grace of which He hath thus given us an example.

Such being the general construction of the service, the following is the order in which it is con-

ducted: - Upon entering the church, in order to commence this service, the Angel is followed by all the clergy: he kneels at the foot of the steps leading to the upper choir, the clergy kneeling behind him, and the senior Prophet a little behind and immediately to his right hand. After the introductory Collect and Versicles, the Prophet goes up into the choir to the lectern for the Gospel and reads the Passion of the Lord, the Angel remaining below with the rest of the brethren, all of them standing and reverently hearkening to the sacred record. When it is concluded, the Prophet returns to his former position behind.

Then the senior Elder goes up to the lectern or pulpit, from which the portion of holy Scripture is read at Morning and Evening Prayer, and reads the first Lesson, which is taken from the second chapter of Lamentations to the twentieth verse. This passage of Scripture, descriptive of the affliction and misery of the people of the Lord when He covers them with the cloud of His anger, introduces to us the subject of this first division of our devotions. We are presented with a succession of images which soften and impart a feeling of tenderness to the heart, and prepare us to contemplate the agony of the Lord, when, in the garden of Gethsemane, He endured on our behalf the hour and power of darkness. After concluding the Lesson, the Elder returns to his place beside the An-

gel, and offers up the first Prayer. It commences with a meditation on the bitter anguish of the Lord and His bloody sweat in the garden of Gethsemane, with the confession that the burden of *our* guilt was the cause of His sorrow, and that the horror of great darkness with which He was overwhelmed was the cloud of *our* sins resting upon Him [070]. It concludes with a prayer for the grace of watchfulness, and for readiness and endurance of heart and mind to drink of His cup and to be baptized with His baptism. This is followed by the first eleven verses of the fifty-fifth psalm, expressive prophetically of the earnest desire of the Lord that the bitter cup might pass from Him.

The second Elder then proceeds in like manner, reading the second Lesson from the seventh chapter of the Prophecy of Micah. This chapter represents the failure of all hope or trust in man, through the apostasy of prince and judge, and the treason of friends and nearest kindred. The Prayer which follows dwells upon the betrayal of the Lord by Judas, and the desertion of Him by the disciples, which are contrasted with that love wherewith He had ever sought out His own, and especially those who had thus forsaken Him. It contains the confession of our participation in the sins of unwatchfulness and forsaking of His covenant, and of seeking to be hidden in the world rather than encounter the reproach of His discipleship: it

contains also a prayer for faithfulness in confessing Him before men. The twelfth and following verses of the fifty-fifth psalm follow; and these, like the previous verses, are prophetic of the sufferings of the Lord during this night of sorrow, and are expressive of the anguish of betrayal by His own familiar friend, His companion and acquaintance.

The third Elder proceeds to read the first seven verses of the fifty-third chapter of Isaiah, prophetically describing the Man of Sorrows and acquainted with grief, who was brought as a lamb to the slaughter, and who as a sheep dumb before her shearers opened not His mouth. The Prayer dwells upon the false witness brought against Him who is Himself the Eternal Truth - the unjust sentence of death pronounced against Him to whom all judgement is committed, and the patience with which He committed His own judgement unto God. It proceeds by imploring the like grace of resignation in looking unto Him that judgeth righteously, with a prayer for mercy in that day when we shall stand before the judgement-seat of Him who is now unjustly condemned at the tribunal of the creatures [071] whom He made. The psalm which follows is the thirty-eight, in which is foretold the scene in the palace of Caiaphas and in Pilate's judgement-hall; - His friends and kinsmen standing aloof from His sorrows and afar off, His

enemies devising false testimony against His life, and Himself enduring all in meekness and silence, as one “that heareth not, and in whose month were no re-proofs.”

The Lesson read by the fourth Elder is the fiftieth chapter of Isaiah, foretelling the obedience of the Lord in giving His back to the smiters, and His cheeks to them that plucked off the hair, and His face to shame and spitting. The subject of the Prayer is the contrast between the Eternal Word creating and sustaining all things, and the same Eternal Word in our nature given up to be the sport and mockery of His creatures, and His endurance of the shame in meekness and silence: and it implores for ourselves the like spirit of patience and endurance. The psalm which follows is the fortieth, commemorating that willing service and sacrifice which the Lord presented in the body prepared for Him.

The Lesson read by the fifth Elder is the ninth chapter of Daniel to the nineteenth verse, containing the confession by Daniel of the sins of his people as the cause of all the misery which had come upon them in their captivity. The Prayer first traces the sufferings of the Lord in His progress from the judgment-hall of Pilate to the place of death, the piercing of His hands and feet in the act of crucifixion, the

mockery of those around, and the absence of all who loved Him except His Mother and the beloved disciple, and the other two Marys:<sup>37</sup> thus terminating this passage of His sufferings at the point of time indicated in St. John’s Gospel; when the Lord commended [072] His Mother to the care of St. John. The prayer proceeds with the confession of our sins which nailed Him to the tree, and especially of those sins whereby His baptized people have pierced Him anew - sins which have not that palliation of ignorance which the apostle Peter admitted in the case of the Jews, but which are committed by those who have known the Lord of Glory, and, more fearful still, who have been grafted into Him as members of His mystical Body.

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<sup>37</sup> Much to be remarked is the testimony given by all the Evangelists to the faithfulness which distinguished the women among the disciples of the Lord in the last hours of His sufferings, “Last at the Cross and earliest at the Tomb.” St. Luke, after stating (ch. xxiii. ver. 27) that a great company of people followed Him, adds, “and of women which (the women alone, “αι”) bewailed and lamented Him.” And afterwards he says (ver. 49), “And all his acquaintance, and the women that followed Him from Galilee, stood afar off beholding these things” (ορῶσαι ταυτα); from which it is evident, that of all His acquaintance the women only, with the exception of St. John, pressed near enough to see what took place. In like manner, St. Matthew and St. Mark speak of the many women which were looking on afar off. The last passage, however, in St. Luke, and those in the gospels of SS. Matthew and Mark, refer to a later period than the passage in St. John referred to in the text above, where the Evangelist speaks only of St. John, the Lord’s Mother, and the two Marys as being at the cross.

The prayer concludes by imploring the mercy of the Lord upon His people, and His intercession on their behalf, while they wait before the cross as in the presence of the Crucified One, and seek for conformity to His example in enduring the cross and looking forward to their reward in the regeneration. The psalm here appointed is the twenty-second psalm to the end of the twenty-first verse.

The sixth Elder reads the remaining verses of the ninth of Daniel, containing the revelation made to Daniel, and following upon his confession of sin. In this passage is contained the mention of the prophetic period in which was to be accomplished the finishing of transgression and bringing in everlasting righteousness, in the course of which Messiah was to be cut off; and which is to terminate only in the consummation to be poured out upon the desolate. In the Prayer, after referring to the darkness which overshadowed the land from the sixth to the ninth hour, our attention is directed to the agony of the Lord in enduring the hiding of the Father's countenance, when He cried, "My God, My God, why hast Thou forsaken Me?" and then to the triumph of His faith, when, in giving up the ghost, He exclaimed, "Father, into Thy hands I commend My spirit." Then, acknowledging that the sense of abandonment of which the Lord complained was the result of our iniquities, we

express our confidence in Him that hath redeemed us, waiting for Him as for the [073] morning light. And thereupon the 130th psalm is sung - a psalm expressive of the same waiting confidence, even out of the depths of suffering. At the close of this psalm we sing the Gloria Patri, and the Angel, after the salutation "The Lord be with you," and the usual response, kneels down with the congregation, and implores the blessing of the Lord, as ordinarily at the close of the Litany.

The preliminary Service thus concluded, the Angel, after putting on the appropriate vestments, returns to the altar, and commences the Office for the Communion.

He pronounces the Invocation at the usual place in the celebration of the Eucharist; but does not say the Confession and Absolution, for he is not approaching to consecrate the Eucharist, and, moreover, the previous service has rendered such an introduction unnecessary. He proceeds, therefore, to the versicles and the ordinary prayer following the versicles. Then, instead of the usual form of the "*Kyrie eleison*," and "*Christe eleison*" ("Lord, have mercy upon us," "Christ, have mercy," &o.), and the "Glory be to God on high," the people remain on their knees, and an anthem is sung, which is a close translation

(with the sentences, however, differently arranged) of that in the Roman missal, to which we have already referred.<sup>38</sup> This very beautiful canticle, which may bear comparison with any anthem or hymn not actually forming part of sacred Scripture (it consists, however, to a great extent, of passages from Scripture), has received in the Roman Church this extraordinary name of “the Improperia or Reproaches,” being apparently looked upon by them as an act of reproaching the Jews. It is difficult to conceive of any Christian man, inspired with the Spirit of Christ, sitting down to put together such a composition as this with any such purpose. It is difficult to conceive of one putting these words, as it were, into the mouth of the Saviour as His accusation against the Jews, in order to be recited in the Church, at the time when we are commemorating those sufferings, in the very extremity of which He exclaimed, “Father, forgive them; for they know not what they do.” We cannot believe that there was any other thought in the mind of the author of this anthem [074] than that with which we should at all times be impressed, when reading in the sacred history the record of the apostasy of the ancient people of God, or the warnings or threatenings directed against them in the prophecies of the Old Testament: and, surely, on all such occasions the purpose and

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<sup>38</sup> P.67.

intent in our minds should be to extract from them a lesson for ourselves; to behold our own unrighteousness in the wicked deeds recorded of others; to condemn ourselves; and, if we may adopt a figure from the historical events of this day, to humble ourselves before the cross, and to look upon Him whom we have pierced afresh, and against whom we have sinned in the light of greater knowledge and in the possession of higher privileges. It is not, however, surprising that a hymn which bears the impress of an older and a purer age should have been thus grievously misinterpreted in a later period of popular ignorance - a period especially distinguished by a rabid hatred of the Jews: but it is surprising that there should be those who still look upon it as intended merely to be an indictment and handwriting of accusation against others than ourselves, so as to furnish us with a means of self-justification in abusing them. And yet so it is even to this day. If it were possible to suppose that there were any among us who entertain such a notion, it would be sufficient, in defence of this hymn, to point out that after the first three counts, if we are so to call them, of this indictment, the two choirs are directed, in the Roman missal, first one of them and then the other, to respond, “Holy, &c; have mercy upon *us, miserable sinners.*” This is, as we think, improved in the arrangement of the anthem in our Liturgy; wherein, as in the Litany, we commence by re-

peating antiphonally the sentence, “Holy, &c., have mercy upon us;” and again, at the close we repeat antiphonally the same sentence.

So much for the name so improperly given to this anthem, and for the general intent and meaning of it.

The sentence which is thus repeated antiphonally at the commencement of the anthem, used as a response to the following stanzas, and repeated again at the close, is adapted [075] from the hymn “Trisagion,” or “Thrice holy,” used in the Greek Liturgy.<sup>39</sup> This hymn was probably derived from the Hebrew; the names of God introduced being the principal names applied to Him in the Old Testament, “God,” “the Mighty One,” “the Never-dying One or Eternal.” It is used constantly in the daily Offices of the Eastern Church, and in their private devotions, and is one of the anthems introduced into the Liturgy of St. Chrysostom. In the Roman Church it is introduced into use only once - namely, in the service of this day. In this (the Roman service) the anthem does not commence with the “Holy,” &c. It commences with the Latin corresponding to the sentence, “O my people, what

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<sup>39</sup> The “Thrice Holy,” or “Ter Sanctus” of the Latins, used at the end of the preface in the Eucharist, is called by the Greeks the “Epinikion,” or Triumphal Hymn. See vol. i. p. 132.

what have I done unto thee ?“ &c., down to the end of the first quatrain. Then to this the “Holy,” &o., is sung as a response in the following manner, namely: the Greek words are sung by one of the two choirs or choruses<sup>40</sup> (we refer to our previous observations), and the Latin words by the other choir. As we have already said, it was recited in a slightly different manner in earlier times. Thus Durandus says, that the priest commencing the first versicle, “O my people, what have I done unto thee?” &c., in the Latin language, employs that tongue instead of the Hebrew, as speaking in the person of the Lord; then (he proceeds to say) the acolytes respond in Greek, representing the Greeks; and, lastly, the choir respond in Latin, representing the Latins. “Thus God is celebrated in the three tongues:<sup>41</sup> namely, Hebrew, because it is the mother of all tongues; Greek, because it is the tongue of the doctor; Latin, because it is the imperial tongue: and, forasmuch as Hebrew is no longer heard in the worship of God, Latin is substituted, for it.”

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<sup>40</sup> See p. 67.

<sup>41</sup> Durandus here expresses the old idea, that Hebrew, Greek, and Latin are the three tongues in which God is to be praised: a great fact before the barbarous nations of the North and East were converted, but employed by the Roman Church as the foundation of a great abuse.

We do not recite or sing this anthem in precisely the same manner. We commence with the ,“ Holy,” &c., [076] twice repeated, first, as a versicle, and, secondly, as a response. And as it terminates with the “Eleison,” or “Have mercy upon us,” it supplies the place of the “Kyrie eleison,” and the “Christe eleison,” usually repeated before the “Gloria in excelsis.” After this slight variation in the manner of commencing, we proceed with the anthem as it is set down in versicle and response in the Roman missal; except that, after the first three versicles, the remaining nine versicles are formed into four quatrains; and that at the end of the whole anthem (as already noticed) the “Holy, &c., have mercy upon, us,” is again repeated in versicle and response. Nor, again, has it been thought necessary to adopt the precise mode of arranging and dividing the choir, and allotting to the several parts of the choir the exact words prescribed in the Roman missal: this is, in fact, a mere matter of arrangement. In the performance of our Liturgy the whole is generally intoned, the versicles by the celebrant, and the responses by the full choir.

Each versicle consists of two parts: the first, of words taken principally from the books of the Prophets and the Psalms, reminding the people of the Lord of His benefits towards them as represented in the history of His mighty acts among the children of Is-

rael; the latter part, of words of remonstrance because of the return made to the Saviour in the events of the day which we are commemorating.

The responses to the quatrains into which the anthem is divided in our version, consist, as in the Roman anthem, of the “Trisagion;” imploring the mercy of the great and Eternal Lord God on us, miserable sinners. These words, in the mouths of the people, uttered in a plaintive chant, form a fitting expression of that deep humiliation, self-condemnation, and poignant sorrow which the remembrance of the Lord’s benefits and of our ingratitude is calculated to produce in the contrite heart - self-condemnation and sorrow, rendered the more lively when we observe that the words thus supposed to be uttered by the Lord, to which they are the response, are in the [077] language of expostulation, and not in the language of reproach.

After the conclusion of the hymn, by the repetition of the “Trisagion,” first by the celebrant, or other leader, and then by the choir, the service proceeds as usual with the Collect, Epistle, Anthem, Gospel, a sermon (instead of a homily), and the Nicene Creed. The Anthem is taken from the anthem used in the Greek Church at the dismissal in the Matins Office for the day, with the addition of one line from the

Kontakion (or Short Anthem, see the note in p. 11) for the same day.

When the Nicene Creed has been said, the Angel or principal minister, attended by the priests and deacons, goes in procession, as on the previous day, to the place where the Sacrament is deposited, and brings it to the altar. While this is being done, the fifty-first psalm is to be chanted or intoned by the choir and congregation on their knees. The posture is one of humiliation, and appropriate to the feelings with which they should intone this penitential psalm on such an occasion. In the performance of this part of the service, care should be taken that the termination of the psalm may as nearly as possible coincide in point of time with the complete arrangement of the sacred vessels upon the altar: so that, immediately upon the veil being arranged over them on the altar, the whole congregation may rise, and, bowing before the Lord, join in the "Gloria Patri."

The Angel proceeds with the usual bidding to the congregation to pray for the acceptance of our sacrifice, to which the congregation do not give the usual response, but simply respond, "Amen;" This response seems more suitable to the act now about to be fulfilled, which is not that of consecrating the holy Eucharist, but of presenting before God the Sacra-

ment already consecrated. This is followed by the Lord's Prayer, and a short prayer, wherein we present unto God the sacred emblems of the Lord's passion, and seek His acceptance of the intercessory prayers about to be offered for the Church and for the world.

Intercessory prayers, we may remember<sup>42</sup>, are prescribed in the Roman missal to be used in the service of this [078] day; but they are there introduced at an earlier period, namely, immediately after the Gospel. In this construction of the Office we are now examining it was not considered according to the analogy of Christian worship that prayers of such a character, expressly prayers of intercession for the Church and for the world, should be offered, before the consecrated gifts had been brought up and again presented upon the altar before the Lord.

The first of these prayers is for the whole congregation of the faithful - the collective body of all who believe - the Church militant upon earth. The second is for the apostles and for their companions labouring with them in the Universal Church - prophets, evangelists, and pastors. It is addressed unto the Father, and reference is made to the vision of St. John in the Apocalypse (Rev.iv), in which, before the manifested

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<sup>42</sup> See p.67, ante.



presence of Jehovah, the cherubim are described as engaged continually in ascribing glory to “Him that liveth for ever and ever:” reference is also made to the opening passages in the epistles to the Galatians, Ephesians, Colossians, and other epistles in which St. Paul ascribes his apostleship to the Father, and also to the Son, according to the Father’s will.

Reference is here made to the cherubim described in the Apocalypse, as being the symbolical expression of that fourfold manner of operation, whereby Christ fulfils His ministry in and by the Church through the Holy Ghost: that fourfold ministry, of which Apostles, Prophets, Evangelists, and Pastors are the principal instruments or exponents. (See Vol i. p. 149.) And as respects the sending forth of Apostles, it is a truth never to be forgotten that Apostles are sent forth by the Father and by the Son. In one sense, that is to say, economically, and as members of the Body, they may be spoken of, and are, the Apostles of Christ exclusively. In another sense, they may be said to be sent forth by all the Persons of the Blessed Trinity; namely, as regards the concurrence of all the Divine Persons in the acts of each. But it is not merely in this last sense that Apostles are sent forth by the Father, but absolutely and directly. For, as in the last dispensation He [079] that was sent was the Son and none other, and He that

sent Him was the Father; so in this dispensation, He that is sent is the Holy Ghost, and all others who are sent are sent only in His power and presence; and it is not the Father only who sends the Holy Ghost, nor is it the Son only, but it is the Father and the Son, “according to the will of the Father.” Thus our Lord Himself said to His disciples, “The Comforter which is the Holy Ghost, whom the Father will send in My Name;” and again, “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth” (or rather, “The Spirit of The Truth”) “which proceedeth from the Father.” Immediately upon rising from the dead, He exhibited, indeed, an earnest of His Divine office as “Head of the Body the Church,” the beginning (the *αρχη*, the originating principle of His Church), the First-born from the dead, saying unto His disciples, “As the Father hath sent Me, even so I send you;” but He added, breathing on them, “Receive ye the Holy Ghost.” And these words, and indeed the accompanying action of breathing, express not only the mission of the Apostles from the Son, but also, theologically, their mission from the Father, from whom the Holy Ghost originally proceeds, and by whom He is originally sent. But neither the mission nor the power was absolutely bestowed at that time. It was bestowed by, and by means of, the subsequent descent of the Holy Ghost at Pentecost. Then it was that the promise was fulfilled in both its

aspects; the Father sending the Holy Ghost in the name of Christ, and Christ sending from the Father the Spirit of the Truth, that is, of Christ Himself. And as respects the application of the same theological doctrine to the distinct mission of Apostles, we may refer to the words of St. Paul, who, while he calls himself “an apostle of Jesus Christ through the will of God,” (1Cor.i.1) calls himself also an apostle “by Jesus Christ and God the Father;” (Gal.i.1) and in a very remarkable manner expresses the truth, both in its economical and in its theological aspect in the first epistle to Timothy, where he proclaims himself “an apostle of Jesus Christ according to the ordination [080] (κατ ἐπιταγήν) of God our Saviour, and Lord Jesus Christ our hope.” (1Tim.i.1).

The next prayer is for the Angels and chief Pastors of the churches, and is addressed to God as to Him “in whose presence the seraphim continually fulfil their ministry.” For the seraphim are the symbol of the Angel’s office (see Vol. i. p. 149, 150); and the bishops of the Christian Church (see also Vol. i. p. 177, &c.), through means, of whom the succession of the apostolical priesthood has been transmitted from the apostolical age down to the present time, are to be recognized as the chief Pastors of the respective churches over which they are canonically constituted presidents: they are ordained to the same office as were

were their earliest predecessors, the angels or bishops of the churches instituted by the first Apostles, and are qualified by their present ordination, notwithstanding the irregular nature of that ordination in the absence of Apostles, to fulfil the functions of that office through the grace which Christ would minister to them by His Apostles; functions, however; which without that grace they cannot *adequately* fulfil.

Then follows a prayer for those serving in the priesthood and deaconship of the Church; another for the whole company of the faithful, and a prayer for the candidates for baptism. Then a prayer that God would have mercy upon the Church in her present divided condition; that those who profess Christianity may be made one in Christ; and that those who have forsaken the Church may be restored to the fold. The next prayer is for the afflicted; then a prayer for the conversion of the ancient people of God; and lastly, for the conversion of the heathen.

The above ten intercessory prayers are said by two Elders or other priests, the Angel or other celebrating priest remaining at the altar. At the close of the last prayer, the celebrant sums them up in a short collect, imploring a favourable acceptance and answer for the merits of the sacrifice of Christ, of whose body and blood the sacramental memorials are

proposed upon the altar. He then rises, and prepares the holy gifts for Communion [081]; and, after the first prayer in the Communion, "We do not presume," &c.," followed by the "Lamb of God," the Communion is first received by the Angel in silence, and then administered to all present without any accompanying word: and the people, after communicating, are instructed to return to their homes in silence, meditating upon the passion of the Lord.

In the Afternoon service at three o'clock, the hour at which the Lord expired, the last of the six meditations or prayers, being that which relates to His giving up the ghost, is repeated after the Lesson.

In the Evening Prayer, the Anthem after the Creed is from the fourth psalm, from the fourth verse to the end, omitting the seventh verse: and, instead of the "Magnificat," the hundred and forty-third psalm is appointed to be the concluding anthem.

## HOLY SATURDAY

Death is a condition wherein sensation ceases, and the active functions of the living body are no longer exercised; the body itself (being deprived of that subtle energy, under the influence of which, while the soul is present, its several constituent parts

are upheld and kept together, and all that tends to corruption is counteracted) becomes a lump of animal matter, the inevitable victim, in the ordinary course of nature, of foul decay; and the soul separated from the lifeless corpse, departs - we know not whither: but, where-ever abiding, there it exists, deprived of that agency by which, while united to the body in life, it derived the knowledge of outward things and operated upon them: and whatsoever be the means by which it now holds communication with others, they are neither those which were originally conferred by God when He pronounced man to be very good; nor are they those which shall be possessed hereafter, when, in spiritual bodies, and clothed in incorruption and glory and power and immortality, we shall bear the image of the heavenly [082].

Into this state of death, of liability to corruption as respects the body, and of imperfection as regards the condition both of body and of soul, the Lord our Saviour condescended. At the moment of death His spirit, separated from the body, departed to the place of other separated spirits, and His body was committed to the tomb: and thus He remained from the evening of the day of crucifixion through the following day, and until the morning of the first day of the week.

The condition of the Lord, during this period, is the great object of our meditation and commemoration in the services of Holy Saturday. It is expressed in the articles of our faith, which declare that "He was dead;" that "He was buried;" and that "He descended into hell." In seeking to explain this condition, our remarks will fall under the following heads: namely, i. The burial of His body; ii. The state of His separated soul; iii. His descent into hell; and, iv. The objects and results of His descent.

i. The burial of Christ, mysterious as were all the incidents in His life of sorrow and infirmity, possesses features of inscrutable mystery peculiarly its own. In the death of other men, the individual person continues to subsist in the separate spirit only, is absent from the body, and, so far as we know, is ignorant, or at least personally unconscious, of its condition: so that, in speaking of one dead, we say, ordinarily, and correctly, that *he has departed*, while *his corpse remains*. But, in the instance of the Eternal Son of God, who, in becoming incarnate, had "taken the Manhood into God," so inseparable is the union of the two natures, Divine and human, in His Person - inseparable, although without confusion - that when the soul departed, and the body became a lifeless corpse, He still continued present to the body, as well as to the soul.

In His Divinity He was never separate either from the body or from the soul.

As respects His human nature, the soul had departed from the body, and He in the disembodied and separate spirit was present in the place whither the soul departed; but as respects His Divine nature, He was never separated from His body, but was personally present and united not only [083] with the soul, but with the body also, exposed as it was to corruption and buried in the tomb. Acknowledging this, we confess and testify in our creeds that Christ Himself was buried. Death indeed separated between soul and body: it could not separate between God the Word, and either soul or body. It affected that which it effects in the death of other men; it could not reach that wherein He differs from other men; and although the body was devoid of life, yet did not the Incarnate Word cease to be incarnate.

Let us here, in the first place, note what evidence and confirmation are afforded in the burial of the Lord to His deep humiliation and condescension in taking our mortal nature and submitting to death. He forsook not this flesh of ours even when reduced to that condition wherein, according to all natural laws, and except through the exercise of extraordinary and Almighty power, it must have been the immediate

prey of corruption. He was privy to its condition even when placed in the mouldering grave. As He had forborne to exercise the power He possessed of retaining life in His mortal body, so for a time He forbore to exercise the power which He possessed of taking again His life. He submitted that His body should be consigned to the place of corruption and the worm, committing Himself unto His Father, and trusting only to His promise that He would not suffer His flesh to see corruption.

ii. Although the Word was privy to, and conscious of, the condition of the body, being present with it, yet the body itself was deprived of life, and so was devoid of all sensation. He had no bodily sensation; His consciousness as man was identical in its nature with the consciousness of other men after death; it was wholly such as belongs to the separated soul after death, identical in all men in kind, though, as regards the enjoyment of happiness or the endurance of misery, varying indefinitely in each individual. Let us, then, examine the amount of our knowledge concerning the state of the separate spirit after death.

Of this we can have no direct knowledge except from revelation, having neither consciousness nor experience to guide or to help us: but we may reasonably form some conclusions [084] concerning it from

the experience and consciousness which we have of our present state, and from our knowledge of the purpose of God in the creation of man, made known to us in Jesus Christ.

We know that God hath created angels, and men, and inferior animals; that men, in common with angels, possess the spiritual faculties of personal consciousness, of conscience, and of choice or power of determining in the will according to conscience; and being thus endowed, they are, in consequence, responsible for their actions; and that, in common with brutes, men possess bodies which, while animated and in life, convey sensations to the sentient faculty. But each of the three possesses a nature peculiar and distinct: and man, although a compound creature, is not formed by the junction of the two natures, angelical and brutish. To speak of man as an angel and a brute in one, could only be permissible as a figurative mode of expressing the fact that he possesses certain properties in common with angels, and some in common with brutes.

These three orders of creatures have each its distinct nature. That of man is constituted of body, soul, and spirit; his body is material, formed of the dust of the earth; his soul and spirit are of a substance distinct from that of the body - a substance capable of

subsisting when separate from the body, immaterial, that is, not formed of what we call matter, and spiritual, and therefore not in itself subject to the cognizance of our bodily senses, and only known by the effects which it produces in its action upon outward and visible objects. We have spoken of the substance of the soul and spirit as being one substance, and so it is generally considered. The whole immaterial part of man, moreover, is frequently spoken of indifferently under the names of soul and spirit, But although we have no ground for believing them to be distinct or at least separable substances, yet are they to be distinguished one from the other, and they are so distinguished in holy Scripture. The spirit is the inscrutable residence of man's personality, inscrutable to all but God. The soul is the intelligent and animating faculty - the medium through which (under the present [085] constitution of man, not perhaps under his future constitution) the spirit comes in contact with the body - the repository wherein the ideas of outward objects, received through the bodily senses, are laid up as the materials of thought, and for personal use and action. This human soul or spirit, we say, wholly differs both from the angelic spirit and from the spirit of the brute; it was created distinct from either. For when God had formed the body of man from the dust of the earth "He breathed into his nostrils the breath" (or "spirit") of life, and man became a living soul" Neither

the spirit nor the soul of man existed before his body was formed: they were created by the inspiration of the Lord, and in the act of creation the spirit was breathed into the nostrils, and the soul animated the body. "The first man Adam was made a living soul" (1Cor. xv. 45). The human spirit, then, was a distinct creation from that of angels, and differs essentially in this, that whereas the angel is a created spirit, and is of a distinct substance from matter, whatever that substance be, not united hypostatically or personally with matter, but fitted to fulfil its own natural functions without the aid of matter; the spirit of man, on the other hand, was in its creation inspired into a material body; it subsists personally in the body, and by means of the body receives ideas of external things, and acts and communicates with external things. The immaterial part of man is, consequently, adapted by its nature to fulfil its functions in the body: and although we know from revelation that it is capable of fulfilling certain functions when separate from the body, yet such a manner of action is unnatural; the separation of soul and body is death, and man was not created in order to die, and death is no happy or blessed thing; it is God's judgement upon sin, and has passed upon men because men have wilfully transgressed. The separate condition of the spirit is a violation of the law of creation; it is in itself an evil condition, the penalty of sin.

We have heard, indeed, from pagan philosophers and poets, and even from some who have professed Christianity, that death is the emancipation of the soul - the means of liberating it from the trammels and chains by which the body [086] binds it to the earth. It is true that the souls of the faithful at death are delivered from evils to which, in our present life in the body, they are exposed. We have every ground for believing that they cease to be exposed to temptation, or to be liable to apostasy; that they are no longer subject to sorrow, to anguish, to pain of any kind; that in all times the spirits of holy men of God have been admitted at death to a place of repose and tranquil happiness; and that, since the death and resurrection of the Lord, they sleep in Him, abiding in peace and joy, in light and refreshment, and are kept in the unity of Christ's Body and the communion of the Holy Ghost, patiently waiting in hope of the future reunion of soul with body, and of the glory which shall follow thereupon. But as we shall hereafter have occasion more fully to shew, this more blessed condition is not the result of the natural change which passes upon the soul in death, but is superinduced upon that natural change, and is the result of the special grace of God to them that are regenerated and made members of the Body of Christ. Death, therefore, introduces new circumstances; but, so far as we know or can conjecture, works no moral change in

the soul. We sin in our bodies, not however because the body of a man is more peculiarly the seat of moral corruption than the other parts of his being. The body indeed affords the means and access to temptation; it did so in the case of the Lord Himself, for He was tempted through the wants and desires of the body; but the body has no power in itself to compel to sin. Sin is the act of a person: and we sin because we are in our own persons corrupt and evil: and, except we be converted unto God by His Holy Spirit, corrupt and evil we must remain, whether in the body or out of the body. Death removes opportunities of temptation from the wicked as well as from the good; but death makes no change in the corrupt and wicked will. It removes occasions of doing evil, but it removes also occasions of doing good.

But we are not left to form conclusions on this important subject only from the internal arguments to be derived from the nature of man. The resurrection of Jesus [087] Christ is the great proof that the perfection of the creature man can only be attained in the body. Let us remember that this nature of man, constituted as he is of body, soul, and spirit, and differing essentially from the nature of angels in respect of the soul and spirit being associated with the body in personal union, is now indissolubly united with Godhead in the Person of Christ. The supposition,

therefore, that in order to the perfection of man this constitution of his nature must be changed - that the body must be got rid of - and that the spiritual and intelligent part of man must be disengaged from the body and so adapted as no longer to feel and act through the body - is not only an impeachment of the wisdom and goodness of God in the original creation of man, but also is utterly inconsistent with the truth of the Incarnation, with the faith of the resurrection of Christ, and with the hope of the Gospel founded upon His resurrection..

The sons of the resurrection shall be equal, or like, to the angels: that is to say, they cannot die any more. But there is no pretence for supposing that this likeness is to consist in the absence of the body. On the contrary, before they can attain that state of immortality, their bodies must be raised and their spirits reunited to their bodies. Until raised from the state of death, it cannot be said of any, that he cannot die more; for death is a condition, not a momentary event or passion. As it is written of our Lord Himself, "Christ being raised *from the dead*, dieth no more: death hath no more *dominion* over Him." (Rom vi.9) And He now lives in the body, and through the body He eternally acts as Man. Nay more, in Him as He now abides, and as it would appear, in all the members of His Body mystical hereafter, human nature is

exalted above the nature even of angels (Heb.ii.8-10; 1Cor. vi.3).

God, in order to redeem creation and to fix it in eternal stability, took not on Him the nature of angels; but He took on Him the seed of Abraham. He became not angel, He became man. Man, composed of body, soul, and spirit, has now become the head and perfection of all creation, of angels, and of all other creatures [088].

But this perfection was not to be attained by the disembodied spirit. Before the God-Man could attain to it, His body must be raised, and His spirit must be re-united to His body. So little was it to be attained in the state of death, that the Apostle (Heb.ii.9.) tells us it was for the suffering of death that Christ was made a little lower than the angels: and it would be an impeachment of the truth of His human nature if we were to question that, in the suffering of death, He, like all others who have undergone death, was reduced to a condition of incompleteness and imperfection as a creature.

In fact, this condition of incompleteness and imperfection explains the words of the Apostle St. Peter, when, in his address to the assembled multitude on the Day of Pentecost, he spoke of Christ as having



been subjected to the pains of death. In that address, after having charged his hearers with crucifying and slaying the Lord, he adds, "Whom God hath raised up, having loosed the pains of death" (or as the Vulgate and many of the Fathers render it, "doloribus Inferni," "the pains of Hades"): "because it was not possible that He should be holden of it." And he then quotes the passage of the psalm wherein David prophetically declares the joy and hope of the Lord (for in the letter, the words of David, as the Apostle says, could not apply primarily to himself), "because Thou wilt not leave my soul in 'Hades,' neither wilt Thou suffer Thine Holy One to see corruption." (Acts ii.29-30).

From this passage, we learn that the Lord having been crucified and slain, His body laid in the grave, and His spirit separated from the body, He endured, as the necessary consequence of being truly man, the pains (as they are here described) of death. Those pains were not bodily sufferings: His body was utterly devoid of life and feeling. They were not the torments of remorse: the torments and anguish which await the impenitent in the separate state could not by possibility be His: still less could those eternal punishments attach to Him which hereafter shall overwhelm the damned in the lake of fire prepared for the devil and his angels, where their worm dieth not, and their fire

is not [089] quenched. Not only is it impossible that such torments should be experienced by any but the wicked and impenitent, but that the Lord should endure them, is contradictory to the very words of holy Scripture just referred to, declaring that "His heart was glad, and His glory<sup>43</sup> rejoiced, and His flesh also

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<sup>43</sup> "My glory," that is to say, My soul (says Rabbi Kimchi, quoted by Michaelis in loco), as opposed to the flesh in the next paragraph: see also Gen. xlix. 6. The LXX., and so also St. Peter (in Acts ii.26), read *γλωσσα*, "the tongue," as being the expression of the soul: but there is no support for this reading in the Hebrew Scriptures. St. Augustine, a great authority, takes a different view of the text in Acts ii. 24, which he reads, "Having loosed the pains of 'Hades'." He contends that "Hades" ("Inferi," as he translates it) is never used in a good sense; and he therefore contends, that as Christ was never holden of the pains of hell, that is, of the damned, the passage must be understood to mean that Christ Himself loosed certain who were holden of those pains, by which He could not Himself be holden, nor was subject to them. This does not appear to be the meaning of the passage. The Apostle does not say that Christ loosed the pains either of death or of "Hades;" but that God loosed them, "Whom God raised up, having loosed the pains of death." St. Augustine is probably deceived through referring only to the Latin version, which reads, "Solutis doloribus Inferni:" a reference to the Greek would have detected the error, and shewn that God was He that loosed, not Christ. Again the Apostle says that "It was not possible that Christ should be holden of it," that is, of death (or of "Hades"); he does not say, "of them," that is, "of the pains." And this is very important, for it is evident that the Apostle cannot mean that Christ was altogether exempt from being holden of death or "Hades;" for this would not be true. He was under the power of death, and in "Hades," for at least thirty-six hours, during which time His body was lifeless in the grave, and He, in the disembodied spirit, had descended into "Hades:" but the Apostle evidently means,

did rest in hope.” (Psalm xvi.9) Nevertheless His body was in the grave dead and profitless; and He was conscious of it, for He forsook it not. He was Himself dissolved as to the component parts of His human nature, and perhaps in that dissolution of the man there was an internal condition of soul corresponding to the condition of the body also : but, however that may be, there can be no doubt that His separate spirit yearned with longings unutterable for the moment of reunion and resurrection. The [090] hand of death was upon Him. Death held Him in its grasp, though but for a short period. Death triumphed over Him, although by that triumph the overthrow of Death was secured: “Hades” had possession of His soul, although the victory of “Hades” was its own destruction: as saith the prophet (Hos. Xiii.14.), “O Death, I will be thy plagues! O ‘Hades,’ I will be thy destruction! ” This death of the body, this incompleteness of the man, this present holding of the soul in “Hades,” and the deep and entire consciousness of enduring all this as the penalty of the sin of man, and for his redemption,

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that although Christ had died (or gone to “Hades”), yet that death (or “Hades”) could not retain Him in its grasp. Nor, lastly, is there any sufficient ground for reading the “pains of ‘Hades,’ ” instead of “the pains of death;” although such a reading would not affect the argument as stated by us, the word “Hades” not necessarily meaning the abode of wicked spirits, but, as we shall presently shew, the general abode of departed spirits, comprehending the respective abodes of the wicked and of the good.

sufficiently explain what the Apostle meant when he used these words, - words which declare plainly that, until God had loosed the pains of death, Christ was holden by those pains.

It may, indeed, on a hasty consideration, appear inconsistent, that on the one hand the condition of the Lord in death should be prophetically described as one of gladness, boasting, and rest in hope; and yet that it should be said, that while in death He was holden of “the pains of death.” Any apparent inconsistency in these sentences, however, if such there be, must be attributed to the inadequacy of language to express spiritual conditions and feelings. But surely a little reflection will remove the idea of any inconsistency. Death, it cannot be denied, is a deprivation; and deprivation is itself pain, which means not necessarily anguish or sorrow. It is surely a condition which cannot be undergone by an intelligent being without that earnest desire of escape which, while quite compatible with the joy and confidence of perfect hope, may yet fitly be described as “pain.” Surely the consciousness of every one abiding in the grace of regeneration, will respond to those words of St. Paul in his epistle to the Romans (viii.23-26), “We ourselves, which have the first-fruits of the Spirit, *groan* within ourselves, waiting for the adoption, to wit, the redemption of our body: for we are saved by hope.”

“Likewise the Spirit also helpeth our infirmities” and “maketh intercession for us with groanings that cannot be uttered.” And yet neither is this any impeachment of the joy in the Holy Ghost of those who thus possess the first-fruits of the Spirit [091] (indeed, as they are filled with the Spirit, and with His joy, so are they filled with this longing desire combined with patient hope); nor does the glory and blessedness of the exalted Saviour hinder or affect His intimate sympathy, even now, with those same desires, which yet are so mighty and intense, that no prayers of ours are capable of expressing them - they can only be expressed, and they are expressed, by the unutterable groanings and intercessions of the Blessed Comforter Himself. And again, whatever be the actual condition of those martyred souls, slain for the word of God and for their testimony, whom the Apostle saw in vision beneath the altar, and heard them cry out with a loud voice (εκραξον, literally, “they clamorously vociferated”) (Rev.vi.9-11), we cannot suppose that they were in any respect in a condition of repose and peace inferior to that of other departed spirits: or at least, if the figurative expressions of the Apostle imply that at the first their condition was inferior, and if the white robes given, and the words of comfort spoken to them, imply a happier change; yet we cannot suppose that under that change they cease to long for the salvation

vation of God, and, by whatsoever means are open to them, to make known their desires to Him.

As respects, then, the condition of the soul of the Lord, during the separation from the body in death, whilst we believe that He rested in hope of the speedy mercy of God, who would neither suffer His body to see corruption, nor leave His soul in hell; but would loose the pains of death, which could not possibly retain Him in its power: yet we also believe that He really died and remained dead, that is to say, subject to the pains or cords of death, at least so far as is involved in the separation of the spirit and the body, until God loosed those pains, and raised Him up by the Holy Ghost on the morning of the third day.

iii. Having thus endeavoured to ascertain what can be properly learned of the condition of our Lord during the period of death - His body buried, His soul separated from the body - let us proceed to consider “His descent into hell.”

“He descended into hell.” This word “hell” in the [092] English version of the creed is the rendering given for the word “Inferi” used in the Latin, probably the original version of the Apostles’ Creed<sup>44</sup>, and cor-

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<sup>44</sup> See Note to Bp. Pearson on the Creed.

responds to the Greek, word “Hades.” The Latin word “Inferi” signifies originally “those that are in the earth or beneath,” and is applied to designate the departed spirits of dead men: it is also used, and it is here used, as the equivalent for the words “infernus” and “inferna,” which words are to be found in other versions of the Latin Creed,<sup>45</sup> signifying the place or places beneath, and employed to denote the plane or places where the departed were supposed to dwell. The Greek word “Hades” signifies “the invisible place;” and the English word “hell,” though now vulgarly used for the place of torment, signifies originally “a concealed place.”

Nor are we to be surprised that we find employed in the creeds of the Church such words as these Latin words, “inferi,” “infernus,” “inferna:” for although, like the English word “hell,” they have become associated with the idea of a place of torment, yet not only in their original meaning, but in the intention of the creeds in which they are used, they express no more than the word “Hades” found in the Greek versions of the Nicene and Athanasian Creeds, or than the corresponding terms in several of the other early Greek creeds, such as *καταχθονια*, “under the earth;” *κατωτατα*,

<sup>45</sup> Thus in the Creed of Aquileia, “Descendit in inferna,” and in the Creed of Venantius Honorius Fortunatus (in Biblioth. Patr. Lat. Vol. vi. p. 2.), “Descendit ad infernum.”

“lowest;” *κατωτερα*, “lower;” which are in fact nearly synonyms of the words “inferi” and “infernus.” The word “Hades” itself, which is employed not by Christian writers only, but by Pagans, was beyond doubt supposed to denote a place locally situated below the earth. Indeed, it is evident that in Scripture, the three great divisions of space were supposed to be, heaven above, the abode of angels; earth, the dwelling-place of men; and “hell” (together with its other terms, the grave, and the pit, when used in our English version as the rendering for the Hebrew word *שְׁאוֹל* (Sheol) the abode of the spirits of the dead, and described as being situate below the surface of the [093] inhabited earth - whether figuratively or really - whether in accommodation to the imperfect knowledge of the earth attained by the ancients, or to express a fact.

Hence, when the apostle Paul describes the exaltation of the Lord to heaven, after His life on earth and death upon the cross, he adds that God hath “given Him a Name which is above every name: that at the Name of Jesus every knee should bow, of those” (not necessarily “things”) “in heaven, and of those in earth, and of those under the earth” (*καταχθονιων*) (Phil.ii.9-10)..

We have just referred to the fact that the Hebrew word ‘Sheol’ denotes some locality supposed to be be-

neath. This may be learned from the first passage in which it occurs (Gen. xxxvii. 35). We there find Jacob thus expressing his sorrow for his son Joseph: "I will go down into 'Sheol,' unto my son, mourning." Again, in the book of Numbers (ch.xvi. 30-33), the company of Korah is said to have gone down alive into "Sheol." Aikd in the fifty-fifth Psalm (ver. 15) the same expression occurs. And, in fact, wherever in the Old Testament the Hebrew word "Sheol," or its correspondent "Hades" in the. LXX., is mentioned, whether in respect of relative position, or of motion to it, it is invariably spoken of as though it were below the surface of the earth, as though it were a place into which one going thither must descend.

From this we are entitled to deduce the following conclusion, viz., that when in the New Testament we read of our Lord descending into the lower parts of the earth (Eph.iv.9) – when St. Paul in his epistle to the Romans (ch. x.6-7) thus comments on a passage in Deuteronomy, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring down Christ from above); or, Who shall descend into the deep (into the abyss) (that is, to bring up Christ again from the dead)?" or when he says in his epistle to the Ephesians (ch. iv.9), "Now that He ascended, what is it but that He descended first into the lower parts of the earth?" - he was understood by those who composed

the Creeds (and we think that the evidence from the Old Testament proves that they were correct in so understanding him), to imply in the first passage, and to [094] assert in the second, not merely that Christ was buried, but that He descended into "Sheol" or "Hades."

The Hebrew word שְׁאוֹל "Sheol" derived from a root signifying to "inquire," and, therefore, originally meaning that which is "inquired after" (a meaning, it will be observed, very similar to the radical meaning of "Hades," "that which is unseen," and of "Hell," "that which is concealed"), is to be found in the Old Testament in sixty-two places. In sixty-one of these the LXX. interpreters translate it by the word Ἅδης, "Hades," a word which, we have just said, is in constant use in Greek classical authors, and is by them invariably applied to the abode of the spirits of the departed, whether good or wicked, which abode (we have also observed) was supposed by them to be below the surface of the earth.

The same Hebrew word is rendered in the Latin Vulgate, the same number of times, sixty-one, either by the words "Infernus,"<sup>46</sup> or "Inferi," both of them

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<sup>46</sup> In two places, at least - viz., psalm xlix.15, and lxxxix. 48 - this second word is used in the singular, thus, "ex manu inferi." It is also used in the same manner in the New Tes-

employed by classical writers to express the place of the departed, which, as they supposed, was below the surface of the earth.

This is the best evidence which can be given that at the time when the LXX. interpreters made their translation, and at the time when the Vulgate version was made, or rather when the Scripture was first quoted in Latin, namely, by the earliest Christian Fathers, the Hebrew word, was understood to mean the place of departed spirits, whether good or evil; and that that place was, either figuratively or literally, beneath.

An examination of the passages of Scripture in which these words are severally used will confirm this view: - and although there are a considerable number of these passages in which the name "Sheol" ("Hades," &c.) is evidently used figuratively to express the condition of the dead, yet there is no real ground for supposing that the literal meaning of the [095] word itself is ever any other than the general place of the departed: sometimes referring to such general place, or to some particular province of it (if we may so say), as

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tament in the Vulgate version, viz., in the remarkable passage in Matthew xvi. 18, containing the promise of the Lord that the "gates of hell," "portae inferi," shall not prevail against the Church.

the abode of the faithful, and, when used tropically, as the condition of the faithful; sometimes referring to it, or to some particular province of it, as the abode of the evil, and tropically as the condition of the evil; sometimes referring to it generally as the general place of reception, or as the general condition, of departed spirits, whether good or wicked. It is used always, apparently, to express a place or condition of restraint and irksomeness; but unless used with other words which modify its meaning, it does not force upon the mind the idea of a place of torment, except so far as that inference may be derived from, or applied to, the passages wherein it is described as the receptacle of the wicked, or from those passages wherein the Psalmist speaks of himself as being encompassed with the sorrows of "Sheol" (Ps. xviii. 5; cxvi. 3), or from those wherein he cries out for deliverance out of "Sheol" (Ps., xlix. 15).

We may readily admit the inference that the idea of torments is connected with the word "Sheol," so far as that word is employed to describe the receptacle or the condition of the wicked. But it is also employed, to describe the receptacle or the condition of the faithful departed; and when thus used, we have no ground for supposing it to be a place of penal torment. Thus, when Jacob says, "I will go down into 'Sheol' with my son," we are not bound to believe that he supposed

that he or his son Joseph would upon dying pass into a place of torment. When Job, longing for death, exclaims (Job. xiv. 13), "O that Thou wouldst hide me in 'Sheol;' that Thou wouldst conceal me until Thy wrath be past," the very expressions negative the idea that "Sheol" ("Hades" in the LXX., "in Inferno" in the Vulgate), which Job coveted as a place of safety, was to be a place of wrath, a place for the punishment of the wicked. And when the Psalmist says, "My life draweth nigh unto 'Sheol;'" and when Hezekiah says, "I shall go to the gates of 'Sheol;'" it cannot be supposed that, in deprecating death, either the Psalmist or Hezekiah had before their minds the place specifically where the wicked [096] are tormented. Nor, to take another instance, is it possible to suppose that "Sheol" means either the place or the condition of the wicked, when employed by the prophet Hosea in the glorious promise of resurrection to the Church as well as of restoration to Israel, in the passage where he says (Hos.xiii.1) "I will ransom them from the power of 'Sheol,' I will redeem them from Death," "O death, I will be thy plagues! O 'Sheol,' I will be thy destruction!" For it is most certain that, at the coming of the Lord and the resurrection of the dead, they who shall be ransomed are the saints, and not those condemned to endure God's judgements: and they shall be redeemed by resurrection from the dead and release from the

condition of death, and not by deliverance from the place of torments prepared for the wicked.

Neither do the passages in the psalms above referred to afford any better evidence that "Sheol" is necessarily a place of torment; rather the contrary. In the eighteenth psalm we read, "The sorrows of death compassed me, the floods of ungodly men made me afraid; the sorrows of 'Sheol' compassed me about, the snares of death prevented me;" but it is absurd to conclude from this passage either that the Psalmist, who spake of himself figuratively, or of the Lord, of whom he spake prophetically, was at any time subjected to the torments of the wicked; especially when, in the sixteenth psalm, he tells us, "My heart is glad; my glory rejoiceth; my flesh also shall rest in hope: because Thou wilt not leave my soul in 'Sheol,' neither wilt Thou suffer Thine Holy One to see corruption." Besides, the "sorrows of hell," in the fifth verse, no more imply the agonies of the damned, than the "sorrows of death," in the fourth verse, imply the agonies of the second death. In both places the word rendered "sorrows," although translated in the LXX., in both places, *οδινες*, (the same word as is used by St. Peter (Acts ii.) in his sermon on Pentecost), might, perhaps, be more fitly rendered by the word "cords."

This, indeed, is the real meaning of the word,<sup>47</sup> and aptly illustrates and confirms our [097] arguments as to the meaning of the Apostle Peter, when on the day of Pentecost he spoke of our Lord as having been hidden of the “pains of death.”

Moreover, while we do not deny that the word “Sheol” is used as the term for that general place whereto the souls both of the good and of the wicked were consigned, and is also used figuratively to express that general condition of death which both the good and the evil undergo; yet, when it is necessary to distinguish the abode of the wicked as a place of torment, either the word “Sheol” is employed with additional words denoting the distinct meaning, or other words are employed instead of the word “Sheol.” Thus, while “Sheol” is figuratively represented to us in Scripture as being beneath, we are also presented with the figure of lower depths in “Sheol;” and these are distinguished by the names of “the lowest Sheol,” “Bor,” the pit, and “Abaddon” or “Abadah,” destruction.<sup>48</sup>

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<sup>47</sup> The Hebrew word in this place (נֶבֶל) is probably the same as the English word “cable.” It is used in the sense of cords or restraints, or in a sense derived from it, in a considerable majority of the passages in which it occurs.

<sup>48</sup> This last word will remind us of the bottomless pit, or pit of the abyss, in the ninth chapter of the Apocalypse, whose

To illustrate this, we refer to the book of Job (ch. xxvi. 6), where we are told that “Sheol is naked before the Lord, and Abaddon hath no covering.” Nor is it without an important bearing on our subject, that in a chapter immediately following (ch. xxviii. 22) we read that Abaddon and death have heard the fame of Wisdom.

Again, in the Proverbs (ch. xv. 11), we have a similar passage to that in the twenty-sixth of Job, and are told that “‘Sheol’ and ‘Abadah’ are before the Lord.” Again, we read in Proverbs (ch. xxvii. 20), that “‘Sheol and Abaddon are never full.” Again, in the eighty-sixth psalm, mention is made of “the lowest ‘Sheol;’” and, in Proverbs (ix. 18), the abode of the wicked in death is described as “the depths of Sheol.” There are, moreover, some passages wherein the separate abode of the wicked would seem to be contrasted [098] with the general abode of the departed: thus, in the thirtieth psalm, composed for the dedication of the house of God, “O Lord, Thou hast *brought up* my soul from ‘Sheol;’ Thou hast kept me alive, that

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king was named “Abaddon,” or in the Greek tongue “Apolylon” (or “the Destroyer”), from which abyss, or bottomless pit, is to ascend the last enemy of God and His Church before the coming of the Lord and the resurrection of His saints. This bottomless pit is evidently quite distinct from the lake of fire, which appears to be the ultimate abode of the wicked. (Rev. xx. 14, 15.)



I should not *go down* to the pit (Bor).” This passage primarily refers to the deliverances which God wrought for David, under the figure of bringing him up from “Sheol.” It has also, however, a prophetic application, first, to the history of our Lord, to His death and resurrection; and ultimately to the future destinies of His people at the resurrection of the just, when the Temple of God in heaven, the mystical body of Christ in glory, shall be seen to be the true antitype of the Temple for which David made preparation, and, which Solomon built. In thus applying it to Christ and to His Church, it would lead us to infer that, while those who sleep in Jesus are subjected, like their Lord, to the common lot of man since the fall, in being subjected to death, and in going down into “Sheol” or “Hades,” from whence, at their resurrection, they are brought up; yet neither Christ nor His Church is suffered to go down to the pit to experience the torments of the wicked, or to sink into that place of torment to which the wicked are at death consigned.

A careful examination of the Scriptures of the Old Testament leads to the following conclusions: - 1. That the word “Sheol,” rendered by the word “Hades,” in the Greek version of the LXX.; by the word “Infernus” or “Inferni” in the Vulgate; and, in our version, sometimes by the word “grave,” sometimes by the word “pit,” sometimes by the word “hell;” is a general name

for the place or places in which were located all departed spirits, and is used figuratively to describe their condition, the natural condition of the separate spirit in death. - 2. That whether it expresses a place or a condition, it is associated with the idea of wardship or restraint, wherein the good patiently abode in hope of future deliverance, and from which the wicked could not escape, however great their desires or endeavours. - 3. That as respects the good, it is clear, while in “Sheol,” they were in the enjoyment of peaceful hope, and even of joy: hence the abodes of the good, comprised under the general [099] term “Sheol,” must be supposed to be such as are calculated to administer to such a state; although the general description of it is such as to imply, in certain respects, deprivation, disability, and incapacity; and men of God, in the prospect of it, regarded it as a place of silence and of gloom. As respects the wicked, it is clear that in “Sheol” there are gradations and depths of darkness and horror, and finally, within the local bounds of “Sheol” (or possibly external to it), there is a depth of spiritual corruption so utterly foul and abhorrent to light and life, as to be designated under the term of “Abaddon.” or Destruction.

In one word, “Sheol,” “Hades,” or “Hell,” in this meaning of the term, is the invisible place of departed spirits, invisible to the eye of man, and possibly a

place where, if a man were actually present, the bodily eye might still be incapable of recognizing those peculiarities which constitute and fit it to be the abode of the departed. And, used figuratively, the same name denotes, not only the place, but the condition of those departed. In either mode of application it is capable of being used in a general sense, without respect to the moral character of the dead, or to the happiness or misery of their condition: but, as applicable to the good, it designates abodes of peace and blessedness, probably varying in degree according to the moral eminence of those admitted to them; and, as applicable to the wicked, it designates abodes adapted to the character of the spirits consigned to them, and, therefore, probably differing in degrees of misery, and, either figuratively or really, occupying “lower” and “lowest” depths.

Such being the evident meaning of the word in the Old Testament, we shall find, as might be expected, that in the New Testament, which, as received by the Catholic Church, is written in the Greek language, the word “Hades” has the same sense as when used in the Septuagint version of the Old Testament. Thus, in the first place where the word appears, we have a clear proof that it continued to convey the same idea of position beneath the earth. It is that in which our Lord says of Capernaum, “Thou, Caper-

naum, which art exalted to heaven, shall be thrust down to [100] ‘Hades.’ “ (Matt.xi.23; Luke x.16). In subsequent instances, it is spoken of as a place; as when the Lord declared that He would build His Church upon a rock, and that “the *gates* of Hades shall not prevail against it.” (Matt. Xvi.18) And when we read, in the Revelation of Christ (Rev.i.17.18.), “I am the first and the Last; I am He that liveth, and was dead; and, behold, I am alive for evermore; and have the keys of ‘Hades’ and of ‘death;” the same idea is presented to us, that “Hades” is *a place*, the place of spirits separated from the body in death: and that it is used figuratively for that condition in death, from which Christ will assuredly deliver His Church through the resurrection of the dead and the glorious change of the living at His coming. Nor is it in any respect contradictory that, in the subsequent part of the book of the Revelation, both “Death” and “Hades” are personified as powers, retaining in their grasp the bodies and the spirits of the departed; and that they are finally represented as giving up the dead which are in them: at which time the prophecy of Hosea (Hosea xiii.14) will be finally accomplished, and the Lord our Saviour will be the destruction of them both, by casting them into the lake of fire (Rev.xx.14).

There is one other passage in the New Testament in which the word “Hades” is introduced, which must

not be passed by. In our Lord's parable of the rich man and Lazarus, related in the Gospel of St. Luke (Luke xvi.19-31), it is said, that, when Lazarus died, "he was carried into Abraham's bosom;" and that "the rich man also died, and was buried. And in 'Hades' he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In this passage it is evident that the word "Hades," so far as it is denotative of the place to which Dives went at death, denotes the abode of the unfaithful, and is described as a place of torments; while the abode of the faithful Lazarus is specially called "the bosom of Abraham," and is evidently described as a place of rest, in contradistinction to the place where Dives is found. This statement is very plain, but does not militate against the explanations already given; although it introduces a new name as applied to the abode of the faithful departed. The application of the [101] name "Hades" to the abode of the unfaithful is *not* new: the description of it when denoting the place of the wicked as a place of torment, is *not* new: the separation of the abodes of the faithful from those of the wicked is no new idea to us. But the name given to the abode of the faithful, "the bosom of Abraham," is one which we have not met with in the Old Testament; although it is not to be supposed that, in using it, the Lord employed a word, or introduced an idea, which would strike the ears of those who heard Him as being novel or un-

known. He, doubtless, employed an image familiar to those around Him, and confirmed by His authority existing notions, perhaps traditions. But there is nothing in this parable really inconsistent with, or calculated to overthrow, the weight of evidence derived from the Old Testament, - that, at least prior to the coming of the Lord, those who died in faith, Jacob, David, Hezekiah, went down to "Sheol" or "Hades"; and that the same name is applied sometimes to the general place, embracing the abodes both of the good and of the wicked (and, figuratively, to the general condition both of the good and of the evil) - sometimes to the special abode in which Lazarus would repose, sometimes to the special locality in which Dives would lift up his eyes in torments.

It has, indeed, been urged, and by no less an authority than St. Augustine<sup>49</sup>, that "the bosom of Abraham" can form no part of "Hades" (or, as he expresses it, "non aliqua pars inferorum"), because he had not been able to find in any part of Scripture that "Hades" (or "Inferi," as he calls it, "Inferi," or "Infernus," as the Vulgate has it) is in any part of Scripture used in a good sense; and, as a further argument, he adduced the words of Abraham to Dives, "Between us and you there is a great gulf fixed." With respect to this last

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<sup>49</sup> St. Augustine, Ep. ad Euod.

argument, we may observe that St. Augustine with the Vulgate reads, “a great chaos,” for “a great gulf;” and probably the use of the word “chaos” has led him to give a force to these words which they do not bear; for the original is simply *χασμα*, “a great chasm,” “cutting,” or “wide opening;” ‘and the passage implies, indeed, a line of demarcation between the two, such as would effectually [102] separate the one from the other; but by no means implies that they were situate in two different regions of creation. It would, indeed, be strange if there were access from the mansions of woe to the peaceful dwellings of the departed saints: this would, indeed, militate against the conclusions to which we have already come. But none of the expressions in this parable give us the idea of such a total distinction between the two abodes as to prevent the application of one common name of place: rather the contrary.

With respect to the first argument of St. Augustine, namely, that he can nowhere find the word “Inferi” used “in bono” (in a good sense) in Scripture: *this*, in one way of looking at it, is very true, but has nothing to do with our present purpose. So far as the word “Inferi,” or the word “Sheol,” for which it is substituted, contains in it the idea of death, whether denoting the abodes of the dead, or the condition of the dead, it may well be said to be nowhere used in a

good sense: that, however, would not hinder its being applied to the abodes of the faithful dead, as well as to those of the wicked. But if it be meant that the name “Inferi” (or “Infernus,” or “Inferna,” which are the words used in the majority of places in the Old Testament, where the Hebrew word is “Sheol,” and in all but one in the New Testament, where the Greek word is “Hades”) is never applied in Scripture to the abodes or to the condition of the *faithful* dead, but denotes exclusively the place of torment in which the souls of the wicked are confined, then, in answer, we are obliged to repeat, that this argument is founded upon a mistake; and that the name is applied (with the exception of only two passages) sometimes as the general name of the place or condition of the departed, sometimes as the name of the abode of the faithful, and, sometimes as name of the abode of the wicked. And, specifically, that we find it used to denote the places to which the saints and patriarchs of old are represented in the Old Testament as expecting to go after death.

Having thus endeavoured to ascertain the import of the word “Hades,” we proceed to refer to the passages which instruct us that our Lord descended thither [103].

Now we would first observe that this descent is implied in the passage of the epistle to the Romans where the Apostle (Rom xiv.9) says, "To this end Christ both died, and rose, and revived, that He might be Lord both of dead and living:" and again in the epistle to the Philippians, where the Apostle (Phil. ii.8-10) says that Christ having "humbled Himself and become obedient to death, even the death of the cross, God hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth," - that is, that He should be Lord of the heavenly host, and of living men, and of departed spirits. For the argument in both these passages seems to require that He should in all respects have taken part with those over whom He was to rule.

But this descent seems more than implied, it is, we think, directly affirmed in the passage from the epistle to the Ephesians (ch. iv.9), in which St. Paul states, that, before the Lord ascended, "He descended first into the lower parts of the earth." This, indeed, has been by some applied to His burial. But we must remember that His body was buried in the *side* of a rock; for His sepulchre had a door to which the stone was rolled, as was the case with the burial of men of rank and substance in the East, for "He was with the

rich in His burial." But even if His body had been buried as deep in the bowels of the earth as ever corpse was laid, can *this* be considered as a descent into the *lower* parts of the earth? Surely such a supposition carries with it its own refutation. We have already given our reasons, however, for concluding that the words, "the lower parts of the earth," are nothing more than a paraphractical expression for "Hades;" and that the passage means neither more nor less than this, "He that ascended from the surface of the earth into heaven, is the same also who first descended from the surface of the earth to 'Hades.'" "

And this is fully expressed in the last text to which we shall refer, namely, in those words of St. Peter on the day of Pentecost (Acts ii.25-31), already partially examined, in which, after quoting the passage from the Psalms, concluding with these words, "Thou wilt not leave My soul in 'Hades,' neither [104] wilt Thou suffer Thine Holy One to see corruption," he proceeds to say that the patriarch David spake of the resurrection of Christ, that "*His* soul was not left in 'Hades,' neither His flesh did see corruption." From this passage it is absolutely certain that the disembodied soul of Christ descended into "Hades:" the fact needs no further confirmation.

But although certain that Christ descended into “Hades,” into the place of separate spirits, we have from these passages of Scripture no evidence whatever that He went to the abodes of the wicked. It is to be believed that, in the first place, He would go to His own place, to use a scriptural expression applied to a very different case, that is to say, He would go to the place assigned to the holy and the blessed. Whether this place is the Paradise in which He promised to meet with the repentant thief, is not distinctly stated. But it has been contented, and may fairly admit of an argument, that “Paradise” is but another name, like that of “Abraham’s bosom,”<sup>50</sup> for the dwelling-place of those who served God in their generation and died in faith; or, it may be, is a name appropriated to the abode of those worthies who have attained the highest excellence in holiness and virtue and service of God.<sup>51</sup>

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<sup>50</sup> The name “Abraham’s bosom” has doubtless a peculiar reference to the abode, or to the condition, after death, of the faithful descendants of Abraham.

<sup>51</sup> This might seem opposed to a passage in St. Paul’s second Epistle to the Corinthians (ch. xii. 2-4), if we are to suppose that St. Paul refers to only one vision, in which he was caught up to the third heaven and to paradise, and that consequently these were one and the same, or situate in one and the same sphere. But if these were two different visions, as the disjunctive structure of the two sentences, and the repetition of the words (“whether in the body or out

If this be the case, if all the faithful were not originally admitted to “Paradise,” we have still reason to believe that the Lord would visit every part of “Hades,” wherein were abiding any of those who, having died in the faith, would be ready through the mercy of God to acknowledge Him as [105] Lord and God, as Christ and Saviour. In asserting, then, that Christ descended into hell, we assert no more than that He was locally present as to His soul in the place of separated spirits, and in every part thereof in which He had any work to fulfil for God, or which it was necessary for Him to visit in order to accomplish all the will and purpose of God. If this will and purpose of God required that He should visit even the abodes of the wicked, there also we may be sure He went. But if not, then we see no sufficient argument or evidence from Scripture to lead us to suppose that He visited those abodes. And in one word, we believe that the question of the distinct localities visited by the Lord in that general region called “Sheol” in the Old Testament, and “Hades” in the New - that is to say, in the one region which comprises the abodes both of the

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of the body, I cannot tell”), seem to show, then it may be contended that in the first vision the Apostle was rapt away upwards to heaven, and in the second was rapt away to the abode of the departed spirits. And if this were so, the hearing unspeakable words would seem remarkably to coincide with what we have said as to the meaning of the word “Hades.”

faithful and of the unbelieving - remains to be determined by the precise objects to be attained by His visitation.

4. We have now to consider, lastly, what were the objects, and what the results, of the descent of our Lord into hell.

And, in the first place, we may lay down with the fullest warrant from holy Scripture and with the concurrent assent of the Universal Church, that, forasmuch as it behoved Christ in all things to be made like unto His brethren, His descending into hell was the corollary and consequence of His death. In thus descending, He took full part with us in all the circumstances of our nature in its present condition through sin, and in all the consequences of the fall (except so far as these involved sin, either original or personal, either in act or in condition). Thus He accomplished the entire purpose of God in His incarnation. Having endured in His life on earth all sufferings and temptations, and having offered in His death the propitiatory sacrifice and paid the price of redemption, now, in "Hades" also, He underwent the common lot of mankind and endured the condition of death, in that respect in which it affected the spirit in its state of separation from the body. Thus He obeyed the whole will of God, and presented man as the perfect and

and holy creature of God, fulfilling entire obedience and accomplishing [106] all righteousness, that He might be the righteousness, as well as the wisdom and sanctification and redemption, of all those who through their union with Him should participate in the full benefit of all that He did and suffered.

It is also equally certain that by thus submitting to the condition of death in all points, and in bursting the bands of "Hades" into which He had descended, and returning from thence, He has given unto us assurance that all who obey Him shall be delivered from the power of death; that those who die shall be raised; that those who are alive at His coming shall be changed; and that, as respects His whole Church, the gates of "Hades" shall not prevail against it.

For, let us consider this fact of the death of our Lord in another aspect. Let us remember that he that had the power of death is the devil. Death and "Hades" had been the great instruments by which Satan had exercised power over all the children of men without exception, because all had sinned. But here is One who was neither born in sin, nor had ever committed any act of sin; by whom Satan had been foiled in all his assaults, by whom every temptation had been repelled, and every device had been defeated. He had kept Himself, and that wicked one tou-

touched Him not - Satan had nothing in Him. And yet this Holy One also comes under the power of death, and His soul descends into "Hades," like the souls of other men. Unquestionably He is now proved to be truly man; and His death, which is the foundation of all our hopes of life, is proved to be a fact, - and being real, could not have been endured on His own account who was perfectly holy in our flesh, the Holy One of God; and therefore must have been endured for others. Receiving, then, from Scripture the assurance of this fact, that Christ was not only dead and buried, but that He descended into hell, and having descended, rose again, we have the demonstration that the work of redemption is achieved, that death itself is doomed to be abolished, and that Christ being made perfect, hath become the Author of eternal salvation unto all that obey Him; called of God a High Priest after the order of Melchizedec. Having [107] descended into the lower parts of the earth, and having ascended far above all principalities and powers, He hath become Lord both of the dead and of the living.

These being the results of His descent into "Hades," as regards what was necessary to render Him perfect and in all respects accomplished to enter upon His mediatorial and high-priestly office in the heavens, and to give us full assurance that ultimately the end of His Incarnation should be attained, the ques-

tion still remains, Whether we have to believe that during the time that He was in "Hades" some great work was fulfilled in Him, or by Him, towards the accomplishment of God's purpose?

Are we to believe that the objects of the descent into "Hades" were limited to the satisfaction which the Saviour made to the law of death, and to our assurance of the truth of our redemption? or, at furthest, to a personal work in Himself that, in His own experience, He might be conformed in all respects to our condition, and in all respects perfected to fulfil in our nature the office of God's High Priest? Or were there other objects in view, and other results obtained?

In resolving this question, it is important to call to mind the great difference in the way in which death is spoken of in the Old Testament and in the New. Although there can be no doubt that the Jews believed that, they who served God were received into a place of rest; yet we have seen that the holy men of old, even the most faithful, regarded the approach of death, for the most part, with dread and reluctance; and spoke of the place to which the soul departed as one of silence and obscurity. With these we may compare the anticipations of rest and peace expressed by the Apostle Paul. "It is far better," says he, "to depart and to be with Christ." He speaks of the departed as



of “them that sleep *in* Jesus;” as of “the dead *in* Christ;” as of those who, “whether they wake or sleep, live together with Him.” These expressions, and far more than any isolated texts - the tone which pervades the sacred writings of the New Testament in reference to those who have died in the faith since the death and resurrection of the Lord - tend to prove that the condition of the faithful whom the Lord found [108] in the place of separate spirits, was by no means that which awaits those who now depart in faith and sleep in Jesus.

And, that there must be this difference between the two conditions necessarily follows from the revealed account of the grace and truth which have come to us by Jesus Christ. For, if they who believe in Him and obey His Gospel are regenerated by the operation of the Holy Ghost, who quickens them in their spirits with the life by which Christ Himself now lives at the right hand of God, it is certain that, unless that life be lost through apostasy, their spirits departing from the body must still live in Christ, forasmuch as they have been quickened by His life, who dieth no more. They not only sleep *in* Jesus, but they live by Jesus: whether they live or die, they are the Lord’s (Rom xiv.8); whether they wake or sleep, they live together with Him (1Thess.v.10), sealed and indwelt of the Spirit of Christ. He shall never leave them. And

this presence of the Comforter must of itself constitute a condition of joy and peace in the Holy Ghost which cannot be terminated, yea, rather must be, augmented, when they leave this body of sin and death. But before the death of Christ in the flesh, Christ Himself did not receive that life, as in resurrection He received it; and before His ascension to the Father, Christ did not receive that Spirit of indwelling, the great promise of the Father, as at His ascension He received Him: for the reception of whom, indeed, it was expedient that He should go to the Father, and by whose operation that life is communicated to others. And although the same Spirit in the mysterious actings of the Godhead had always moved, and many times inspired, the children of men in previous ages, yet on the Day of Pentecost, for the first time, was the Holy Ghost sent down. Then, for the first time, so far as is expressly revealed (nor could it have been before the ascension of Christ, when He received the great gift and promise of the Father), did the Holy Spirit act as the life-giving power of the second Adam, the Lord from heaven, the first-born from the dead. Then first as the great gift and promise of God to man, as the indwelling Comforter sent down from the Father by the Son, was He dispensed from Christ the Head, and [109] dwelt in Christ and in His members, as in one mystical body.

This condition of the spirit of the departed Christian, attended, as it must be, with joy and peace in the Holy Ghost inexpressible, could not have been attained by any of the saints of old before the death of Christ. This is demonstrable. But whether those whom He found in "Hades" were admitted to this condition as a consequence of His visitation, and whether this condition was in any way connected in its origin with His descent into "Hades," and His experience there - these are questions of greater difficulty.

It was the opinion of the great body of the Fathers of the Church, until the authority of St. Augustine introduced another train of thought, that the great work of our Lord in descending into "Hades" was to rescue therefrom the souls of those who had died in faith, and to translate them to a heavenly place. Several went so far as to assert, that this act of removal or translation extended even to some of those who had died in impenitence; and some writers, speedily repudiated by the Church, supposed that all the souls in "Hades," impenitent at death, as well as penitent, were delivered by Christ. For effecting these ends, it is supposed by most of those to whom we refer, that Christ, while thus in "Hades" in the separate

spirit, preached the Gospel to the other spirits whom he found there.<sup>52</sup>

In support of these views several passages of Scripture have been adduced: as, for example, that in the sixty-eighth psalm (Ps.lxviii.18), quoted in the fourth chapter of St. Paul's Epistle to the Ephesians, "When He ascended up on high He led captivity captive, and received (gave) gifts for (unto) men." (Eph.iv.8) That this text refers to a victory achieved by the Lord over death and its bonds, and over Satan who had the power of death, with his evil spirits, we readily admit. But the difficulty is as to its application to any operation of the Lord actually fulfilled in "Hades;" inasmuch as He is expressly said to have thus led captivity captive, "*when* He ascended up on high." And again, though this word "captivity" is quite capable of being applied to those in captivity, yet the phrase, "leading [110] captivity captive," seems more obviously to express the idea of conquest over the power which held in captivity: and, if, otherwise, yet, for anything that appears in the text, it may fairly be limited to the person of the Lord, in whose person, when He ascended, the captivity of death, and the restraints and bonds of "Hades," were seen to be over-

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<sup>52</sup> Iren. adv. Haeres. iv.45; Clem. Alex. Strom. ii.9;vi.6; Cyril. Alex. In Joan.

come and broken - a triumph which is, no doubt, the pledge that when the dead in Christ shall rise, and the living shall be changed, and together they shall meet Him in the air, He will once more ascend with them, and present them before the throne of God, the trophies of the victory which shall be consummated in the salvation of His Church.

So far, then, as this passage extends, the proof is equivocal. If, on His return from "Hades," He took up with Him the souls of His saints, then the word "captivity" is applicable enough to them, as the subjects in whom captivity was thus led captive. If, however, their captivity cannot be said to be accomplished until *they* ascend to heaven as He ascended, that is, in the *body*, - then the "leading captivity captive" at His ascension can scarcely find an application to any but Himself, in whose person Satan was seen to be vanquished, and He that was dead to be alive for evermore.

The next passage to which we may refer is from the epistle to the Colossians (ch.ii.15), "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (or, in Himself)." In this passage, as we see, a very important word is read differently, depending upon the breathing over the original Greek word, whether it be soft or aspirate. The

The English version assumes that the breathing is soft, and reads "in it," that is, "in the cross;" and in this it has the sanction of a considerable number of the Greek Fathers who have commented on the passage. If this reading were correct, the triumph spoken of cannot refer to anything which our Lord, subsequently to the cross, transacted in "Hades." The internal evidence, however, would not lead us to this conclusion; for the passage evidently refers to the ancient practice of stripping the conquered enemy of his armour or other spoils, and of *exhibiting* them in triumph; and it is not very clear how the Lord [111] *exhibited* the spoils of His enemies on the cross, where, to all *appearance*, death had gained the victory. And, if we examine the parallelism of this verse with the context, it will not lead us to the conclusion that "the cross" is here referred to. For in the twelfth verse there are two topics noticed - first, our burial with Christ in baptism, and next, our resurrection with Him; and, consequently, when in the fourteenth verse we have a reference to what Christ did by His suffering upon the cross, the parallelism would rather lead us to look, in the fifteenth verse, for a reference to His resurrection.

But, on the other hand, although we should grant that the proper reading of the passage is that the Lord "having spoiled the principalities and pow-

ers, triumphed over them in Himself" (which has the sanction of the Vulgate version and of most of the Latin Fathers), the text is still not explicit, either as to the time or the place of His triumph. If, indeed, His descent into "Hades" was an act of triumph, if there He exhibited Himself the deliverer of all, or at least of all His saints that were therein, then, indeed, this text may well apply to such an event; and "Hades" may be the scene, and this period we are considering may be the time, referred to. If, again, He carried with Him the spirits of His saints, and afterwards exhibited them as the ransomed captives and the spoils of His enemies on His ascension into heaven, then heaven will be the place, and not "Hades": and the period of the ascension will be the time, and not the period of His descent and abode in "Hades." And this would also go far to prove that the work of deliverance, the fruits of which were at the ascension exhibited, was fulfilled by Christ during His abode in "Hades." But this text, like that which we last considered, may also well apply to the resurrection of the Lord, who by His resurrection exhibited Himself as the ransomed victim, and the spoil snatched from the hand of the enemy. And hence we may perceive that, although neither of these passages in any respect contradicts the notion that Christ, when He descended into "Hades," delivered the souls of His people, and translated them to some heavenly mansions [112], yet there is not in

either of them any direct proof that such was the case.

But there is one further passage of Scripture adduced by the early Fathers of the Church, as bearing on this subject. This, it has been supposed, furnishes the direct proof, not to be found in the former passages, of the ministry of Christ in "Hades" to the departed spirits.

The passage is from the third and fourth chapters of the first general Epistle of St. Peter, and is thus rendered in our English version: "Christ hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, whilst the ark was a preparing, wherein few, that is, eight souls, were saved by water. The like figure whereunto, even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ: Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto Him. Forasmuch, then, as Christ hath suffered for us in the flesh, arm your-

selves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to Him that is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.”

On this passage, we repeat, many of the early Fathers relied as proof that Christ in “Hades” preached the Gospel to the spirits departed. Indeed, this was the general understanding [113] of the passage, although they differed as to the extent to which that preaching was efficacious, until St. Augustine, in expressing his doubts on the prevailing doctrines as to the descent into hell, among other things questioned whether this passage really related to that period of time, and did not rather refer to a truth which will, we suppose, be generally admitted - namely, that Christ, by the Spirit, preached to men by Noah when the ark was building, as from the beginning and at all times

He has preached to men by all His servants who were “preachers of righteousness” (2Pet.ii.5). In spite, however, of the authority of St. Augustine, the passage was still generally held to apply to a ministry fulfilled in “Hades;” so that the early Reformers of the English Church, in the articles of religion set forth in the reign of Edward VI., expressly declare that “the spirit of Christ, which He gave up, was with the spirits which were detained in prison, or in hell, and preached to them, as the place in St. Peter (1Ep.iii.19) testifieth.” This statement, however, was altered in the articles of Queen Elizabeth, and the suggestions of St. Augustine have been adopted by the greater number of English and of Protestant divines. There can be no reason to doubt that, besides the weight of the arguments and authority of St. Augustine, there was an additional motive for rejecting the interpretation generally received by the Church and adopting the suggestions of St. Augustine (for they may be more properly called his suggestions than his judgement), in the desire to wrest from the Roman Catholics a supposed argument in favour of purgatory.

The arguments which have been adduced in favour of this, the Protestant view of the passage, are as follows, namely, that, as sin is the death of the soul, the soul of Christ could never die; and, therefore, that when it is said that Christ, being put to death in the

flesh, was quickened by the Spirit, it cannot be intended that He was quickened in His human spirit, for in that He never died. It can only mean that He was quickened by the Holy Ghost, and that He was quickened in the body at His resurrection.

Then next it is argued that it is impossible to suppose that Christ would preach to the spirits of such as died in [114] disobedience and impenitence; for such could not be saved.<sup>53</sup> And it is asked, Why should the Gospel be preached only to those who were disobedient in the days of Noah? or, if it were preached to others, Why were these only mentioned by the Apostle?

The next argument is upon the twentieth verse. It is argued that Christ is said to have preached to such as were disobedient; and that the time when they were disobedient was when the ark was a preparing: consequently, the preaching here spoken of took place while the long-suffering of God waited, that is to

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<sup>53</sup> St. Augustine, however, asserts, in his argument, that the only reason which occurred to him for our Saviour's descent was, that He might save others from the pains of hell, although he could not determine whether He delivered all or only some. (St. Aug. Ep. 99 or 164, ad Euod. s. 8 and 14.) It is very difficult to determine whether St. Augustine looked upon these pains to be temporary or to be the infliction of the final doom of the Lord upon the wicked.

say, in the days of Noah; and, therefore, not subsequently to the death of the Lord, nor in "Hades."

The same conclusion is also deduced from the sixth verse of the fourth chapter. For (it is argued) the preaching of the Gospel spoken of was in order to a judgement in the flesh, and therefore must have been prior to the deluge, the only judgement in the flesh which could be referred to, unless indeed (as St. Augustine does not fear to suggest) those addressed might undergo at the future judgement, after resurrection, some punishment in the flesh by which they might be enabled to pass into the kingdom of heaven: or, unless this verse be supposed to refer not to those already dead in the ordinary sense of the term, but to living men, dead in trespasses and sins, unto whom the preaching of the Gospel, though it could not save them from temporal death, would yet be productive of benefit, by effecting their spiritual regeneration.

We have thought it best to state first, and as forcibly as we are able, these objections to the application of the passage in question to the descent of our Lord into "Hades." Let us now proceed to consider what weight there is in them; let us endeavour to discover the right interpretation of this much-disputed passage; how far it will bear out the opinions of the Fathers; and to what extent it conveys [115] instruction as to any ministry of the Lord in "Hades,"

tion as to any ministry of the Lord in “Hades,” or as to the condition of the departed.

But before proceeding, let us state most emphatically that we altogether repudiate the notion, held, however, as we see by so many of the Fathers, that the Gospel has ever been preached, or forgiveness and grace extended after death, to those who have died impenitent and in the wilful rejection of God.

On the other hand, however, we think that it ought, in candour, to be admitted, even by those who are persuaded of the validity of the objections we have stated, that the first and most obvious meaning, until rebutted, of the words “Christ went and preached to the spirits in prison,” is, that those to whom He preached were spirits in prison at the time when He preached to them; and that the words, “the Gospel was preached also to them that are dead,” appear, at first sight, and in the absence of countervailing arguments, to imply that the Gospel was preached, not to living men, but to the spirits of the departed. Whether our first proposition is really opposed to the obvious meaning of the two passages thus referred to, is one of the objections which will necessarily come under review in our subsequent remarks.

In the first place, then, occurs the question mooted by Bishop Pearson, who considers that, inasmuch as the early Fathers concluded that Christ in “Hades” preached to the spirits in prison, it follows, as a necessary consequence, that they construed the word “spirit,” in the preceding verses, to mean the soul or human spirit of Christ, separated at death from the body; and that in that soul or spirit so separated He went and preached. We so far agree with Bishop Pearson as to admit it to be a necessary consequence of this interpretation, that it must have been in the soul or spirit of Christ, and not in the body, that He was quickened, and that He went and preached: but it does not follow that the word “spirit” in the eighteenth verse must mean the human spirit of Christ: it may denote the Holy Ghost. For if Christ was quickened (or alive, as some construe it) in His spirit, it was assuredly by the Holy Ghost that He was so quickened or alive. And if it be true, as was supposed by these [116] Fathers, that Christ, in His human spirit, went and preached to other spirits in “Hades,” it is no less certain that He went and preached by the Holy Ghost. And, therefore, if we were to conclude that the word “spirit” (in verse 18) denotes the Holy Ghost, it would not prove that He was not quickened or alive in spirit, or that He did not go and preach in the separate spirit.

But it is indubitable that the true reading of this passage is not τῷ πνεύματι, “*by* the Spirit,” or “Holy Ghost;” but πνεύματι, “*in* spirit,” that is, in His human spirit. It is equally certain that the relative pronoun which follows (namely, ἐν ᾧ, “in which”) also refers to His human spirit. That He was quickened by the Holy Ghost, and that He preached by the Holy Ghost, we fully admit to be also true, although not expressed in the passage as we have just said.

The reasons for this conclusion are, first of all, that in every one of the manuscripts of the New Testament, having the smallest authority, the article before πνεύματι (“spirit”) is omitted. There is, in fact, no authority for the insertion of that article. The text, therefore, if rendered literally, runs thus: “put to death in flesh, but quickened in spirit.” Moreover, we have the advantage of the labours of learned men who, in the course of the last fifty or sixty years, have, by their studies, thrown a light upon the language of the Greek Testament, and have attained to a critical knowledge of it, possessed neither by Augustine and his contemporaries, nor even by the Reformers of the sixteenth century and their followers in the seventeenth. And from their researches it results<sup>54</sup> that e-

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<sup>54</sup> See Bishop Middleton on the Greek Article, Part II. Note on 1Pet.iii.18.

even if the article were authentic, which it is not, the Greek word for “spirit” being in the dative case, and without a preposition, would not, according to the rules of language observed by the writers of the New Testament, apply to the Holy Ghost, but would still apply emphatically to the human spirit of Christ. The only difference, if the article were present, would have been that the *form* (not the fact) of the antithesis between σαρκι “in flesh,” and πνεύματι, “in spirit,” would have been destroyed; whereas, the article being omitted, as it ought to [117] be, the perfect antithesis in the form, as well as in the intention, of the passage is preserved.

But it is evident, not only that the word “spirit” is contrasted with the word “flesh,” but that the several conditions of the two, “put to death in flesh,” “quickened in spirit,” are opposed. The sentence must, therefore, meet with such a construction as will allow of that opposition. Now it is true that in the epistles of St. Paul (as in Rom.vii. and perhaps in Gal. v. 17) the term “flesh” is opposed to the term “Spirit,” meaning the Holy Ghost, or, at least, the spiritual power and operation of the Holy Ghost: but, when thus contrasted, the “flesh” signifies not the physical nature of man which the Lord *did* receive from His parent, but that moral condition of the nature as inherent individual descendants of Adam, corrupt and infected by



original sin, and inclined to evil, which the Lord did *not* inherit: and it would be obviously untrue, in this sense, to say, either that Christ was put to death in the flesh, or that He was quickened in the Holy Ghost. The word πνευματι, “in spirit,” also, is not only contrasted with and opposed to the word σαρκι, “in flesh,” but it is also brought into relation with the word πνευμασι, “the spirits in prison;” “put to death in flesh, but quickened in *spirit*; in which also He preached to *the spirits* in prison.” Thus the contrast evidenced by the juxtaposition in the one case, and the relation evidenced by the juxtaposition in the other, equally point to the same conclusion, namely, that the Lord was quickened or alive in His human spirit, and that in that spirit He went and preached to the spirits.

Nor can we possibly admit the explanation given by Augustine, and adopted by Protestant writers, that “quickened by the Spirit” means “quickened by the Spirit in His flesh at His resurrection.” The contrast in this passage is not between death in the flesh and life in the flesh; but between death in flesh and life in spirit; and if, therefore, we were to substitute the words, “in the Holy Ghost,” for the words “in spirit,” yet the antithesis in the preceding clause would not permit us to refer the words to life in the body, but to regene-

regeneration from spiritual death, which, as we have said, cannot be properly attributed to the Lord [118].

But then it is objected that, as the soul of Christ did never die, therefore it could never have been quickened. To this it has been answered, that the word “quickened” denotes the *condition* of life, and not the being quickened: and we might content ourselves with adducing high authority<sup>55</sup> in defence of this position. But we prefer to inquire whether it indeed be so, that there is no proper sense in which our Lord was quickened in soul before He was again quickened in body at the resurrection.

And, first of all, it appears to be taken for granted that because the soul cannot die in the same sense as the body dies, and certainly does not cease to exist when it quits the body, therefore it remains unaffected in the act of death, except accidentally, by the loss of the body; for if it be affected in itself, without supposing a state of unconsciousness, why may not this affection of the soul, whatever it be, come under the denomination of death as respects the soul, in the same way as the condition of the body, when the soul has left it, is called the death of the body? Let us remember that the statement that “sin is the death of

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<sup>55</sup> Bishop Horsley, Serm. xx.

the soul,” may be very correct as a figurative expression; but it is no scriptural figure. Neither, indeed, is “the death of the soul” a scriptural expression, nor have we any wish to employ it: but as it is surely not unreasonable to believe that as a natural consequence of death the soul is affected in itself, and that, such being the natural law, our Lord’s human soul was without question subjected to that law, it is not necessary to reject the natural meaning of these words of Scripture, “quickened in spirit,” from a supposed impossibility that the Lord should receive quickening in His human spirit.

But even this does not satisfy us; there is, we believe, a further and an important truth contained in these words.

We have already had occasion to point out that, in the original creation of man, the Lord breathed into his nostrils the breath of life, and that man became “a living soul” - constituted indeed of spirit, and soul, and body, but in the union of the spirit and soul with the body, constituted a living soul. And further, we have seen that our Lord in His incarnation took on Him this same nature of man, and [119] no other, and assumed it under the same condition and mode of life as are common to other men. He was constituted of spirit, soul, and body, and He became “a liv-

ing soul.” At His resurrection, however, although still endowed with body, soul, and spirit, these were not re-united under the same conditions as before. We have already pointed out that if it had been so, He would not have been the first-begotten from the dead. He could now no longer be considered “a living soul” in “a soulish body:“ He had become more than this - He was now raised in a “spiritual body:“ He had become a “Quickening Spirit.”

Let us read attentively the words of the Apostle Paul (1Cor.xv.44-53) on this mysterious subject, the condition of the “new man” at the resurrection of the dead. “It is sown,” he says, “a natural ( $\psi\upsilon\chi\iota\kappa\omicron\nu\nu$ , that is, psychical or soulish) body, it is raised a spiritual body. There is a psychical (or soulish) body, and there is a spiritual body. And so it is written, The first man Adam was made (to be) a living soul ( $\epsilon\iota\varsigma\ \psi\upsilon\chi\eta\nu\ \zeta\omega\sigma\alpha\nu$ ); the last Adam was made (to be) a quickening spirit ( $\epsilon\iota\varsigma\ \pi\nu\epsilon\upsilon\mu\alpha\ \zeta\omega\sigma\pi\omicron\iota\omicron\upsilon\nu$ ). The first man is of the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that *flesh and blood cannot inherit the kingdom of God*; neither doth corruption inherit incorruption. Behold, I shew you a mystery: We shall not

all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.”

Giving their full meaning and weight to these words, we shall see reason, from the passage in St. Peter under consideration, to believe that the operation of God by which Christ was enabled to live as man under these new conditions of life, commenced in His spirit, *before* His spirit was re-united to the body. For let us observe the language of [120] the Apostle Paul in 1 Corinthians, as just quoted; and compare it with that of St. Peter in the passage before us.

First, we are told in the epistle to the Corinthians that the body which is sown in the grave is “a psychical or soulish body,” a body adapted to that condition wherein man is “a living soul.” But we are next told that it is raised “a spiritual body” - the same body, as we know from the example of our Lord, the first-born from the dead - but yet restored to life, under such conditions as to be adapted to the manner of existence of the second Adam, who is not the “living soul,” but is to be “the quickening spirit.” And if there is any

meaning in words, it is clear that the πνευμα ζωοποιουν, “the quickening spirit,” is distinct from the σωμα πνευματικον, “the spiritual body,” just as the ψυχη ζωσα, “the living soul,” is distinct and different from the σωμα ψυχικον, “the psychical body:” and the following verses (the forty-seventh, &c.) render it evident that there is the same relation between the “quickenning spirit” and the “heavenly and spiritual body,” as there is between the “living soul” and the “earthy and soulish or psychical body.” It is, however, important to remark this difference, namely, that, in the creation of man, the soul did not exist before the body; - by the inspiration of the spirit into the body, man, constituted of body, soul, and spirit, became a living soul. In the instance of the resurrection, both the body and the spirit are in existence, but each of them in that peculiar condition proper to the state of death; and they are to be re-united under such a new condition, that the body is to be no longer “earthy” and “soulish,” but “heavenly” and “spiritual;” and the man is to be no longer “a living soul,” but “a quickening spirit.”

And herein is revealed to us the mystery of the first and of the second Adam. All they that are brought into being by propagation of Adam’s substance and the transmission of Adam’s life, are the proper descendants of the first Adam. And Christ Himself, although conceived by the Holy Ghost, and

sanctified in His conception, so that in Him was no sin at all, original or actual, was also, through the inheriting by propagation of the same substance and life (although by the [121] conception of the Holy Ghost), truly a descendant of the first Adam.

But when He was raised from the dead, He became the second Adam, the Head of a new creation. The substance of the body was indeed the same, but it was endowed with a new life; that is to say, life under new conditions, embracing, as is evident, not only the body, but the *mode* of subsistence of the soul and spirit as well as of the body: the body, spiritual, and not soulish; the man, a quickening spirit, and not a living soul. Such was He when raised from the dead, and such shall be all the members of His body mystical, whom He will hereafter raise from the dead, or change if living when He appears. For after He had risen, He ascended to the right hand of God and received the Holy Ghost; by whom, proceeding from Christ, this new life is now transmitted and inspired into the spirits of those who believe and are baptized into Christ. And all they to whom the same life is imparted in baptism by the Holy Ghost, become thereby living members of the mystical body of the second Adam. They are regenerated in spirit now; and hereafter, in the great regeneration, they shall be raised by His Spirit that dwelleth in them in spiritual and -

heavenly bodies, fashioned like unto His glorious body (Rom.viii.11).

Such, then, being the truth revealed to us in the first epistle to the Corinthians, and other epistles of St. Paul, let us now revert to the words of St. Peter, who tells us that “Christ suffered for sins, that He might bring us to God, being put to death in flesh, but quickened in spirit.”

Surely from these words it is evident that, when “the Lord from heaven” had laid down His life upon the cross, and finished the work of our redemption, having been put to death in flesh, He was *quickened in spirit*. Not that He had ceased to be, or in that sense had ceased to have life in spirit; but that now His human spirit, through the quickening power and operation of the Holy Ghost, was prepared and adapted for that condition of life which, at His resurrection, He was about to live, in the spiritual body in which He was to be raised: that new condition of life had now its actual commencement in His spirit [122].

Nor is there any reason for surprise that the Lord should by the operation of the Holy Ghost receive this life into His spirit before it was re-united to the body. For we all in this world, before the resurrection or change of our bodies - before even our death, are ma-

made partakers of that life by the operation of the Holy Ghost in spiritual regeneration; the body remaining mortal, although the new life is most surely imparted to the spirit. By the operation of the Holy Ghost received by the risen Lord on His ascension, and sent down at Pentecost, all we who are regenerated, and made members of the mystical body of Christ, are quickened with Him. All we who in baptism die with Him are quickened with His life. We “are dead; and our life is hid with Christ in God.” (Colos.iii.3) We “are crucified with Christ;” “and the life which we now live in the flesh, we live by the faith of the Son of God.” (Gal.ii.20) This life, imparted and maintained by the operation of the Holy Ghost, shall never (except in the case of apostasy and second and irremediable death) desert the spirit once quickened by it. In the spirit so quickened, the Holy Ghost, the Spirit of Christ, takes up His abode; and if the regenerate man should die, his spirit shall rest in Jesus, and “He that raised up Christ from the dead shall also quicken his mortal body by His Spirit that dwelleth in Him.” (Rom.viii.11)

There is, indeed, one great distinction between that operation of the Holy Ghost which was wrought in the spirit of the Lord as the first principle of this new and spiritual life (and if not wrought before, there must have been such an operation at the moment of

His resurrection), and the spiritual regeneration of living men in mortal bodies - at least in the respective effects produced thereby. In *our* regeneration, we who were dead in trespasses and sins are, through participation in the Spirit of life in Christ Jesus, delivered from the law of sin and death - from the corrupt tendencies and affections of the old man; and are enabled to live to God and in God, in a spiritual communion of which, before we were united to Christ, we were incapable. Whereas Christ, even when living in this mortal body, and subject therein to temptation, did ever live *to* God, and *in* God [123], He was never subject to the law of sin; there never were in Him corrupt tendencies and affections; nor had He any need of this new power or principle of life as a means of deliverance therefrom. He needed it, that being raised from the dead He should die no more. He needed it, in order that He might be, as the Apostle says (Colos.i.18), “the Head of the body - the Church: who is the beginning (*αρχη*, the first principle or origin), the First-born from the dead, that in all things He might have the pre-eminence.” In Him, therefore, this new principle or mode of life must first have its commencement, in order that we also may be quickened thereby.

Moreover, “Flesh and blood cannot inherit the kingdom of God.” Man, under that condition of hu-

man nature wherein he is the “living soul,” cannot enter upon the inheritance of that eternal life which is given to us in Christ Jesus. Christ Himself must receive this new condition of nature, He must be clothed with the spiritual body, He must be raised the second Adam, before He can be seated on the throne of the Father and at His right hand.<sup>56</sup>

If then, as is most certain, the life of the first Adam was that which Christ received in His conception by the Holy Ghost of the Blessed Virgin - life under the condition of “the living soul;” - if, as is most certain, He now lives the life of the second Adam under the condition of “the quickening spirit,” - if *we* receive this life into our spirits, while yet the body remains mortal, and we in the body remain “living souls,” - and if those who die retain this spiritual life in the separate spirit, - why should we reject or feel it necessary to explain away a passage of holy Scripture which declares that, when Christ suffered for sins, He was “put to death in flesh,” and was “quickened in spirit”?

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<sup>56</sup> It is, of course, to be always recognized, that in Christ Jesus, the Word of Life, the Eternal Life which was with the Father, was manifested to us. When, therefore, we now speak of Him as endowed with eternal life, we speak of Him as respects His human nature, as subsisting in the human body, which before was mortal, but in which He now lives for ever.

Being “quickened in spirit,” we are told that He went in spirit (“in which also He went”), and preached to the [124] spirits in prison, [those spirits] having disobeyed at one time, when once the long-suffering of God waited in the days of Noah. Such is the grammatical construction of the original, to which the English version pretty closely adheres, except that the words “in spirit,” in the eighteenth verse, are rendered “in the spirit.” It is difficult to understand how the plain and literal meaning of these words can be evaded. In the same spirit in which He was quickened, in the same spirit so quickened He went and preached. And even if we were to construe it “quickened *by* the Spirit,” it is clear, and the word “also” (by, or in, which *also* He went) proves, that by or in that Spirit which quickened Him, or in which He was quickened, and *after* He was quickened, He went and preached.

But it is said that, being disobedient, the Gospel could not profit those to whom this preaching is thus supposed to be addressed. The text says, “that they were disobedient at one time,” (namely) “when the long-suffering of God waited:” but it says not that they were disobedient when the long-suffering of God had ceased to wait; although, so far as concerned the judgement upon them in the flesh, their repentance was too late, and their readiness to obey was useless.

The form of expression distinctly implies that they were not disobedient at the time when the Gospel was thus preached to them. "He went and preached to the spirits in prison, who disobeyed some time," or "at one certain time, when (απειθησασι ποτε οτε, "these spirits having formerly disobeyed, when ") God's long-suffering waited." The time of their disobedience, therefore, was not when preached to, but before; and if now no longer disobedient, as is evidently implied, then the whole tenor of the doctrine of holy Scripture leads us to conclude that they were not disobedient at the moment of death. And this is confirmed by the words which follow, "while the ark was a preparing." They were disobedient not when the ark was actually built, and the Lord had shut in those that were to be saved, but - *while the ark was in the course of building and not yet finished.*

Next, it is objected that to the spirits of the dead [125] preaching cannot profit. We reply, that if Scripture says it can profit, it is presumptuous in us to say it cannot. Let us remember that we are speaking of the actions of disembodied spirits, which cannot be adequately or directly represented in words, and can only be approximately described by reference to bodily actions. The preaching, therefore, here spoken of (or heralding or announcing, as the word properly means), is to be understood analogically, and to have

been such, and delivered in such a manner, as was proper to the condition both of the preacher and of those addressed. It has never been admitted by the Church, and cannot be proved, that the disembodied spirits of men are incapable of communicating one with another. And if not incapable, and if they be not locked in unconsciousness, then there can be no denying that it is possible to preach or announce to them. An if this be admitted, then, although we admit that none who died in rejection of God, and in impenitence, could receive profit, yet it can never be proved that those who died repentant may not receive profit by such communications as they are capable of receiving.

We see, therefore, no reason to doubt that the apparent is also the real meaning of this passage; and that our Lord, while in "Hades," visited certain spirits in prison, or ward, who had been disobedient when God waited in long-suffering in the days of Noah while the ark was preparing, and who, in consequence, had suffered in the flesh by the judgement of God, and had perished in the waters. And although we have shewn that in the previous verse the word "spirit," in the Greek original, can only refer to the human spirit of Christ, and not to the Holy Ghost; yet, if for an instant we suppose it to refer to the Holy Ghost, it does not in any degree affect the meaning of the nineteenth

verse; inasmuch as those preached to, or addressed, were assuredly “spirits in prison.”

And this, again, is corroborated by the whole context, ending with the sixth verse of the following chapter, and especially by the wording of that sixth verse. For the Apostle, having in the third chapter declared that “Christ hath once suffered for sins, being put to death in flesh, but [126] quickened in spirit, in which He went and preached to the spirits in prison,” proceeds in the fourth chapter to call upon us to “arm ourselves with the same mind, for he that hath suffered in the flesh hath ceased from sin,”<sup>57</sup> “that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.” And then, after referring to the astonishment produced by this change of life upon the minds of the Gentiles around them, who for their own evil deeds would have to give account to Him that is ready to judge the quick and the dead, he proceeds in the sixth verse, “For, for this cause was the Gospel preached to the dead<sup>58</sup> also,

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<sup>57</sup> This is nearly the same form of expression as that used by St. Paul in the Epistle to the Romans (chap. vi.7.) in reference to him that is baptized into Christ, “He that is dead is freed from sin.”

<sup>58</sup> These words are not correctly rendered by the words “them that *are* dead.” The introduction of this verb in the present tense, which does not appear in the original Greek, tends to alter the sense of the passage.

that they might be judged according to men in flesh, but may live according to God in spirit.”

This verse, we say, corroborates the interpretation of the earlier passage: because as, in the eighteenth verse of the third chapter, Christ’s suffering is expressed to be “death in flesh,” and to this is opposed “life in spirit;”, and as, in opposition to “suffering in flesh,” in the first verse of the fourth chapter, we have, in the second verse, the “living to the will of God;” so in this sixth verse (which the Apostle connects with the first verse, by declaring that what he has to say is an instance and argument for his exhortation “to suffer, that we may cease from sin,” *ΕΙΣ ΤΟΥΤΟ ΓΑΡ*, “For unto this end.”), we see repeated the same antithesis and the same opposition exhibited in the case of the dead; viz., that they have been judged (*κριθωσι*, first aorist subjunctive, expressing the same *time*, though in a different mode, as the words, “the Gospel was preached,” *ενηγγελισθη*, first aorist indicative) according to men in flesh, but are living (*ζωσι*, present tense) according to God in spirit. It is as clear, therefore, from this clause of the sentence, as from the preceding words, that those to whom it is here said the Gospel was preached were men who had already been judged according [127] to men in the flesh, which is as much as to say they were already dead; and the object of that preaching of the Gospel was,



that they might be brought into the same condition as was Christ, when He was put to death in flesh and quickened in spirit; viz., that they might not only be judged in flesh according to men - that is, according to the course of human nature, mortal since the fall, which they already had been - but that also they might be quickened in spirit and live to God, which, it is implied, they had not been hitherto.

Having thus examined all the parts of this passage, and finding them, when thus interpreted, consistent and mutually corroborative, there is one last objection which we must not omit to notice; namely, Why should the spirits of those who were disobedient in the days of Noah be brought thus prominently forward? Was it to them alone that Christ preached? If so, why to them only? And if not to them only, why were they alone mentioned by the Apostle?

And, first of all, there seem to be some reasons why we may conceive it possible, if so it were, that God might make a difference in the case of these particular persons; or, at least, if there were others to whom the Gospel was preached by Christ, why His Apostle, writing by the Holy Ghost, should only mention these.

Although holy Scripture informs us that the wickedness and violence of the antediluvian world were very great and very widely spread, yet we are not warranted in supposing that there were not those who might still retain some fear of God, although disobedient to the word preached by Noah and the seven who preceded him (2Pet.ii.5) - if, indeed, we are to understand from the passage in the second epistle that he was the eighth preacher. We must remember, also, that, in the instance of the flood, a whole world of men of all shades of character, and of all ages and times of life - early youth, mature as well as old age - differing as to their opportunities of hearing the testimony of God and as to the degrees of obstinacy with which they rejected it - were hurried away by one sweeping calamity from the face of [128] the earth. All in a few days perished. This is a totally different state of things from any that has ever happened before or since. Men have, indeed, been cut off under similar circumstances of surprise at all times; but these have been comparatively few: and as their fate may have been peculiar, so the dealings of God in each case might, for all we know, be as extraordinary, and as much out of the common course, as their fate. But any such supposition is, in this case, excluded by the universality of the judgement. The peculiarity, therefore, of their fate in this world is at least sufficient to remove any internal improbability in there being some

separate and peculiar act of God towards them in a subsequent state.

There is, moreover, another reason why it may be quite possible that Christ may have announced Himself to others, and yet may have announced Himself to these in a manner peculiar and distinct, or if He announced Himself to all in the same manner, why these only should be mentioned. The flood, in the days of Noah, terminated that dispensation of God towards mankind which commenced with Adam: we may, therefore, expect that it should convey a lesson concerning the purpose of God in the end of the Jewish dispensation, as well as of the Christian.

In the first dispensation, God was pleased to save only Noah and his family in the ark; to consign to temporal death the whole population of the world, with the exception of these eight persons; and to consign to a special place of wardship (as it would seem) in the abode of spirits, the spirits of those who died in penitence, whom Christ, when He came into that abode, visited, and to whom He preached.

As respects the Jewish dispensation, the Epistle of St. Peter, while addressed to the Christian Church, is also specially addressed to Jews - "to the strangers of the dispersion of Pontus, Galatia," &c. The Apostle

knew that God had cast out the ten tribes from the land of their inheritance, and removed them no one knew whither, "into a land of darkness and of the shadow of death;" because they had rejected the words of His prophets and despised His counsels of mercy. He knew, also, that in a few years the judgement of the Lord would fall upon Jerusalem, which [129] had rejected the preaching of the Gospel with the Holy Ghost sent down from heaven: wherefore the wrath of God was about to come upon them to the uttermost, and they were about to be utterly removed, and dispersed among all nations. But he knew that there was yet mercy in store; and that God would, in the end of the appointed time, send forth His messengers into all lands whither He was about to drive them, and from thence would bring them back. In short, he knew that in the history of the Jewish nation would be reproduced the principal features in that of the antediluvian world - the rejection of the preached Gospel, while yet the ark of the Church was building, in which they might have found refuge - the judgement to be poured out upon them for their disobedience - and yet the future mercy in reserve, which is to visit them in their outcast condition, and to restore them in the age to come.

And is not this also the lesson of warning and the lesson of hope, to be learned by the Christian Church

at the close of this dispensation? We find, in the last inspired book of the sacred canon, in the Apocalypse of St. John, that, when those who have been sealed out of all the tribes shall be saved with the Lamb upon the mystical Mount Zion - when the enemy shall have come in like a flood, and iniquity shall have come to the full, and the hour of temptation shall envelope all who dwell upon the earth - there shall be those who might have escaped that hour: these, disobedient to His mission of love, will reject that mercy of God which would have saved them from the reign of Antichrist and the hour of darkness. And yet even these shall not be without hope: in their prison-house they shall be visited by the messengers of mercy, through whose ministry they shall be encouraged to resist the worship of the beast, to reject his mark and the number of his name; and, finally, having gained the victory, they shall join their companions, already ransomed, and shall come out from the great tribulation with robes washed from the stain of their former disobedience in the blood of the Lamb, and with palms of triumph in their hands. This lesson, then, to be learned, as we see, from the Apocalypse of St. John, may [130] also be the lesson conveyed in the special reference which St. Peter makes to the spirits which were disobedient in the days of Noah.

But is it certain that these were the only spirits to whom the Lord preached when in "Hades?" Such, evidently, was not the belief of the early Church. The general persuasion of all the Fathers of the first four centuries, until Augustine, was that the Lord, in going to "Hades," proclaimed Himself as the Saviour to all that were looking for Him, and saved *them* at least, if He saved none else. As to others - those at least who died in neglect or disobedience of the Law written in their consciences - we have no ground from Scripture to suppose that they were saved. But as to such as died in faith of the promises, the opinion of the Fathers is not without support from the sixth verse of the fourth chapter of St. Peter, which we have last considered: for it is by no means clear that it is to be restricted to the spirits of those who perished in the flood. That the preaching of the Gospel, spoken of in this verse, was the preaching by Christ in "Hades," cannot reasonably be doubted; nor can it well be referred to preaching to them that are dead in trespasses and sins; for it is said, "the Gospel *was* preached," not *is* preached: and forasmuch as all men who die are judged according to men in flesh, there seems no reason why we are to exclude from the scope of this passage any of those who died in faith and penitence before the death of Christ Himself.

And if it be asked, What was the object of this ministry of Christ in spirit to these spirits? we reply, that one object is obvious; namely, that by means of His personal presence with them, He might fill them with joy, and full assurance of faith and hope, in the knowledge of that perfect atonement and sacrifice which He, by His death, had offered for the sins of the whole world. Indeed, we can scarcely conceive that He should descend into the place of separate spirits, and should not visit, and by His presence fill with rapture, the spirits of those who had “died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.” (Heb.xi.13) [131].

Moreover, it has been held by the doctors of the Catholic Church, that the patriarchs and saints, who lived before Christ, are now in the communion of Christ, and shall, with us, partake of the glory of the resurrection. And yet nothing can be more certain than that these “elders” could not, while alive, have received the grace of spiritual regeneration, however earnest their conversion unto God, and however eminent the degree of faith and obedience to which they had attained. Because the grace of regeneration is derived from that life with which Christ was quickened after He had died upon the Cross, and is communicated through the operation of the Holy Ghost as the

Spirit of Christ, whom Christ received after He had risen, and shed down on the Day of Pentecost. As saith the Apostle, “This Jesus, whom God raised up, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed forth this, which ye now see and hear.”(Acts ii.32.33).<sup>59</sup>

If, then, we are to hearken to the traditional doctrine of the Fathers of the Church, and believe that the patriarchs and saints are now of the One Body, and partakers with us of the hope of the kingdom (and yet it is certain that they were not regenerated

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<sup>59</sup> Although St Peter is here especially referring to the manifestations of the Holy Ghost as the indwelling Spirit of power, yet He could only abide in those who were regenerated by Him as the Spirit of life. And thus St. Peter immediately afterwards exhorted the audience (ch. ii.38) “Repent and be baptized every one of you - and ye shall receive the gift of the Holy Ghost.” With respect to the company gathered in the house of Cornelius (Acts x.), upon whom, while St. Peter was preaching the Gospel, the Holy Ghost fell, although the same manifestations proved that the same Holy Ghost had fallen on them as on the disciples of Pentecost, and, therefore, proved to the conviction of St. Peter that these were fit objects of the grace of God; yet it is evident that these Gentiles converts were not yet members of Christ, nor, therefore, had received the Holy Ghost as the indwelling Spirit. For when St Peter witnessed these manifestations of the outpouring of the Holy Ghost, he forthwith commanded them to be baptized. This we cannot suppose he would have done (baptism with water being the ordinance for baptizing into Christ) if these Gentiles had been already baptized into Christ.

before the death of Christ), may we not believe that the object of the Lord in any ministry which He may have exercised towards the departed saints in [132] Hades, was specially to prepare them for that quickening power of the Spirit, which they were afterwards to receive in common with the disciples who had received His words and believed in His Gospel upon earth? This view, which we should hesitate to found upon the passage now under consideration, seems, however, to be corroborated by other parts of the New Testament; as, for instance, in those two passages to which we have already referred. In the one, namely, in the epistle to the Romans (ch.xiv.8-9), after the Apostle had said, "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's;" he adds, "For *to this end* Christ both died, rose, and revived, that He might be Lord both of the dead and of the living." Wherein the Apostle seems to place those who were dead under the same Lordship of Christ with those who were living at His death. And in the other, in the epistle to the Philippians (ch.ii.5-10), the Apostle says, "Christ Jesus became obedient unto death; - Wherefore God also hath highly exalted Him, and given Him a name above every name; that at the name of Jesus every knee should bow, of those (see p. 93) in heaven, and those in earth, and those under the earth;" that is, that through His death all His

saints, even those under the earth, should know and worship Him. But more plainly in the epistle to the Hebrews (ch. xii. 23), where the Apostle, after stating, in the eleventh chapter, that the "elders" before Christ who "obtained a good report through faith, received not the promise; God having provided some better thing for us, that they, without us, should not be made perfect," describes, in the twelfth chapter, the present dispensation as contrasted with the dispensation of the Law by this, among other marks, "Ye are not come unto the mount that might be touched, &c. - but ye are come unto Mount Zion, - and unto the spirits of just men made perfect."

We cannot, however, perceive, in any of these passages, any clear indication that the Lord, in descending into "Hades," brought away with Him any of the spirits whom He found there. We believe that, receiving in His spirit the [133] first principle of this new and eternal life, now to become the endowment of the new and risen man, He laid the foundation for that condition of increased blessedness and peace and rest in hope, as compared with the condition attained by the saints of old on their departure from the body, to which there is no reason to doubt the spirit of the Christian is now received. It appears to be pretty clearly revealed, that He not only laid the foundation, but, by personal communication, He also prepared the spirits of those who had been looking for

pared the spirits of those who had been looking for Him, for admission to the same condition of augmented blessedness. We think it certain that, being present in "Hades," He fulfilled a special mission of grace and mercy to the spirits in prison who had been disobedient in the days of Noah: nor is there reason to doubt that He visited the spirits of all His departed saints, and, by His presence, communicated to them the blessed news, "It is finished" - forgiveness is secured, redemption purchased, salvation ensured, the kingdom of heaven opened to all believers.

The mission which our Lord fulfilled towards those who, dying in faith, were waiting for Him when He descended into "Hades," that great cloud of witnesses, who have left us examples of faith and patience, is a subject which cannot fail to excite our interest and to command our affections. But, viewed in reference to these effects, it is *comparatively* of less importance. It is chiefly of importance as it presents us with examples of the Lord's dealings with His people. The great and important truths which it behoves us to receive and treasure up are these, - That Christ, by His descent into "Hades," completed His experience of the condition of fallen man, and was perfected in His ability to sympathize with us in all our circumstances. That, having descended into the condition of the departed spirit as experienced by those who had

served God and fallen asleep before His advent, He has effectually provided, for all who love and obey Him, a condition of higher blessedness and more perfect joy and hope. That, although He hath not provided for His saints, that none of them shall in future see death, nor be subjected to its restraints and pains, yet [134] He hath provided that, abiding in the communion of the Holy Ghost, the spirits of His saints shall rest in Him. And lastly, That the foundation of this He laid in Himself, in His own presence in "Hades," when (as it appears) He had received in His own spirit the power and principle of the new life, which, as a seed sown in the spirit, budded as it were at His resurrection, and was matured at His ascension. Exalted to the right hand of the Father, and receiving the Holy Ghost, He was rendered capable of effectually imparting Him to others also. Receiving this life into His own spirit, He became in this also the example to His saints who sleep in Him, - He first coming into that condition, into which afterwards His saints departing were to be introduced.

After the lengthened remarks into which we have been led upon this important subject, we shall not need to enlarge upon the services in which the event of this day is commemorated.

In the Morning and Evening Prayer special anthems are appointed to be used after the Creed, and special collects in the intercessory prayers. In the morning the anthem is taken from the second apolytikion for this day used in the Greek hours of prayer. In the original it is addressed, as in our anthem, to the Lord, and expresses that, when He went down unto death, He put Hades to death with the lightning of His Godhead; and that, when He raised up them that were dead from the lower regions, *ἐκ τῶν καταχθονίων*, all the heavenly powers shouted, “O Christ, our God, giver of life, glory be to Thee.”

After our previous remarks, the reasons for the variations from the original will be very obvious. We have not concealed the fact that the general opinion of the early Fathers was, that Christ, on descending into “Hades,” emptied it of its inhabitants, or at least of those who were not destined to eternal judgement. We are unable to come to the conclusion from Scripture, that our Lord actually removed any of His saints to heaven; or, that they will actually enter heaven, until raised in glorified bodies to abide with Christ for ever: and we believe, on the authority of the [135] Apocalypse, that it is only after the great judgement that “Hades” will be destroyed by being cast into the lake of fire. But we believe that the great work was now wrought, from which, as its true development,

shall proceed that future act of destruction. By the quickening of Christ in spirit, by His preaching or announcing Himself to the spirits in “Hades,” and by His bursting the bonds of “Hades,” the ultimate deliverance of all His saints from death is inevitably secured. On these grounds, instead of the figure of slaying “Hades,” these events are spoken of as the death-wound of “Hades,” and the Lord is represented as shining into the obscure with the glory of His Godhead, and preaching unto the spirits in prison; and then, for the raising of the dead from “Hades” when Christ arose, of which we see no certain evidence in Scripture, is substituted the scriptural expressions in Colossians ii., and in Ephesians iv., the “spoiling of principalities and powers,” and “leading captivity captive,” which, as we have said, are fully applicable to the personal deliverance of the Lord from death and ‘Hades.’”

In the two additional collects used both in Morning and in Evening Prayer, we take occasion, in the first, to refer to the burial of the Lord, and to implore the presence of the Saviour and the consolations of the Holy Ghost during this our sojourn in the darkness of this world, which is as a tomb to them that are “crucified with Christ,” and “whose life is hid with Christ in God.” And in the second, referring to the ministry of the Lord unto the spirits in prison, we

pray that we may ever be ready in body and spirit to fulfil the ministry of the Gospel committed to the Church.

The anthem after the Creed in the Evening service, is the refrain of the song of Moses, the song of Victory, sounding forth, as it were, in the night season, like an angel's voice heralding the near approach of the moment when the Lord should rise with His body from the tomb.

In the Forenoon service, besides the special collects for the day, there is a versicle and response prefixed to the prayers. It is nearly a verbal translation of one of the troparia used in the Greek Church [136].

In commemoration of this day, the Eucharist is to be solemnly celebrated: and the several anthems, the collect, the epistle and gospel, and the additions to the preface and prayer of oblation, are severally directed to the object of presenting before God our prayers, our thanksgivings, and our devotions, in respect of the several topics which we have been considering.

In celebrating the Eucharist on the anniversary of the day when the Lord was laid in the tomb and His spirit was in "Hades," we substitute for the "Glo-

ria in excelsis," the forty-second psalm. This psalm is a psalm of complaint, because of the absence of the writer from the sanctuary of God, and because of the waves and billows of God's judgement passing over him: yet His song was with the psalmist in the night of his affliction, and he hoped yet to sing praises unto Him, who was the help of his countenance and his God.

The anthem after the epistle combines those words in the fourteenth of the Revelation which speak of the blessedness of the dead from henceforth, and their rest from their labours, with the words of triumph in the fifteenth of the first epistle to the Corinthians, "O Death, where is thy sting," &c.

The communion anthem consists of certain verses from the psalms, and among others those from the sixteenth psalm, containing the assurance that the soul of Christ should not be left in hell, neither should His flesh see corruption.

Lastly, the Post-Communion Prayer implores the mercy of God that we may be kept from that hour of temptation and trial, which shall exceed the horrors of all former sorrows and trials to which men have been subjected, and from which it is the special promise to those symbolized in the Apocalypse as the



Church in Philadelphia, that they shall be preserved [137].

## EASTER DAY

The services of the preceding week have prepared us for the celebration of the Feast of Easter. We have watched the footsteps of our Lord from the time of His triumphal entry into Jerusalem, on the first day of the week, amidst the shouts of welcome from its inhabitants. We have listened to His words of warning and instruction before and after His last passover. We have celebrated His gracious act in instituting the holy sacrament of the Eucharist. We have commemorated His agony, His betrayal, His judgement, His sufferings, and death upon the cross. We have beheld Him dead - the body and spirit separated; we have seen His lifeless corpse committed to the tomb; and have watched His descent in spirit into "Hades;" and now on this day we celebrate His resurrection from the dead - an event which gives assurance to our faith, that His labours and sufferings on earth and His abode in "Hades" have not been in vain; that God has accepted Him; that He again lives in the body, and has returned a victor over His enemies and ours.

And under what circumstances did He who was thus raised from the dead achieve His triumph? Far

more arduous in every way was the conflict through which He passed victorious, than that wherein Adam succumbed. For Adam was vanquished when fresh from the hand of his Creator, and ignorant in his innocence both of good and of evil; when every natural want (and he had none other) was provided for and supplied, and when, blessed with the privilege of high converse and communion with the Lord his God, he was exposed to but one temptation; for one only commandment had been enjoined on him, and that commandment a prohibition demanding only self-control. He, on the contrary, whose resurrection in triumph unto eternal life we celebrate, hath endured and conquered in a nature which had become the seat of disease, infirmity, and death. He hath triumphed in a body subjected to hunger, privation of every kind, and extremest pain and agony. He hath passed, without sin, through every temptation which is common to [138] man in the condition whereinto through sin man hath fallen, and to which the knowledge of good and of evil exposes him; and at the last He passed triumphantly even through the agony of that hour in which the countenance of His Father was withdrawn from Him, and He seemed to be forsaken of God as well as of man.

Such was the victory which our Saviour won, gaining it on the same field in which Adam had been

defeated, and fulfilling perfect righteousness in the nature which Adam had betrayed by departing from righteousness. Thus He demonstrated that the sin of man is not to be attributed to any law of man's being necessitating him thereto, but to his own personal abuse of that divine attribute of free will with which God had endowed him: seeing that He to whom sin is impossible could yet become very man; and not merely become man, but take our nature in all the weakness and infirmity of its present condition, so as to be "in all points tempted like as we are, yet without sin." (Heb.iv.15).

There can be no need of lengthened argument to explain why we should observe this Feast of Easter. It appeals to the heart of every Christian. The practice in the Eastern Church on every recurring anniversary of this holy day is the expression of what must be passing through the mind of every one. If it be not our habit to exclaim to those we meet, "The Lord is risen indeed," or to respond to the exclamation by the words, "Yea, He is risen," yet must the thought be uppermost in the mind, though unexpressed with the lips..

And yet we shall have greatly failed in apprehending the full extent of that miracle of mercy which we celebrate on this day, if we confine our view to the

mere fact that He who for our sins submitted to the suffering of death, hath been delivered from death, and was restored to life. It is good, indeed, that we rejoice in the proof hereby afforded to us of the accomplishment of our redemption; but this is not all. We rejoice also that our salvation is ensured. We rejoice that He who died for us lives again. But above all, we rejoice that, "being raised from the dead, He dieth no more; death hath no more dominion over Him: for in that [139] He died, He died unto sin once; but in that He liveth,, He liveth unto God." (Rom.vi.9-10)

It is quite certain that man was not created with such a constitution of nature as to be incapable of death. Endowed with an immortal spirit, that spirit was not so united to the body as to be absolutely incapable of separation from it: nor was the body so constituted as to be incapable of decay and corruption. Not, however, that we are to believe that God would have permitted man to undergo death, had he remained innocent. On the contrary, the fact that death was the foredoomed penalty upon the sin and disobedience of man, and that God planted the tree of life in the midst of the garden of Eden, and added no prohibition against eating thereof while man continued innocent - these are sufficient proofs that although God did not foredoom man to sin and death, yet was it contained in His purpose concerning man,

but he should be brought into a condition of nature wherein the death of the body should be impossible.

And if we consider the meaning of the several passages in which the tree of life is mentioned in holy Scripture, we shall arrive at the same conclusion. For no sooner had man sinned, than we find that God took instant measures that he should not now partake of this tree. Nor was the denial of it merely an act of judgement, but an interposition of mercy also: inasmuch as, except through atonement, immortality to a sinner is but eternal judgement and misery. For although God had immediately upon the sin of man given the promise of redemption (Gen.iii.15-21), and (as we may judge from His clothing Adam and his wife with skins) had already shewn that this redemption could only be effected by blood-shedding and sacrifice; yet He proceeded to say, "Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever; therefore the Lord God sent him forth from the garden of Eden." (Gen.iii.22-23). After this passage, we read of the tree of life only in the following places - viz., in the book of Proverbs (ch.iii.18), where Wisdom is said to be a tree of life to them that lay hold of her; and in the Apocalypse, where, in the epistle to the [140] angel of the church of Ephesus (Rev.ii.7), it is promised, "To him that o-

overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God;" and again in the last chapter (Rev.xxii.1-2), where the angel shows to the Apostle "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; in the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations ;" and lastly, "Blessed are they that do His commandments, that they may have right to the tree of life." (Rev.xxii.14)

This condition of immortality, in any way of possessing it in which it could be a blessing, man by his sin forfeited so entirely, that (as we have seen) God in mercy withheld it from him, until the way could be made open to its being again received and beneficially possessed.

But now are life and immortality brought to light. Now, for the first time, man, regenerated in his whole being, walks the earth. Now first hath man obtained that immortality which it was God's eternal purpose to bestow upon him: the mortal body hath put on immortality; the corruptible flesh and blood have put on incorruption. And in this Man, at least - this, the God-Man - whose resurrection we this day celebrate,

is fulfilled the saying that is written, “Death is swallowed up in victory.” (1Cor.xv.54; Isa.xxv.8)

And in Him this victory is secure. In vouchsafing to become man, and ever to remain man; in vouchsafing not only to lay down His life, but again to take it up, He retains it for ever, the perpetual source of life, and the pledge of the eternal stability of man regenerated, and, through man, of all creation.

Nor is it only they that are converted unto God and believe in God who shall be raised through the power of Him that is “the Resurrection and the Life.” All men shall rise again by Christ. Even those that have done evil must derive from Christ that renewed life of the body which is to endure for ever (1Cor.xv.21-22); but it shall be the bare life of the body – a living death - a life (if we are to call it life) occupied in [141] eternal misery and anguish. But the fact that through the resurrection of Christ all men shall live again in the body, - this will demonstrate, to the endless shame and confusion of those who reject the gospel of salvation, the completeness of that redemption which He hath wrought for all men in the sacrifice of Himself, and the fullness of that provision of grace and mercy which hath been made in the eternal counsel of God for the salvation of all who will turn unto Him. It makes manifest the truth that “God

our Saviour willeth (θελει) that all men should be saved and come to the knowledge of the truth: for there is one God, and one Mediator between God and men, the Man Christ Jesus, who gave Himself a ransom for all.” (1Tim.ii.4-6). It proves that those eternally lost shall be condemned, because they “reject the counsel of God against themselves.”

The great event, then, which we celebrate on Easter-day is that Christ our Saviour, who had died for our sins, is now quickened from the dead no more to die. Under the new constitution of our nature which He hath received in His resumption of the body and resurrection from the dead, the exemption from death is no longer the peculiar attribute of His Godhead. He is now the undying *Man*, and His body is spiritual and incorruptible. Moreover, in thus rising, Christ hath become the first-fruits of them that have slept, the head of a new creation, which in Him is to be immortal, and in Him endowed with the same eternal life, which is to be derived from Himself as the source and fountain. They shall be raised by His power working in them, as He was raised by the power of the Father. They shall live for ever by the quickening efficacy of His life. Christ, being raised from the dead, hath become the resurrection and the life.

With respect to the services appointed for commemorating the event of this day, we would observe, - In Morning Prayer, after the Prayer of Dedication, in the room of the usual versicles, are substituted verses celebrating with Hallelujahs the resurrection of the Lord, and the never-ending life He now enjoys. Also, after the Creed, for the hundredth psalm is substituted an anthem from the [142] fifteenth chapter of the first epistle to the Corinthians: and after the Collect for the Day, there are two additional collects.

In the Forenoon Service, before the prayers, are introduced certain verses translated from two Greek anthems, which in the Greek Church are sung at all the hours of prayer in Easter-week.

In the celebration of the Eucharist, the same verses as are substituted for the versicles in Morning Prayer, are sung before the 'Gloria in Excelsis': and there are appropriate collects and anthems, and additions to the Preface and Prayer of Oblation after Consecration, none of which require any other remark than that they are directed to the celebration of the resurrection of the Lord [143].

## ASCENSION DAY

On Easter Day we celebrate the resurrection of Christ from the dead: on Ascension Day we celebrate His departure from earth, on the fortieth day after His resurrection, leaving His disciples and going away, to the Father. From this day dates the long period of His absence, during which the disciples are as orphans, and the Church as a widowed bride, and for the termination of which by the descent of the Lord from the right hand of the Father, the Church incessantly prays.

For forty days had our Lord companied with the apostles, teaching and instructing them in the things pertaining to the kingdom of God; not merely in those things concerning God's eternal purpose hereafter to be realized in the kingdom, but without doubt, also, in all those things which were necessary as rules for the present guidance, and as principles for the future conduct and governance, of the Church.

"The Comforter, which is the Holy Ghost, whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv.26) This promise, it is true, was given by Jesus to the disciples before His death; but those sayings of His to which the promise applies are obviously not those words only which He had already in time past spoken, but all

all the words which He should address to them at any time before His ascension. For forty days, therefore, He had been engaged in bringing forth the completeness of that treasure of truth in *word*, of which He Himself had said, "Heaven and earth shall pass away, but My words shall not pass away." (Matt.xxiv.35) They were spoken into the ears of those who can no longer be regarded as inattentive or dull, for He had already opened their understandings (Luke xxiv.45): yet were they waiting for that anointing which should enable them fully to apprehend, discriminate, and discern; and in their hearts those words remained a sacred deposit, registered in the memory of the apostles; so that all the commandments [144] of Christ, and all things pertaining to the kingdom of God, should in due course of development, and in their proper season, receive their fulfilment in the Church.

Having delivered His last commandments and spoken His last words of instruction, He was now to be taken away. It was expedient for His disciples that He should leave them: for, until He should go away, no further advance could be made towards that salvation which is the ultimate end of the dispensation He was now inaugurating.

When first before He suffered He had told them of His approaching departure (John xvi.), sorrow had

filled their hearts: and now, even after they had received so great a testimony to the truth of all that He had said to them, in His resurrection from the dead, it was impossible but that their hearts should be very heavy. They knew the blessing they were about to lose: they knew not the riches of that grace into which they were about to be introduced.

But the time had arrived, when, having glorified the Father on the earth, and finished the work which the Father had given Him to do, He was about to be received, at the right hand of the Majesty on high, to the glory which He had with the Father before the world was.

The glory which He had with the Father before the world, He derived from His eternal generation: for, being God of the substance of the Father, "begotten before all worlds," in receiving the substance He received both the power and the glory of the Godhead: nor in His divine subsistence can He ever cease inalienably to possess them. But, in becoming Man, He had been made a little lower than the angels. He had, as Man, become divested both of glory and of power. Ever abiding God, yet in assuming human nature He had in an inscrutable mystery emptied Himself (εαυτον εκενωσεν, Phil. ii. 7.8). "He took upon Him the form of a servant, and was made in the likeness of men; and

being found in fashion as a man, He humbled Himself; and became obedient unto death, even the death of the cross." Wherefore the time had now arrived that as Man He should be exalted, and having been quickened with life by the operation of the Holy Ghost, and raised from the tomb, He is now to [145] ascend to heaven, and there to be glorified with that glory which, as God, He had with the Father before the world was. It is probable that in the new condition of body to which He now attained, His countenance would be like lightning, and from His presence would shine forth a flood of light, not now assumed by transfiguration, but, as we may conclude, the natural property of His, revived body. But not in this consisted the glory with which He was invested on His exaltation: this glorious light would be but the outward index of that eternal weight of glory which is now to rest upon Him, and which consists in the presence of the Holy Ghost, the mighty gift and deposit, the eternal promise of the Father, which is now bestowed upon, and is for ever to abide in, the Risen Man. Henceforth all power in heaven and in earth is to be centred in Him: and all the operations of God, and all the inworkings of the Holy Ghost, towards all creation, are to be effected through the administration of Christ, the Lord God in our nature, God over all, blessed for ever.

His translation to the right hand of the Father was not only glorious to Himself; it was expedient also for His disciples that He should thus go away. The great gift of God which He received was not for Himself alone, but for all who should be new-created in Him. The Holy Ghost abiding in Christ, is to be sent down forthwith on the little company which had obeyed His gospel, and were waiting for the promise; and when He comes, they are to be baptized by Him into one mystical body, inspired with one Spirit of life; to be regenerated individually in the inner man, and to be united unto Christ their Head, and made to drink into the One Spirit. Dwelling in Christ, He is to dwell in the Body: and again, coming upon all whom the Father shall give unto Christ out of the world, by Him they are to be baptized in like manner into the same Body, regenerated spiritually, and in them as members of the Body He is to dwell. And, finally, their mortal bodies also are to be quickened by Him and invested in the like image of heavenly glory and brightness in which Christ Himself now abides at the right hand of God [146]. All this is to be fulfilled by Him as the Spirit of Christ. Thus is Christ to baptize with the Holy Ghost and with fire: and thus it shall be, that the glory which Christ hath inherited in the great gift of the Holy Ghost, shall not be limited to Himself. In Him the gift is ever to reside; but, residing in Him, it shall reside for ever in His mystical Body.

The powers of the age to come are to be wielded by Him; but, being wielded by Him, they are to be exercised for ever through the members of His Body.

But this is not the proper opportunity for considering how we are interested in the exaltation of our Lord and Saviour. The object of this day's observances is Himself alone. We contemplate the glory and blessedness unto which He hath attained; and our praises are to be offered in commemoration of what was wrought in Him when the clouds of heaven received Him out of the sight of the wondering disciples; and, being carried up into the presence of His Father, He was declared to be the Son of God with power, and all the angels of God were commanded to worship Him.

This is the great object of the day; but, in celebrating it, we gratefully acknowledge and remember that the glory with which our Saviour was invested, on His ascension to the right hand of the Majesty on high, is at once a further proof that His death and resurrection were a reality, and the work of redemption achieved; and a pledge also of the grace which hath come unto us, and of our future participation in the same glory.

The services of the day, then, are not directed to the condition of the apostles and first disciples in their bereavement; nor to that more permanent, though not unalleviated, condition in which the Church must remain until the coming of her Lord; but to the celebration of that glory and triumph, with which the Lord God in our nature was received at His exaltation into heaven.

At Morning Prayer there is a special Anthem after the Creed, consisting of the first six verses of the forty-seventh psalm, in which, in the prophetic word of the Psalmist, the [147] Ascension of the Lord is celebrated; and at Morning and Evening Prayer, after the Collect for the Day, are introduced two Collects from the Sacramentary of St. Gregory. In the first, recognizing that the Lord is seated with the Father in His majesty, we beseech of God to be present to our supplications, and to make us conscious of His abiding presence with us according to His promise. In the second, we pray that He who hath ascended up on high, leading captivity captive, may bestow upon us the gifts which He bestowed upon His first disciples.

In the Forenoon and Afternoon Services are introduced three verses, each followed by a response ascribing glory to Christ, and the last with the Hallelujah. Two of these verses are taken from the Greek



service of the day, being the Apolytikion and the Kontakion for the day; and the third is a close translation of the antiphon sung with the Magnificat, in the Roman Office for Vespers of the day.

In the celebration of the Eucharist, the Collect, lesson for the Epistle, the Gospel, and the additional clause in the Preface, are also from the Latin office of the Mass for this day. The Anthems after the Epistle are from the twenty-fourth and hundred-and-tenth Psalms: "Lift up your heads, O ye gates." "The Lord said unto my Lord." There is, moreover, an additional clause in the Prayer of Oblation celebrating the Ascension of the Lord, referring to His coming again, and beseeching God in the meantime to comfort us with His gifts and confirm us unto the day of His appearing. There are also an appropriate Communion Anthem and Post-Communion Prayer.

## THE EVE OF PENTECOST, AND PENTECOST

The observances prescribed on the Eve of Pentecost are so entirely dependent on those of Pentecost itself, that the explanation of the former will be necessarily involved in our account of the latter. We shall therefore proceed to consider the object of our observance of the Feast of Pentecost [148], and having ac-

complished this, the reasons for observing the previous day as a day of humiliation and sorrow will be sufficiently obvious.

The great event commemorated by the Christian Church on Pentecost is the Descent of the Holy Ghost upon the disciples of the Lord after His ascension. The consequence of that event was the formation of the Church, the Mystical Body of Christ - a Body new-created in Him, quickened with His life by the operation of the Holy Ghost, and endowed with His Spirit, even with the Holy Ghost Himself - a Body by means of which the Lord fulfils all the proper acts and functions of the Christ of God, as by means of His natural body He fulfils all the acts and functions proper thereto.

The Church, therefore, this day celebrates the day of her birth - the anniversary of the day on which she came into existence; for on the Day of Pentecost which followed our Lord's crucifixion, the disciples on whom the Holy Ghost descended, became, for the first time, the members of that one spiritual Body of which we have spoken; and were constituted that Church of Christ which, by the addition of successive individuals, has subsisted on earth up to the present time, and shall subsist on earth until the full number of the elect shall be accomplished. She celebrates also the

grace of God, who, in bringing her into existence by the regenerating power of the Holy Ghost, did, by the gift of the same Spirit, endow her with all that is needed, both to enable her to fulfil the service He requires of her, and to prepare her in all respects for that eternal glory to which she looks forward at the advent and revelation of her Saviour the Lord Jesus Christ. For whensoever she shall be perfected in the complete number of the elect, and they individually shall be prepared, then shall all attain in the unity of the Body unto the complete stature of Christ; the dead shall be raised and the living changed; and the Bride of the Lamb shall be exalted to the throne of her Lord and King.

In the event of this day, then - namely, the Descent of the Holy Ghost - is laid the basis of all the future acts of God. In this gift, in its completeness, are comprised - the [149] regenerating, vital power, by the communication of which the Church became the Body of Christ quickened in Him, and by which also He continually adds unto her such as shall be saved, - the spiritual agency which purifies and sanctifies the Christian, and edifies him in love, - and, further, the powers of the age to come, which, exercised in the midst of the present world, are the proof of the heavenly origin and standing of the Church, and of the perpetual presence of Christ Himself in her. Hence is derived that divine efficacy, by means of

derived that divine efficacy, by means of which the earthly elements ordained to be used in the appointed mysteries of the Church are converted into living sacraments. And as the regeneration of them that are in Christ is to be referred to this event, so, consequently, is the glory of their resurrection; the Apostle Paul evidently connecting the two in his Epistles to the Romans (ch.viii) and to the Corinthians (1Cor.xv.) the vital principle of regeneration bestowed by the Holy Ghost lies hid in these mortal bodies, like a corn of wheat sown in the earth, but shall at length burst forth and spring up in the heavenly body;<sup>60</sup> and God our Father shall work in us with the same energy of mighty power with which He wrought in Christ when He raised Him from the dead: "for if the Spirit of Him that raised up Jesus from the dead dwell in us, He that raised up Christ from the dead shall also quicken our mortal bodies by His spirit that dwelleth in us."

All the blessings and hopes we have enumerated, therefore, spring from this one source, and date their realization more or less complete from this day; they spring from the gift of the Holy Ghost bestowed at Pentecost. To investigate them all would be to em-

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<sup>60</sup> It is scarcely necessary to remind our readers, that in employing the figurative language of the Apostle we are not speaking of physical things, but seeking to set forth spiritual things by means of outward emblems.

brace the whole scope of the life and actings of the Church - of her present and of her future existence. It would lead us into the analysis of all her rites of worship, of her sacraments, of her ministries, of her priesthood, of her government: for all these are derived from the presence, and are wrought through the [150] power, of the Holy Ghost. But as these come properly under separate consideration in our examination of the several sacraments and ordinances of the Church, our present task will be, after a short review of the history of the event, to investigate the nature of what took place, and the immediate consequences in the formation of the Church, the Body of Christ.

From the account given in the second chapter of the Acts, we learn that upon the full accomplishment of the day of Pentecost<sup>61</sup> the disciples were assembled in one place: met together, it would seem, by common accord, or perhaps (as the word employed, *ομοθυμαδον*, may have been intended to convey) under the influence of some common presentiment or impulse of mind, inducing them to come together on this the first day of the week (as the tradition of the Church has constantly affirmed), and on the tenth day after their Lord's ascension. "And suddenly there came a

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<sup>61</sup> See vol. i. p. 290.

sound from heaven as of a rushing mighty wind (literally, breath or breeze), and it filled the whole house where they were sitting. And there appeared unto them divided tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave to them to utter. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language." (Acts ii.1-6).

The illapse of the Holy Ghost then, at the first, took place, accompanied with outward signs addressed to the senses of those on whom He fell - with a sound from heaven as of a rushing wind, and with tongues of fire resting upon each of them. And that some great internal change had taken place in them was manifested, both to themselves and to others, by the fact that these Galilean country-people began to speak with other tongues, they themselves being conscious that they spoke by no power [151] of their own;<sup>62</sup> and that the multitude, gathered from all na-

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<sup>62</sup> This consciousness is implied in the words used in Acts ii.4: "They began to speak with other tongues, according as the Spirit gave them to utter." (*Καθως το πνευμα εδιδου αποφθεγγεσθαι αυτοις*).

tions, heard from the lips of untaught and unlearned men, each in his own country tongue, the wonderful works of God.

Such is the account of the event given us in holy Scripture: let us next examine its nature and effects, as respects those upon whom the Holy Ghost was thus sent down. - Nor can we direct our attention to a subject of greater importance. It involves the constitution of the Christian Church, and the standing of every Christian man. It involves points of considerable difficulty. It is a subject on which error is more prevalent than, perhaps, on any other question of theology or Christian doctrine, and in which our adherence to the truth, or deviation from it, involves our knowledge, or our ignorance, of the complete gospel of Christ: for that gospel consists not merely in what He hath done in reconciling us to God, but also in what He is doing, and will do, in saving us by His life.

It is a truth clearly revealed in holy Scripture that God's Spirit was given to men, and that He wrought in them and sanctified them, and spake by them, in all ages of the world. The corruption of our nature, through the first sin of Adam, is such, that it is not in man, without the influence and power of the Holy Ghost, to love or to fear God, or to seek to do His will. And yet in all ages there have been those who, ac-

ording to their knowledge and the light which God has pleased to vouchsafe to them, have sought after God and set themselves to work righteousness; yea, and of His infinite mercy in Jesus Christ have been accepted of Him in so doing. Before the Deluge, His Spirit continually strove with men; and when He ceased any longer to strive, the last obstacle to universal judgement, the last floodgate which restrained the wrath of God, was removed. Nor did the Spirit of the Lord operate only in striving with the wicked and impenitent. We read in the Psalms, in which, of all the books in holy Scripture, we [152] are to expect to find the inward experience of the servants of God, how David (Ps.li.11-12) besought God not to take the Holy Spirit from him; to restore to him the joy of His salvation; and to uphold him with His free Spirit: and again he says, "Teach me to do Thy will; for Thou art my God: Thy Spirit is good; lead me into the land of uprightness." (Ps.cxlili.10).

Again, the prophets of the former dispensations "spake as they were moved by the Holy Ghost." (2Pet.i.21) "The Spirit of the Lord," says David (2Sam.xxiii.2), "spake by me, and His word was in my tongue." The pattern of the Temple which he gave to Solomon, he himself received by the Spirit, the Lord making him to understand in writing by His hand upon him all the works of the pattern

(1Chron.xxviii.12-19). As indeed, previously, in the construction of the Tabernacle, Moses (the type of God's government of His Church in this dispensation by apostles sent forth from Himself) received the pattern of the Tabernacle from God Himself in the holy Mount; and in order to the working thereof, the Lord "filled Bezaleel with the Spirit of God, in wisdom, and in understanding, and in knowledge." (Exod.xxxi.3;xxxv.31)We are also expressly told that the Spirit came upon the rulers of God's people of old - upon Othniel (Judges iii.10), upon Gideon (Judges vi.34) , upon Jephthah (Judges xi.29), upon Samson (Judges xiii.25; xiv.6.19;xv.14)), upon Saul (1Sam.x.6-10; xi.6), while he remained obedient (forsaking him, however, when, for his rejection of God's word, God had also rejected him from being king), upon David (1Sam xvi.13), upon Solomon. But in the case of Moses - the type, as we have said, of apostles in the Christian Church - we are presented with a characteristic still more remarkable: for that Spirit with which Moses was endowed was, by the laying on of his hands, put upon others; as upon the Seventy Elders who were appointed to aid him in the administration of the rule of God's people (Num. xi.17.25.26.29;); and upon Joshua also, who was appointed to succeed him in the charge of conducting Israel into the earthly inheritance.(Num. xxvii.18-23)

It is of great importance to our understanding of the way of God in His Church, that we should attentively weigh and consider these the operations of His Spirit before the coming of Christ. Observing accurately the mighty works [153] which He then wrought in man, and the great condescension with which He vouchsafed to visit, and to come upon man, and to act and speak by him, the Christian is compelled, and it is well that he should be compelled, to analyze and distinguish the great peculiarity of the Gospel.

For we must remember, that hitherto the Holy Ghost *had not been given*. (John vii.39; xiv.16; Acts i.4.5.8.) He had come down upon man; He had dwelt with man; He had moved man to righteousness; He had moved him to speak the words of God: and yet there was to be a coming down, an indwelling, an internal moving and inspiring of men, so totally differing from, so vastly exceeding, His previous work, that, in anticipation of it, the word of God declares that "the Holy Ghost was not yet given," - literally, the Holy Ghost was not yet.

Yes, this is the turning-point in the gospel of Christ: if we miss this, we miss the whole peculiarity of the covenant of grace in Christ's Church. Our Saviour died for all men; He hath redeemed all; the benefits of His passion are not only offered, but in some

sort extended to all: for, by virtue of the redemption effected by Him, God hath vouchsafed unto all men during their life in this world a period of forbearing mercy and probation; and for His sake, and because He was to die for all men, and to become the propitiation for the sins of the world, the Holy Spirit hath striven with them; and if they be not finally accepted and saved from everlasting death, their eternal judgement will be the consequence of their own refusal to repent and be converted, and to obey those godly motions of which He is the Author in them. Such is the grace extended unto all the children of men, through Christ: but the grace in which the Christian stands, and the gift of the Holy Ghost received on the day of Pentecost, and since then ministered unto the Church, - these are the portion of those only who, being chosen out of the world, are made denizens of the Jerusalem which is above, and of the number of the true spiritual Israel.

Let us, then, endeavour to ascertain what is the true character of this gift of the Holy Ghost, distinguishing it from His former and His other operations. And, for this purpose, there are two principal sources from which we may [154] derive instruction, - the words of promise touching His gracious operations which our Saviour, from time to time, addressed to His disciples; and the doctrine of the Apostles, in-

structing us concerning the nature of this gift, and its effects in the Church.

And, first, as to the words of our Lord. In His conversation with the woman of Samaria He had said, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life." And again we read, that in the last great day of the Feast of Tabernacles "Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified.)"

In both these sentences - in that spoken at Samaria, and in that spoken in the Temple in Jerusalem - there is an evident reference to the prophecy of Isaiah (ch. lv.) foreshowing that time when the waters of life should be freely dispensed unto men, and inviting every one that thirsted to come to them and drink: but these words of our Lord introduced two new ideas, which we do not find in the prophet. First, that the Holy Ghost, thus referred to under the figure or emblem of a fountain of water, is to abide in Christ

and to be dispensed by Him alone; to whom, therefore, we must come in order to receive the Spirit. Secondly, that the gift of the Holy Ghost is not merely for satisfying our spiritual desires after God and His holiness, emblemized under the appetite of thirst; but is in those who receive Him a source of spiritual life, abiding in them as they abide in Christ: and it is very distinctly implied that He is not only a source of life to those in whom He abides, but also, through them, He is a source of life to others also.

But in the last words addressed by our Lord to His apostles before He suffered, we have still further instruction regarding the future dispensation of the Holy Ghost: every word is as precious gold, and demands our attention [155]. Especially let us weigh the following (John xiv;xv;xvi;xvii.): - “If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth [of the Truth]; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless (*orphans*), I will come to you.” - “If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him. The Comforter (*Paraclete*), which is the Holy Ghost, whom the Father will

send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” - “I am the true vine . . . Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without [severed from] Me ye can do nothing.” - “When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth [the Truth], which proceedeth from the Father, He shall testify of Me.” - “It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will reprove the world of sin, and of righteousness, and of judgement.” - “I have yet many things to say unto you, but ye cannot bear them now: Howbeit when He, the Spirit of truth, is come, He will guide you into all [the] truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will shew you things to come [as they are coming]. He shall glorify Me: for He shall receive of Mine, and shall shew it unto you.”

And with these words let us compare the final prayer with which He concluded His discourse: “Father, the hour is come; glorify Thy Son, that Thy Son

also may glorify Thee; as [according as] Thou hast given Him power over [156] all flesh, that He should give eternal life to as many as Thou hast given Him. . . I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. . . I pray not for the world [that is to say, the prayer I now make unto Thee is not for the world, primarily and immediately], but for them which Thou hast given me [out of the world, verse 6]; for they are Thine. And all Mine are Thine, and Thine are Mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own Name those whom Thou hast given Me, that they may be one, as we are. . . They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As [according as] Thou hast sent Me into the world, even so have I [I also have] sent them into the world. . . Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one, even as we are one: I in them,

and Thou in Me, that they may be made perfect in one.”

Having learned from the words previously quoted, that in order to receive the Holy Ghost we must come unto Christ, who alone hath the Holy Ghost to give; and that, coming unto Him and receiving the Holy Ghost, we are made partakers of spiritual life; we may consider this last discourse and prayer of our Saviour under each of these two heads: namely - first, as respects Himself as the Depositary of the Holy Ghost; and, secondly, as respects the Church, which is thus to receive the Holy Ghost from Him.

1. That which constitutes principally, we may say essentially and fundamentally, the glory of the Man Christ [157] Jesus, is the sealing and anointing of the Holy Ghost. As the Holy Ghost is the power, so also is He the glory of God, “the Spirit of glory and of God:” (1Pet.iv.14) and so St. John, in concluding his account of the miracle which our Lord wrought at the marriage-feast in Cana (John ii.11), says, “This beginning of miracles did Jesus, and manifested forth His glory: and His disciples believed on Him:” for all miracles wrought by the power of God are manifestations of the Holy Ghost. Again, St. Paul saith (Rom.vi.4), “Christ was raised up from the dead by the glory of the Father;” being raised, as we know, by



the Power and Spirit of God. And in the second epistle to the Corinthians (2Cor.iii.7.8.18) the same apostle expressly attributes the glory of the Gospel ministration, as compared with the ministration of the Law, to the presence of the Holy Ghost; by whom, he says, “even by the Lord the Spirit,” – “we are changed into the image of the glory of the Lord, from glory to glory.” Nor can it, on reflection, be doubted that the source, and, as we have said, the very substance of the glory of Christ, and of the glory of the Church in Him, with whatever outward manifestations attended or to be hereafter attended, is the Holy Ghost.

This glory of God our blessed Lord and Saviour had with the Father before the world was. He is one with the Father from all eternity, and the Father one with Him; one - not only through derivation from the Father, by eternal generation, of the one substance of the Godhead, and, consequently, of all the essential attributes and prerogatives of Godhead; nor only one in the unity of purpose, will, and action: but also one in the unity of the Holy Ghost, who eternally and evermore proceedeth from the Father by the Son, the Spirit of the Father and of the Son. But this glory of the Holy Ghost the Son in becoming man could not as man possess, under the conditions to which human nature was subject when He assumed it. True it is, that He was conceived by the Holy Ghost: true, that

by the Holy Ghost He was sanctified *in* His mother’s womb: true, that as He grew in stature and was matured in mind, and became more and [158] more capable of exercising spiritual faculties, so “He waxed strong in spirit,” and “increased in wisdom:” (Luke ii.40-52) true, that when the time had come for Him to enter upon His special ministry as the Christ, the Holy Ghost descended upon Him in the bodily form of a dove, while the voice of the Eternal proclaimed, “This is my beloved Son, in whom I am well pleased;” (Matt.iii.17) and that then, being full of the Holy Ghost, He proceeded upon His mission from the Father. But it is also true, that while He remained on earth in mortal flesh, there was still a glory, and *that* the glory of the Holy Ghost, with which He was not invested, which He had not yet received.

We cannot doubt, indeed, that He was at all times receiving the Holy Ghost, and was inspired by Him, and was filled with Him, to the full extent of which His human nature was at that time capable. But there was a capacity to which, while in mortal flesh, He had not yet attained: there was a gift of the Holy Ghost, which, while in mortal flesh, He had not yet received, and with which mortal flesh could not be endowed. (1Cor.xv.50) The Holy Ghost was not yet given, *because* Jesus was not yet glorified: Jesus had to be glorified with the glory of God, and to receive

from the Father that great promise which He was to bestow upon His disciples. And therefore He called upon them to rejoice that He was going unto the Father; forasmuch as, until He should go unto the Father, He could not be glorified, nor could the Comforter be sent. Therefore was it expedient for the disciples that He should go away; because, if He went not away, the Comforter would not come unto them (or, in other words, until He should be glorified, the Holy Ghost could not be given); but if He should go away, He would send Him unto them. We are told, in a passage which instructs us that Christ was raised from the dead the second Adam, and was then made the Quickening Spirit (1Cor.xv.50), that “flesh and blood cannot inherit the kingdom of God:” and therefore the natural body must be sown in the ground and raised a spiritual body, before the Lord from heaven, the head and beginning of the new creation, is brought into the world. Then, being by the right hand of God exalted, He received the Holy Ghost, as St. Peter [159] expressly declares in his first preaching of the Gospel (Acts ii.33), and entered upon His office as the Quickening Spirit; not only being Himself endowed with the Holy Ghost, but being also endowed with the prerogative of imparting both life and power from Himself, quickening whom He would, and enabling them to “do greater works” than those which He Himself wrought in the days of His mission on earth

(John xiv.12). Thus was the Holy Ghost to become the Spirit of Christ, God Incarnate. Thus was Christ to become the true vine, the source of life to all who should be grafted into Him. Thus was He to be declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness. Thus was the First-begotten from the dead brought into the world, and all the angels of God were bidden to worship Him. Thus, when He ascended up on high, as was foretold by the Psalmist (Ps.lxviii.18), He received gifts, not for Himself, but for men; even for the rebellious, that the Lord God might dwell among them. And thus, as is afterwards declared by the Apostle Paul (Eph.iv.8-11), He *gave* gifts unto men; even some apostles, and some prophets, and some evangelists, and some pastors and teachers.

2. But we must not anticipate the inspired doctrine of the Apostles. Let us, then, first trace out, as we have proposed, the result of the last words of our Lord, so far as affects the Church; and then we shall be prepared to examine the true meaning and force of them, as explained and set forth by the doctrine of the Apostles.

We find that the disciples were even at this time unenlightened as to the oneness of the Father and the Son, and the true relations subsisting between them;

and. yet more ignorant, if possible, of the future and approaching union which was to be effected between Christ and themselves (John xiv.5-10): and the form in the Lord first intimates the promise of the Holy Ghost is that, in order to the removal of this ignorance, the Father would send the Comforter to dwell in them, and abide with them for ever. As the first consequence of this gift of the Comforter, Christ would come to them, and they should live. Through their knowledge of this Comforter [160], who should thus visit them, and by means of the spiritual intelligence which His anointing should impart, they were to attain to the knowledge, or rather to the spiritual apprehension, of the oneness eternally subsisting between the Father and the Son; and unto this divine unity they were also to be introduced. "I will pray the Father, and He shall give you another Comforter;" - "Whom ye know, for He dwelleth with you, and shall be in you" - "I will not leave you orphans: I will come to you. Because I live, ye shall live also. And ye shall know that I am in My Father, and ye in Me, and I in you." (John xiv.16-30) This gift and coming of the Comforter is, then, the manner and form in which Christ is to come unto His people. And not only so, but it is the manner and form also in which both the Father and the Son are to come: "If any man love Me my Father will love him, and we will come unto him, and make our abode with him." (ver.23) From which

we are to understand, that the presence of the Father and the Son was to be real, and not a mere virtual presence, as though the Holy Ghost alone was to be personally present with the disciples; but that, in the mysterious operations of the Divine Persons in the glorious and blessed Trinity, the Father and the Son were truly and verily to come and to be present, and to dwell in the Church, through and in the mission, presence, and indwelling of the Holy Ghost.

And next we learn, that the office of the Holy Ghost, sent by the Father in the name of Christ, was to teach and to bring to remembrance all things, whatsoever Christ Himself had said unto the disciples. The words of Christ, determining as they do what things the Church is bound to believe, and what things the Church is bound to do, were spoken in the ears of the apostles, as we have elsewhere stated, to be kept as a sacred deposit until required for use and service in the Church; and out of the treasure thus deposited, as the scribe well instructed unto the kingdom, He brings them forth in their proper time and place. He has them in safe keeping, and when the time for action comes, He prepares, by the operation of His Spirit dwelling [161] in the Church, the hearts of His apostles. He quickens their spirits, He awakens the dormant thought, He enlightens their understanding by the words of His prophets, and gives form

and shape to their spiritual apprehensions. Thus the Holy Ghost, being present in the apostles of the Lord, and teaching and bringing to remembrance all the sayings of Christ, enables them to fulfil their mission of teaching all the true disciples of Christ “to observe all things whatsoever He had commanded them.” (Matt.xxviii.20).

Having thus virtually laid down the basis of the doctrine in regard to the mission of the Holy Ghost to the Church, the Lord proceeds in the fifteenth chapter to a further stage. He has shown the disciples, that in the gift of the Holy Ghost would be conveyed to them both spiritual life and spiritual communion with the Father and with the Son. Because He lived, they were to live also; and as the Father was in the Son, and the Son in the Father, so the Son was to be in them. He now shows them the nature of this life and the manner of this communion. As the branches of a vine derive nourishment and life from the parent tree in which they grow, so long as they abide in it, so all they that were to be quickened by the Holy Ghost were to be alive in Christ, in whom the Holy Ghost was evermore to dwell, and in whom and from whom He was evermore to act. They were not merely to be cemented in Christ as stones (1Pet.ii.5) in a building (which, however, is one image employed in Scripture to represent the closeness and stability of the union

of the Church with Christ), but they were to be alive in Christ, and He was to live in them, the source and the continual supply of life to them. The branch hath no life in itself: its life is the life of the tree. The branch bears no fruits of its own: the fruits it bears are the fruits of the tree in which it lives. So when the Holy Ghost, the Spirit of Christ, should descend upon the disciples, the Church would be quickened with life from Christ, not in herself, but in Him: the life she would live would be Christ's life; and all the precious fruits of holiness, and righteousness, and power, and grace, would be the holiness, righteousness, power, and grace [162] of Christ, put forth by Christ through her. While she remains conscious of this, nothing is impossible to her. She is in Christ, and the joy of Christ is fulfilled in her, and her joy is full. Abiding in Christ, and having the words of Christ laid up in her, and conscious of His will, she knows what to ask of the Father; and asking of the Father in the name of Christ, she receives all her petitions.

Having thus shown the nature and manner of this union, about to be accomplished by the gift of the Holy Ghost, between Himself and the disciples, our Lord proceeds to indicate further effects which were to result from the presence of the Comforter. In doing this, He no longer, as in the former chapter, speaks of the Comforter as about to be sent by the Father in

His Name; but now He speaks of the Comforter as about to be sent by Himself from the Father. Proceeding from the Father, He was to be sent by the Son to the disciples; and when He should come, He was to be a fellow-witness with them and in them: He was to testify with them and in them; for He was not to be sent to them, they remaining in a condition of separateness from Christ, but He was to be sent to them, communicating life and oneness from and in Christ: so that the Father being in the Son, and the Son being in the Father, they were to be one in the Father and in the Son. And thus the Holy Ghost, abiding in Christ, and now abiding in them who were thus united unto Christ, was to bear witness unto Christ by them; and they in their capacities of individual men, though members of a body, were also themselves to bear witness.

And the witness of the Comforter was to be twofold - to the world, and, although dwelling in the Church, yet also to the Church herself. His witness to the world was to be for reproof (or conviction) of sin, of righteousness, and of judgement (John xvi.8-14). Of sin; because it is the evidence of Christ's Messiahship, whom the world, when He came unto them, refused to believe. Of righteousness; because it is the evidence of the exaltation of Christ, by which is vindicated the righteousness of God, who permitted Christ

to suffer for a while, but hath given to Him to exercise in the Church for [163] ever the powers of the world to come. And of judgement; because it is the evidence that the prince of this world hath ceased to hold his power in the hearts of the disciples, and that a stronger than he is ruling therein; and the evidence also of the judgement hereafter to be executed on that enemy of God and man before the eyes of all creatures, when the full end and development of Christ's present work shall be accomplished. And He bears witness to the Church, by perpetually pouring into her bosom of the fullness of all the treasures of God laid up in Christ; by being in her the Spirit of truth and the Spirit of anointing, whereby she should know all things; by guiding her into all truth; and by receiving from Christ, and communicating unto her, all the fullness of divine love, and power and grace. "All things that the Father hath are Mine; therefore said I, that He shall take of Mine and shall show it unto you." (John xvi.15)

Such was the instruction conveyed by our Lord to the disciples before He left them - before they had received that divine endowment which alone could enable them to realize the meaning of His words. His words, in their then present condition, were more calculated to influence their hearts than to inform their minds by giving them distinct ideas. Yet this much

they were no doubt able to apprehend, that, in receiving the fulfilment of the precious promise He had made to them, they were to look for and experience a nearness to Himself which they had never yet found, even while He was present with them in the flesh. No doubt His peace found entrance into their troubled souls; and their hearts burned within them while listening to that wondrous prayer which He poured out for them, and for Himself for their sakes. They heard Him glorifying God for the power which He was about to receive, of imparting to them eternal life: they heard Him commending them to His Father's protecting care, and claiming for them, and for those who were to believe through their word, that union with the Father and with Himself - that perfect union ("I in them and Thou in Me, that they may be made perfect in one" John xvii.23) of which He had already spoken as resulting from the mission and gift of the Comforter: they heard Him claiming for [164] them that glory which He claimed of the Father for Himself; and no doubt they were assured that these great promises would be realized to them, however imperfect their conception of what should be the effects consequent upon their fulfilment.

He had many things to say to them, but then they could not bear them. Howbeit, when the Spirit of truth was come, He showed to them the things of

Christ, revealing them by means of their own internal consciousness. In their own experience they found what was the Church - that Church which is the body of Christ, the fullness of Him that filleth all in all; and gradually they were led on to the riches of the full assurance of understanding, to the acknowledgement of the mystery of God, of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge (Col.ii.2-3). Of these things they were conscious in themselves - the apostles were conscious, the disciples who believed through them were conscious. Little need was there of formal doctrine, when that which they believed was revealed in them. And to a people thus conscious of the blessing of the Gospel of Christ were the writings of the apostles addressed.

In proceeding, then, to their writings, we might naturally expect references to what they enjoyed in common, rather than systematic statements. Such, in fact, is the case: nevertheless, we also find many incidental notices full of instruction, from which we derive further knowledge of what it was that Christ effected, when He sent down from the Father the Holy Ghost on the disciples, both as respects His immediate operations and the future and ultimate results of His indwelling presence. And now let us see in what manner the instruction of our blessed Saviour is ex-

plained and carried out in the doctrine of His apostles.

And, first, as to the immediate source from which, and the manner in which, the gift was on this day poured forth, We have St. Peter declaring (Acts ii.24-33) in his address to the assembled multitude, immediately after the event, that Jesus, being raised from the dead, and by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, had shed forth that which they saw and heard. These [165] words are equivalent to those of St. Paul in his epistle to the Ephesians (ch.iv.8-13), who, referring to the words of the Psalmist, "When Jehovah ascended up on high, He received gifts for men, even for the rebellious, that the Lord God might dwell among them," (Ps.lxviii.18) applies them to Christ, and asserts that He, having descended first, ascended up far above all heavens, and gave gifts unto men; even those who, endowed each one of them with grace according to the measure of the gift of Christ, should fulfil all the ministries of His Church. The Apostles, therefore, explain to us *why* it was expedient that the Lord should go away; namely, because, as one risen from the dead, and not otherwise - as one who had descended first into the lower parts of the earth, and had afterwards ascended up far above all heavens - as one exalted into the presence of

God, and there, and not elsewhere - was Christ to receive the Holy Ghost, that great gift and promise of the Father; and receiving Him, was from thence to send Him down upon the Church.

Then, as to the immediate effect of the operation of the Holy Ghost in uniting unto Christ, and the manner of that union, St. Paul instructs us (1Cor.xii.12-13) that as we have many members in one body, and all the members are one body, so also is Christ: and that we being many are one body, because that by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit. These are not merely figurative expressions, descriptive of a union of consent, affection, mutual tendencies, or combined action. They assert an organic union, and describe a living organization, by means of which Christ is as truly present in the members of His mystical body, acting by them, and ruling them by His Spirit, as a man is present in the members of his natural body, acting by them, and ruling them by his personal spirit. The passage to which we have just referred is contained in the first epistle to the Corinthians (ch.ii.6-16); and in an earlier part of the same epistle the Apostle had already expressed himself in terms which indicated that the organic union between Christ and His Church was the basis of all his doctrine. He had declared, that the hidden and deep

things of God's wisdom are known only through the revelation [166], and spoken only by the inspiration, of the Holy Ghost, the Spirit of Christ. It is through the Holy Ghost that we know the things of God, just as a man knows the things of a man through the human spirit which is in him: and as a man speaks through his own mind and wisdom, so, in uttering the things of God, we speak the mind of Christ, who is our wisdom.

And so he proceeds to declare that we are constituted God's temple, in which God's Spirit dwells (1Cor.iii.16). This is the identical image employed also by St. Peter: "Ye, as lively stones, are built up a spiritual house;" (1Pet.ii.5) and may we not add by our Saviour Himself, when "He spake of the temple of His body," (John ii.19-21) referring, indeed, to His natural body, which was to be subjected for a time to death, but not without reference also to His mystical body, which from His resurrection derives life and immortality.

Further on in the same epistle (1Cor.vi.15-19), St. Paul combines both of these ideas, and after declaring "Your bodies (*τα σωματα υμων*) are the members of Christ," he proceeds to say, "Your body (*το σωμα υμων*) is the temple of the Holy Ghost, which is in you:" that is to say, the bodies of them that are in Christ are

members of that body which is the temple of the Holy Ghost. And again, in the second epistle (2Cor.vi.16), he says, "Ye are the temple of the living God; as God hath said, I will dwell in them and walk in them."

But it is in the twelfth chapter of the first epistle, in which chapter is contained the passage first adduced, that the Apostle most fully explains this organic union between Christ and His Church - a union constituted in the Holy Ghost, who is the Spirit of Christ. He is about to treat of spiritual gifts exercised by them that are baptized into Christ; and he begins by asserting that "no man, speaking by the Spirit of God, calleth Jesus accursed; and that no man is able to say that Jesus is the Lord, but by the Holy Ghost." (1Cor.xii.3) The meaning of this last assertion is not immediately obvious; and in order to arrive at the Apostle's meaning it is necessary to follow his argument, and observe the connection of this passage with the following verses. It is, however, evident, that the Apostle is not speaking of what a man may say in the [167] use of his natural faculties, but of utterance under the power of a spirit; and the context evidently shows, that what was in the Apostle's mind was this: No man can testify as a member of the body of Christ to Jesus as head of that body, and consequently his Lord, by utterance under spiritual power, except that spiritual power be of the Holy Ghost; for if the spirit



by which he speaks be not the Holy Ghost, no form of expression which he may use will, in fact, be a testimony to Jesus as the Lord of glory, the head of the Church, the Lord to whom the Spirit belongs.<sup>63</sup> The Apostle next proceeds to explain the diversities of gifts of the Holy Ghost, of ministries of the Lord, and of operations of God, all concentrated in the one body of Christ. He tells us, that all who are baptized into Christ are baptized into this body by the one Spirit, each receiving his proper gift, word of wisdom, word of knowledge, prophecy, &c.(ver.4.8.28); and together forming the body of Christ, and being members in particular, are severally set by God in the Church in their several order: first apostles, secondarily prophets, &c. Thus of this body Christ alone is head; His is that Spirit which quickens and inspires the body; and

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<sup>63</sup> The testimony of devils, using the faculties of men possessed by them, is hypocritical and false; their only true testimony to the Lordship of Christ is by departing from those over whom they tyrannize and for whom Christ died. The testimony of men out of Christ, and speaking in the exercise of their own understanding, is, after all, only an act of homage to their own wisdom, and natural discernment, and self-dependence. Every act of every spirit not being in Christ, testifies to its own lordship, legitimate or usurped. The only true testimony and homage which man can render to Christ as his Lord, must be rendered as a member of His mystical body, indwelt and inspired by the Holy Ghost; to which standing all men are invited by the preaching of the Gospel: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost"

by the Holy Ghost Christ personally lives, speaks, and acts in every part, exercising every gift, and employing every member or ministry, just as the personal man lives in every part of his body, exercises all his faculties, and employs all his members, by the operations of this natural spirit. And therefore the Apostle, in the earlier part of the epistle, employed no forced image in saying (1Cor.iii.16-17), "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the [168] temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." For as the spirit of a man is enshrined in the natural body as in a temple, and is violated and dishonoured by whatsoever dishonours his body, so is this body of Christ, the Church, the temple of the Holy Ghost, of which, as we have seen, the very bodies of the believers are in some sort members; and whatsoever dishonours Christ defiles the sanctuary, and dishonours the Holy Ghost who dwells therein.

Having thus demonstrated the absolute spiritual union in one spiritual and mystical body of all who are baptized into Christ, and constituted His members by the Holy Ghost, the Apostle has laid the foundation for an ulterior argument; and in the subsequent part of the same epistle (ch.xv) he proceeds to show that the resurrection of Christ, and His investi-

ture with a body of glory and incorruptibility, necessarily involve the future glory and incorruptibility with which the dead in Him shall be raised, and the faithful who are alive at His appearing shall be invested. Because Christ is raised, the dead must rise: for in His person God hath laid hold of human nature; and, as a consequence, all men are redeemed by His death; and He arose the first-born of manhood delivered and disenthralled from the original penalty on sin, the death of the body. Because He is raised in glory and immortality, all the members of His body must receive bodies like unto His glorious body; for He and they are one body, one Christ, anointed and filled with one Spirit of life, power, and glory. He and all men are one in the fellowship of human nature, and all arise from the dead because He arose. He and all the members of His mystical body are one Christ, one in the Father and in the Son; and therefore the glory which the Father hath given unto the God-Man, He hath given unto them.

For we are instructed in this fifteenth chapter, as we have already seen<sup>64</sup>, that Christ is raised from the dead, the second Adam: and as the first Adam was at creation, by the inspiration of the spirit of life into his nostrils, made a living soul; so the second Adam, by

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<sup>64</sup> See p.120, 121, &141, ante.

the Holy Ghost, is made a quickening Spirit. In the womb of the Virgin the Lord [169] received the natural spirit inspired into Adam at creation, and then constituted to be a component part of man's nature, and became a living soul; as were David and Abraham by generation, and Adam by creation. But now, quickened by the Holy Ghost, and reconstituted in the integrity of His nature, body, soul, and spirit, He hath become the Second Adam, the First-born from the dead, the Quickenning Spirit. And as all the descendants of Adam, partaking of his constitution of nature, have borne the image of the earthly and the natural, so all the members of Christ, abiding in Him, and raised or changed by His Spirit which dwelleth in them, shall bear the image of the spiritual and heavenly (1Cor.xv.49).

The scope of this epistle, then, conveys the truth, that baptism into Christ by the Holy Ghost effects a union between Christ and the Church, as complete as that which exists in the living body between the person whose body it is, and the several members or parts composing that body. And although we have no idea of any such carnal union, by means of continuity of *material* parts, as exists in the human frame, yet is not the union on that account one whit less complete. The Apostle declares (Coloss.ii.17; compare with 1Cor.xii.12) that "the body is of Christ;" that is to say,

it is as much a part of Himself as a man's body is part of the man; that the several component parts or individual members of that body are instinct with one life, and inspired with one Spirit, the Holy Ghost, who dwells in the Church as in His temple; and that the several parts or members are members one of another; and, consequently, that the body mystical of Christ is not merely a congeries of individual men, each separately regenerated by the Spirit of life, and inspired and indwelt by the Holy Ghost, so that no relationship of one to the other is thereby induced; but that they constitute an organized whole, each indeed fulfilling its separate functions, but fulfilling them all in Him, and through Him, whose body they are.

We have gone with some minuteness into this epistle, because the constitution of the Church, as the body of Christ, is, as we have shown, the main idea running through [170] the whole, as well as the especial subject of the twelfth chapter. And the same idea is everywhere prevalent in St. Paul's other epistles. Thus we find that in the epistle to the Romans, especially in the twelfth chapter, the Church is expressly spoken of as the body of Christ; and in the epistle to the Galatians (ch. ii. 20), the life we live is declared to be the life of Christ; and in the third chapter, the 16th, 27th, 29th verses, the seed to whom the promise is made is said to be "One, even Christ," into

whom we are baptized, and so "are Abraham's seed and heirs according to the promise." Thus also in the epistle to the Ephesians, in which again, in the first chapter, the Church is declared to be "the body" of Christ, "the fullness of Him that filleth all in all;" and in the fourth chapter (Ephes.iv.11-14), after declaring the unity of the body and of the Spirit, &c., the Apostle proceeds to say that the gifts bestowed in the outpouring of the Holy Ghost at Pentecost, are apostles, prophets, evangelists, and pastors and teachers, which are given for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we should all attain to the perfect man, to the measure of the stature of the fullness of Christ; and, being no more children, might grow up into Him, 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. And this, again, he confirms in the fifth chapter, in which the unity of Christ and His Church is declared to be the prototype of the mystery of the marriage state - the unity of husband and wife in one flesh. Thus, again, in the epistle to the Colossians (Coloss.i.18-20), wherein, as Head of the body, He is declared to be the First-born from the dead, having reconciled them through the body of His flesh; and in the second

chapter (ii.17-19), in which their completeness in Him, in whom dwelleth all the fullness of the Godhead bodily, is traced out in all the particulars of their participation of His circumcision and death, His burial, His resurrection, and His triumph. "The body is of Christ," and He is "the head, from which all the body by joints [171] and bands having nourishment ministered, and knit together, increaseth with the increase of God."

Such is the doctrine expressly taught by St. Paul, and everywhere assumed, both by him and by all the apostles, as the foundation of their instructions. By the outpouring of the Holy Ghost on the day of Pentecost the disciples were baptized into this body, becoming, through the union consequent on their baptism into Christ, partakers in His death and in His resurrection. And although the ends and objects of His resurrection are not yet consummated in their mortal bodies, but to be consummated at the coming of our Lord and Saviour, yet to this extent were its power and virtue communicated, that they became partakers of His life in their spirits - which is spiritual regeneration; and partakers of His Spirit of anointing and power - which is the earnest and first-fruits of the future inheritance, and the qualification for the present mission of the Church. And this communion in His life and in His anointing is the two-fold pledge

and assurance that, when He shall come again, they that are found abiding in the same shall receive their perfect consummation in body, in soul, and in spirit.

They became partakers in His death, inasmuch as, being by nature spiritually dead in trespasses and sins, and alive only to the flesh for fulfilling the desires of the flesh and of the mind, they were brought into the condition, through their union with Him, of having died with Him unto sin.

They became partakers of His life, inasmuch as, by the operation of the Holy Ghost baptizing them into Christ, that eternal life, which is the gift of God bestowed upon man in Christ when God raised Him from the dead, was communicated unto them, and they were made free by the law of the Spirit of life from the law of sin and death. And in the communication of that life Christ came unto them, and thenceforth He lived in them; and the life which they lived in the flesh was not the life of the flesh, but the life of Christ through faith: for through faith they were dead to the flesh, and their life was hid with Christ in God. They lived in the Spirit, they walked in the Spirit, and so they fulfilled not the lusts or works of the flesh, but brought forth the [172] fruit of the true vine, the fruit of the Spirit, which is love, joy, peace, long-

suffering, gentleness, goodness, faith, meekness, temperance.

Lastly, they became partakers of His anointing and of His power, inasmuch as they were baptized by one Spirit into one body, and were made to drink into one Spirit. The Chrism of the Head (to use the figure of the Psalmist (Ps.cxxxiii.2) as expounded by the Apostles Paul and John) was diffused over the whole body. The Spirit which energized in Christ Himself, energized in all the members. The Spirit that dwelt in Christ, must needs dwell in His mystical body as in a temple. As God and Lord, the Holy Ghost distributed His manifold gifts to every one severally as He willed. As the Spirit of Christ, the Holy Ghost was the operating power by whom Christ exercised the ministries ordained by God through the appointed members; and through each, according to his place in the body.

Thus were the disciples made partakers of the Holy Ghost, and tasted of the heavenly gift, and the good word of God, and the powers of the world to come: thus were they stablished, anointed, sealed, with that Holy Spirit of promise, which was the earnest of their inheritance until the redemption of the purchased possession (Ephes.i.14); thus were they endowed with the first-fruits of that future glory, which was their hope.

Moreover, the body into which they were baptized was an organized body; that is to say, the several members or parts of it were fitted the one to the other, so as to fulfil particular functions which He who framed the body allotted to each; each fulfilling the functions originally allotted to it, and none fulfilling the functions allotted to others. And it is entirely destructive of the figures employed by the apostles, and of the doctrine which they taught, and of the arguments and conclusions which they built thereon, to suppose that it was ever the mind of God that any one of the several organic parts should cease to fulfil its functions, or that the functions of one should be fulfilled by another. Should that ever be the case, the true idea of the Church as to its outward form, and its operations upon earth, would be violated. And hence we conclude, that [173] the permanent purpose of God in the Church is that the ministries of apostleship and prophecy should be fulfilled by men sent forth to be apostles, and ordained to be prophets; and that the ministries of the evangelist and pastor should in like manner be exercised by men specially pointed to fulfil those offices.

And in investigating these particulars we must never forget that, according to the doctrine of the apostles, all is founded upon, all is summed up in, Christ. His is the body of which we speak; His the life

made manifest in mortal flesh. He is the wisdom and He is the sanctification of the Church; His the ministry (whatever be the outward instrumentality - whether words or acts, mighty signs and wonders, or sacraments to outward appearance insignificant), and His the latent but supernatural power, by which hearers are to be made obedient to the faith, and they who believe are to be nourished in truth and holiness, and edified in love.

The life is the life of Christ communicated by the Holy Ghost, who is the "Spirit of life in Christ Jesus;" (Rom.viii.2) the gifts and powers manifested are the dividings of the Holy Ghost, who is the Spirit of Christ; the ministries and ordinances are the actings of Christ through His ministers, inspired and energized by the same His Spirit. The life is that which He received in the resurrection. The anointing is that which He received as the first-begotten from the dead, when He was exalted into the presence of God. The power is that with which He was invested, when raised to the right hand of the Majesty on high. And all these were conferred upon the Church, as the body of the risen Christ, on that day when the Holy Ghost descended upon the disciples, and cloven tongues like as of fire rested upon each of them. The quickened members of the body were, and continued to be, mortal men: but He who is their Head was also "in them

"in them the hope of glory;" (Coloss.i.27) and His Spirit was not only the seal of the past, but this pledge and earnest of the future, when "unto them that look for Him the Lord shall appear the second time, without sin, unto salvation;" (Heb.ix.28) and then shall He change the body of [174] their humiliation, that it may be fashioned like unto the body of His glory (Phil.iii.21), in that moment when the dead shall be raised incorruptible and glorious, and they who are alive shall be changed into the same image of glory and incorruptibility (1Cor.xv.52; 1Thess.iv.17).

And the realization also of this hope, both to the dead and to those alive at the coming of Christ, is the consequence of the great gift this day bestowed. For it was by the working of the mighty power of God, even by the Holy Ghost, that God raised Christ from the dead: and, saith the Apostle (Rom.viii.11), "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies, by His Spirit that dwelleth in you." - "God hath both raised up the Lord, and will also raise up us by His own power." (1Cor.vi.14) - "He that raised up the Lord Jesus, shall raise up us also by Jesus." (2Cor.iv.14).

Such was the condition and such the hope of the Church, as it was constituted on the Day of Pentecost

by the descent of the Holy Ghost - one body in Christ, quickened by His life, filled with His Spirit, informed by His mind, complete in Him, furnished with all the instruments and ordinances for making increase of itself, and growing up unto perfection. And the multitude of them that believed were of one heart and of one soul: they were filled with joy and with the Holy Ghost: they were filled with all the fruits of righteousness, which are to the praise and glory of God: they were filled with the Spirit of love and power and of a sound mind. All the gifts of the Holy Ghost, wisdom, and knowledge, and faith, and gifts of healing, and miracles, and prophecy, were manifested among them. All the ministers whom Christ employs for the perfecting of the saints, for the edifying of His body - those gifts which at His ascension were given by Him to men - were found in the exercise of their respective functions, apostles, prophets, evangelists, pastors and teachers. And the word of the gospel sounded forth through all regions: and all who believed the tidings of salvation cast away their idols, and renounced their old works, and arose [175] and were added to the Church by holy baptism, and passed from the death in trespasses and sins, and from the grave of the flesh, to live the life of faith, holiness, and righteous in Christ. And upon them that were baptized the apostles laid their hands, and they were sealed unto the day of redemption, receiving the first-fruits of the

Spirit, the earnest of their inheritance: and they were nourished and advanced unto perfection through the sacraments, and under the pastoral care of the shepherds whom Christ employed. And their desire was to know Christ, and the power of His resurrection, and the fellowship of His sufferings, if by any means they might attain unto the resurrection from the dead. Their conversation was in heaven, whence they looked for the Saviour, the Lord Jesus Christ, that He would come and raise the departed members of His body, and with them gather the living also unto Himself, changing these bodies of humiliation into the likeness of the glory of His body. Thus the God of hope filled them with joy and peace in believing, and caused them to abound in hope by the power of the Holy Ghost.

And such was the constitution of the Church as God sent it into the world on the Day of Pentecost, fitting it in His infinite wisdom for that work, in order to the fulfilment of which it was necessary that Christ should leave His disciples for a while. His purpose in the Church, independently of those providential and indirect effects produced in the condition and habits of the world by the existence of the Church, was, to gather unto Himself in her all who would receive the gospel, and to prepare them for the second advent and kingdom of the Lord. These objects, we may be

quite sure, can only be attained by the means ordained by God - by the Church growing, indeed, in development of parts, but also comprising its original and essential organization, having its foundation in the resurrection, living by the power of the resurrection, and prepared for, and expecting to be partaker in, the same glory with which the Son of Man, after His resurrection, was invested at the right hand of God.

We have deduced, from the words of Christ and from [176] the words of His apostles, the true description of the Church in the beginning: but such is no longer, nor for many centuries has been, a faithful description either of its inward condition or of its outward form. It is true, that even at the very earliest times there were some tares mingled with the wheat. But now the great multitude of the baptized, if not vicious or unholy, are careless and worldly; if they can be said to have any love to God or to Jesus Christ, their love is cold, and has little influence on their life and conduct; their treasure is in the earth, and their hearts go after their treasure. They cannot be described as seated in heavenly places with Christ: they neither seek, nor set their affections on, things that are above; their affections are set on things of earth. This, or worse than this, is the spiritual condition of the vast majority of individual Christians.

Neither are they filled with the gifts of the Holy Ghost. If yet there be any traces of prophetic manifestation or miraculous power, they are but such as serve to indicate that the "body" is still the body of Christ, in whom we know for ever abides the fullness of the Holy Ghost. But the multitude of the baptized have altogether forgotten that that same Holy Ghost, who descended in miraculous power on the Day of Pentecost, is promised "unto them, and to their children, and to all that are afar off, even as many as the Lord our God shall call." (Acts ii.39) They have forgotten the word of the Apostle which said, "Repent, and, be baptized, *every one of you*, and ye shall receive the gift of the Holy Ghost." (Acts ii.38)

Nor, if we proceed from the inward condition of individual Christians to the organization and outward form of the Church, is there less difference perceptible between its present and its primitive condition. The diversities of ministries, which are the predestined modes of God's operations in the Church, have been apparently merged into one, the pastoral ministry; and that universal care of all the churches which, according to God's order, was reserved to the apostles, when they admitted to the episcopate those whom, in the light of the prophetic word, they purposed to set as chief pastors, each over the particular church committed [177] to his care, is either alto-



gether neglected and pretermitted; or it is supposed to be the common care of all bishops; or it has been assumed by the civil magistrate with the allowance of the Church; or it has been assumed by one bishop exercising supremacy over all others his equals in office - a supremacy enforced by the same worldly means as when exercised by the civil ruler. The absence of apostles - of men immediately sent forth from God as the immediate witnesses to His truth, and especially stewards of His mysteries, and as such commissioned to minister the Holy Ghost by the laying on of their hands, is of itself one great cause of failure in all the rest, For they are the principal heralds and witnesses of the gospel of Christ risen from the dead: and this office of herald and witness they fulfil, not, as has been too frequently supposed, by a mere testimony to their having seen the Lord, but by ministering the fruits of the resurrection immediately from Him, and from God the Father. And when that immediate link is gone, no wonder that the life of Christ in the baptized becomes languid, and brings not forth abundantly its proper fruit of holiness; no wonder that the manifestations of the Holy Ghost have nearly disappeared; and, as we next proceed to remark, that the hope of the speedy coming of the Lord, and of the glory of the resurrection, has ceased to animate the Church.

For, in the next place, not only have the vast majority of individual Christians turned to the world and ceased to place their treasure in heaven; but in the Church, considered as a whole, the expectation of the instant coming of the Lord, and of our gathering together unto Him, hath died out. The professing Church, for centuries, hath not looked for the revelation of the heavenly kingdom, nor hath sought to prepare for the kingdom the remnant which shall be saved, when the judgements of God shall again overtake the world of the ungodly: but the great object, viewed in the most favourable light, hath been to establish herself upon the earth; and the hope of Christians hath been directed, not to the coming of the Lord to save the remnant, but the conversion of all men to the same modified Christianity [178] which they themselves profess. And, therefore, wherever there has been zeal for God, it has led for the most part to the employment of temporal authority and worldly influence for the propagation of heavenly truth; and where these have been disclaimed, the disclaimer has too often been the sign of indifference, and not of a hope full of immortality. And thus, while occupied with earthly objects, the spirit of the world has adulterated the Church; and the Church has either been the slave of the civil state, or has usurped its power and functions.

And from all these causes the Church has become an earthly institution. By means of that virtue which it derived from its heavenly origin, and still retains, it modifies and improves the worldly elements with which it comes in contact, but can never, while in its present condition, perfect either itself or them. While preserving its spiritual existence through the administration of sacraments, and the grace of those sacraments, which God in infinite mercy hath not altogether withdrawn, yet hath the silver become dross, and the wine mingled with water, and the faithful city hath become an harlot: her princes, who derived their authority through a superior ordinance to which they were themselves subject, have gradually become content that that ordinance should cease, leaving them to occupy the highest place; and, while they were themselves inadequate to the fulfilment of the functions of their predecessors, they have become companions of earthly rulers, who, by the assumption of power in the Church, have usurped the authority of Christ. Despising the heavenly gifts with which the Church was endowed, they have sought the gifts and wealth of this world; the orphans unto whom the Comforter was promised have been left in destitution; and the cause of the widowed Church, whose hope is in the coming of her Lord, has been forgotten.<sup>65</sup>

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<sup>65</sup> "How is the faithful city become an harlot! - Thy silver is

Notwithstanding all this, the spiritual existence of the [179] Church has been prolonged; yea, and shall never be extinguished! The tide of life has indeed flowed with difficulty; but were it even to be repelled to its citadel, Jesus Himself is the citadel, and in Him the life of the body is secure. The river which should have made glad the city of God has been stayed and diverted in its course, and driven backward to its fountain-head; but it proceeds out of the throne of God and of the Lamb; its supply is perennial; and it shall penetrate and force its way through every obstacle, and revivify the paradise of God. The Holy Ghost has been grieved and tempted to depart from the temple; but He has only retired within the sanctuary, and shall again come forth wholly to sanctify and fully to bless. And in like manner the ministries by which Christ has purposed to perfect His Church, and which, through deadness of faith, failure of hope, faintness of love, decay of holiness, have been disregarded and practically rejected, are, nevertheless, all contained in Him, organic parts of the true spiritual body, ever ready to come forth into manifestation at His will, absolutely essential to the growth of the body unto perfection, and therefore, beyond all doubt, to be

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become dross, thy wine mixed with water: thy princes are rebellious, and companions of thieves: every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" - Isa, i. 21-23.

brought into exercise whenever that time arrives, when “we all shall come unto 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 fullness of Christ.” (Ephes.iv.13)

This hath God begun to work in these the latter days of the Church. In the first instance He put forth His Spirit through private persons, members of the body; for the proper ordinances for the guidance of His Church had partly disappeared, and those which survived failed to bear witness to the truth. The persons thus chosen by Him He endowed with gifts of prophecy, conferring them *extraordinarily*; for apostles were wanting, the ordinary means for conveying the gift of the Holy Ghost to private members as well as to ministering servants. He opened their lips in the power of the Spirit to proclaim the speedy advent of the Lord, and to summon the slumbering, lifeless Church, to prepare for His appearing. He called upon the Church to contemplate her state of ruin, the consequences of her own [180] departure from the ways of God, and to feel the burden and confess the guilt of the sins and iniquities and transgressions of many generations. He called upon her to be assured of the infinite love which compassionated, the infinite mercy which was ready to help, the infinite provision of grace and power which was ready to heal and remedy.

Nor were all regardless of His voice, though “with stammering lips and with other tongues He spake unto His people.” (Isa.xxviii.11; 1Cor.xiv.21) Some there were who hearkened to the warning, who turned unto God with bitter cryings in the agony of contrition; who pleaded for their Mother, and invoked the help of the right arm of Him who is evermore ready to save. And He has begun to save; He is commencing the work of rebuilding Zion (Ps.cii.13-16); He is engaged in purging away her dross and taking away her tin; He is restoring her judges as at the first, and her counsellors as at the beginning (Isa i.25.26). And although the number of those who acknowledge His hand is very few, and they themselves are but slow of heart to believe, and their progress in holiness and love is gradual, and they advance but timidly in the exercise of those gifts of the Holy Ghost which are again bestowed, and of which the manifestations are given unto every one to profit withal; yet is the work of grace and power proceeding, and in its progress we have ample assurance that God is raising up His power, and coming among us with great might for our succour, and that all His purpose in and towards His Church, in bestowing the Holy Ghost on Pentecost, shall yet be fulfilled.

And if in the intermediate ages, when the grace conferred in the Christian covenant has been but in-

adequately estimated, all generations have, notwithstanding, concurred in tracing the blessing, be it greater or less, to the gift of the Holy Ghost poured out on Pentecost, and have agreed in observing this day as a solemn feast, - we, among whom God hath revived the knowledge of the extent of this grace, as originally bestowed, and hath given us once more to know somewhat of it in our own experience, are of all men most bound to keep the Feast of Pentecost, rejoicing before God, and glorifying His Name, for the blessings at this season [181] bestowed - blessings which we and our forefathers had forfeited by our apostasy and sin, but which God hath never wholly withdrawn, and now vouchsafes to restore in full abundance unto His Church. And yet, remembering our apostasy and sin, our joy is mingled with shame; nor can we address ourselves to the celebration of the feast without first betaking ourselves to penitence. While, therefore, we are enjoined to observe the day of Pentecost, we also observe the former part of the day on the eve of the feast with abstinence and humiliation.

Accordingly, on the Eve of Pentecost, in the Confession in Morning Prayer, there is introduced a special acknowledgement of our failure to use to God's glory the gifts bestowed in the mission of the Holy Ghost. We confess the guilt of the Church in not hav-

ing abode in the grace of the gospel, or gone on unto perfection. We confess the breach of God's ordinances, the despising of His word spoken through the lips of prophets, the disobedience of His commandments delivered by apostles, the non-fulfilment of the mission given to the Church to preach the gospel to the ends of the earth, the hiding of God's glory from the eyes of Israel after the flesh, and the blaspheming of His Name among all the nations of the earth of which we have been the occasion.

On this day the holy Eucharist is not appointed to be celebrated. In the Forenoon Service, after the Introductory Collect, special Versicles are appointed, the seventy-ninth psalm is sung, and the Lesson for the day, Isaiah lix., is read. These are followed by special lessons, supplicatory prayers, and psalms.

The subject of the first lesson, prayer, and psalm, is the rejection of apostles. The lesson is the first chapter of the prophet Isaiah, setting forth the apostasy of Judah and Jerusalem in the latter days of that kingdom, and containing the call to repentance and the promise of renewed sanctification and restoration. The prayer contrasts the blessed order of the Church under apostles with her miserable condition since earthly rule has been substituted for the rejected office of apostles. And after tracing out the conse-

quences of this apostasy, we implore that God of His mercy will gather unto Himself His divided people, deliver [182] His Church from her captivity, and restore her pristine judges and counsellors. This prayer is followed by the eighty-ninth psalm, which records God's covenant with David, and the miseries which befell the kingdom when they had broken that covenant.

The subject of the second series is, the loss of the Ordinances of the Church. The second lesson is also from the book of Isaiah, the fifth chapter, containing the song unto the Well-beloved touching His vineyard. In the prayer, the idea of the lesson is applied to the endowment of the Church at the first with her four ministries, and of the separate congregations, with the ordinances of angels and of the other priests and pastors of the Church. The breaking down of these defences and the consequent condition of the Church are described, and the sins for which this visitation was inflicted are confessed; and the Lord is besought in mercy to send forth His Spirit and make all things new. The psalm which follows is the eightieth, wherein the same idea of the vine is introduced; her planting at the first; then the breaking down of her hedges; and, lastly, the Psalmist leads us on to supplicate the Lord God of Hosts to return and visit His vine, and to let His hand be upon the Man of His right

hand, even upon the Son of Man, who is the only hope of His people now, as in all generations.

The third subject is, the ceasing of the exercise of the Gifts of the Holy Ghost. The lesson is from Hosea, the second chapter: this chapter sets forth the endowment of the Church in the beginning, the prostitution of God's gifts unto the world, and her restoration and re-endowment, when the Lord shall take away the names of "Baalim" or lords, out of her mouth (that is to say, shall utterly put away from her the sin of looking to earthly rulers, ruling by means of earthly and carnal power, whether under a civil or an ecclesiastical form), and shall betroth her unto Himself for ever. In the prayer which follows, the idea of the lesson is, as in the former cases, carried out. The endowment of the Church in the beginning with the glory of the Holy Ghost is described: this is followed by the confession of the manner in which the people of God have abused the gifts [183] bestowed upon them, and by the acknowledgement of their miserable estate in consequence; and, lastly, the promise of the perpetual presence of the Lord is pleaded, and His succour is implored. The seventy-fourth psalm, setting forth the desecration of the sanctuary of God, the absence of the signs of God's presence, the failure of prophets and wise men, and the exultation of the proud adversary, are followed by the pleading with

God that He will not forget the congregation of His poor for ever.

The last subject is, the Church entangled with the World. The lesson is from the twenty-first of St. Luke, containing the prophecy of the Lord concerning that time of terror which shall usher in the end, and shall give warning of the near advent of the Son of Man. The prayer begins by referring to the goodness of God in imparting to His elect the powers of the world to come, to the end that, forsaking the world they might wait for the revelation of the Lord from heaven. It goes on to confess the departure of God's people from this hope, and their seeking to possess before His coming the inheritance of the earth: then, referring to the near approach of the time of visitation, it expresses the shame with which we are filled, now that our eyes are opened to perceive our low estate and unpreparedness to meet the Lord, or to render to Him our due account: lastly, professing before the Lord our purpose to return, and our longing for His appearing, we beseech Him to purify and cleanse us, to send forth His Spirit and sanctify us, to call upon His Zion to arise from the dust and prepare herself as a bride for the bridegroom. The psalm which follows is the one hundred and second, - the "prayer of the afflicted when he is overwhelmed, and poureth out his complaint before the Lord :“ which psalm con-

cludes with the appeal to the Lord to "arise and have mercy upon Zion, for the set time to favour her is come;" and with a burst of confident assurance that He will build up Zion and appear in His glory. On the close of this last psalm we sing the Gloria Patri, thus terminating the series of lessons, prayers, and psalms, specially introduced into this service.

In smaller congregations the above forms are recited by [184] one minister, or by two alternately: but in every congregation where there are priests of the four ministries, the successive divisions, comprising each a lesson, prayer, and psalm, are appropriated as follows. The first division, which refers to the rejection of apostles, and contains the acknowledgement of the sin of God's people therein, the fruitful source of so many evils, is allotted to the pastor; the second division, the subject of which is the loss of the other ordinances of the Church, is given to the prophet; the evangelist takes the third division, containing the exposition of the sin of God's people in despising the gifts of the Holy Ghost, and relying upon the wisdom and powers of man; and the concluding division, in which we implore the deliverance of the Church from entanglement with the world, and her preparation for the coming and kingdom of the Lord, is committed to the elder.

After these are concluded, the Litany is recited, introducing before the Prayer of St. Chrysostom an intercessory prayer, to be offered by the angel where he is present, in which Almighty God is besought to fulfil all these petitions which we have been offering, - to send forth apostles and raise up the other ministers of His house; to stretch forth His right hand upon His children, that they may be sealed with the Holy Spirit of promise; and to keep them blameless and spotless unto the day of the Lord.

With this service the special observance of the day, as a day of humiliation, terminates; except that in the afternoon the four prayers, without the lessons and psalms, are introduced in the proper place, for the benefit of those who may have been unable to attend at the Forenoon Service.

In the evening, after the Collect for the week, another Collect is introduced, appropriate to the eve of the approaching feast.

The special prayers and anthems introduced into the services on the day of Pentecost require very little remark: they are entirely illustrative of the event we celebrate. In Morning and Evening Prayer some collects are introduced, acknowledging God's goodness in the gift of the Holy Ghost, [185] and beseeching

Him for the full benefit to be derived therefrom. In the celebration of the Eucharist, the "Veni Creator" is sung after the proper anthem for the day. This hymn is of great antiquity, and has been ascribed by some to Charlemagne; by others to Robert, King of France, who died A.D. 1033; by others again to Herrmann, a German monk, in the same century (Daniel. The-saur.Hymn. 213): but Merati considers that, most probably, it was composed by Innocent III. (A.D. 1198-1217), and by him inserted in the Roman Missal, being found amongst his works. In the Roman Breviary, as we have already had occasion to mention (Vol.i.p.71), it is appointed to be sung with great solemnity in the office of vespers, and also of tierce on this day (nine o'clock, A.M.), at which hour is supposed that the Holy Ghost descended.

## ALL ANGELS

The grounds of the observance of this day, derivable from the traditions and records of the Church, are most unsatisfactory.

The mass for the day contained in the modern Roman Missal - also to be found in the Sacramentary of St. Gregory - together with the other offices of the day, is entitled (and the same title they still continue to bear), "The Dedication of St. Michael the Archan-

gel." This title is asserted in the Martyrologies, and is supposed by all the older commentators, even down to Gavanti and Martene, to refer to the dedication of some spot in Mount Gargano in Apulia, where the archangel Michael is said to have appeared to some country people about the year 493, during the pontificate of St. Gelasius. This idle legend, for such is its true character, is to be found in the Roman Breviary in the fourth, fifth, and sixth lessons, read in the Nocturns on the 8th of May; a day also observed in the Roman Church in memory of this or some similar supposed miracle, and entitled "The Apparition of St. Michael the Archangel." [186] Others rather favour the idea (and it seems implied in the sixth lesson in the Nocturns of the 8th of May just referred to), that the dedication in question was that of the church in Adrian's Mausoleum at Rome, and now called the Castle of St. Angelo, erected by Pope Boniface the Third or Fourth (A.D. 606 - 614), but in commemoration of the apparition in Mount Gargano.

Durandus<sup>66</sup> calls the feast on the 8th of May (for to this he evidently refers), not the "Apparition," but the "Revelation" of St. Michael; and he asserts that, while the feast is in honour of all angels, it bears the name of St. Michael in particular, in consequence of

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<sup>66</sup> Ration. Div. Offic. Lib.vii.

his having appeared in Mount Gargano for the deliverance of certain Christians, when attacked by pagan enemies. But he makes no mention of any other feast observed on the 1st November, or on any other day, in honour or commemoration of the angels.

The Greek Church observes the 8th of November in honour of St. Michael and the other angels, or Incorporeal Powers (as they name them); also the 26th of March and the 13th of July, in commemoration of the archangel Gabriel: the former of these days in honour of St. Gabriel, being evidently in connection with the Feast of the Annunciation on the previous day. They also observe on the 6th of September the commemoration of an alleged miracle wrought by St. Michael at Colassae, in Phrygia, where, as it is said, when the infidels had turned a river, so as to sweep away a church dedicated to St. Michael, the river was miraculously made to pass away through a tunnel in the rock<sup>67</sup>.

There seems, therefore, little doubt that it has been the practice of the Church, from the earliest times, to commemorate the holy angels; although the commemoration on the 29th of September is more recent, and probably originated in the dedication on

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<sup>67</sup> Vide Menologion ad diem.



that day of the chapel and mount of St. Angelo. It is, however, equally clear, that the rite has been overlaid in this instance, as in so many others, by superstitious legends. The idle invention has crept round the religious rite, perverting and obscuring it; but still, under God's superintending providence, has been [187] the means of preserving to us the memory of the original observance.

While, however, these fables preserve to us the memory of the fact, that the Church has commemorated the holy angels before God in her religious rites, yet they fail to furnish us with satisfactory reasons for the observance; and we have still to consider what are the grounds upon which the Church calls upon her children to offer up a solemn service in commemoration of all angels.

We know little of the nature of angels, for but little is revealed to us concerning them; and revelation, where experience fails, can be the only source of our knowledge. Nor, if we call them with the Greek theologians "incorporeal beings" (ασωματοι), or with some modern writers, "pure intelligences," do we add much to our knowledge. With our limited faculties, it is difficult for us to conceive how beings can be incorporeal

while limited in respect of place:<sup>68</sup> and yet, if not limited in respect of place, they would be omnipresent. Again, if we admit them to be corporeal, and yet spiritual and intelligent, as was the opinion of many of the early writers of the Church, it is difficult to distinguish between the nature of angels and the nature of men. Yet, the majority, probably, of the Fathers attributed bodies to them. St. Augustine does so in some parts of his writings; in others, he treats it as a doubtful question. But the notions concerning the nature of angelic bodies are so extremely [188] vague

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<sup>68</sup> It has been a frequent subject of discussion whether a spirit can properly be said to be in a place: but this rests on a mere distinction as to the *mode* of a spirit's presence. If we admit that God is omnipresent, or everywhere, we may well admit that spirits are present somewhere, and neither "everywhere," nor "nowhere," or in "no place." We may rest satisfied on this point with Locke's sentence, which is equally applicable to this as to his own immediate subject of *change* of place. "If it be said by anyone, that it cannot change place because it hath none, for the spirits are not *in loco* but *ubi* ; I suppose that way of talking will not be of much weight to many, in an age that is not much disposed to admire, or suffer themselves to be deceived by, such unintelligible ways of speaking. But if any one thinks that there is any sense in that distinction, I desire him to put it into intelligible English; and then from thence draw a reason to show that immaterial spirits are not capable of motion," (or, applying this to our own subject, are "not limited in respect of place.") - *Locke on the Human Understanding*, b.ii.ch. xxiii. 5-21.

and imaginative, that no dependence can be placed upon them.<sup>69</sup>

Let us rather, on this subject, abstain from speculation, and see what can be learned from the testimony of the holy Scriptures. From this, then, we may learn that angels (and be it here remembered that the term is a title of office, and no name of nature<sup>70</sup>) are spirits: "He maketh His angels *spirits*;" (Ps.civ.4) and again, saith the Apostle, "Are they not all ministering *spirits* ?" (Heb.i.14) Nor can we doubt that this name is given as descriptive of a nature distinct and different from that of man. Angels are spirits; man is not simply a spirit, but is constituted of a material body and of a reasonable soul, as well as of a spirit endowed with consciousness, being thus created in the image of God.

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<sup>69</sup> As an instance, let us take the opinion of Methodius the Martyr (De Resurrectione; and see Photii Bibliothec. Cod. 234, p. 489, or 924), who tells us that the bodies of angels are composed of pure air and pure fire. "No composition that consists of pure air and pure fire, and is of like substance with those of angels, can possess the quality of earth." Methodius is here speaking of the nature of the resurrection body.

<sup>70</sup> Angelus officii nomen est, non naturae. Quaeris nomen huius naturae, spiritus est; quaeris officium, angelus est." - St. Augustin, in Ps. ciii. Sermo. i.15; See also in Ps. cxxxv,3.

It is true that angels are represented in Scripture as appearing in the form of man: but the passages which testify to this seem to strengthen the case as to the distinction between the nature of angels and the nature of men; because it is evident from what is related of their actions, and their mode of appearing or disappearing, that the forms assumed by them were not bodies composed like those of men; and lead to the conclusion that they were either assumed for the occasion by the permission or act of God, or else were forms in which angelic spirits are able naturally, or by special endowment, to render themselves visible. If it were so, that angels were not merely endowed with the capacity of rendering themselves visible, but were actually compound beings, intelligent spirits possessed of material bodies, however etherealized and imponderable to man's perception, the respective natures of angels and of men would scarcely be more distinguishable [189] than the nature of man before and after resurrection. Indeed some,<sup>71</sup> in their unauthorized speculations, have gone so far as to say, not only that angels are corporeal beings, but that the resurrection body is to be of the same nature as is the angelic body; and they support their hypothesis by the answer of the Lord to the Sadducees, as recorded

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<sup>71</sup> See Cudworth's "Intellectual System," chap. v. sect. iii. 14, and Mosheim's note thereon, and the passages quoted from Tertullian and St. Augustin.

in Luke xx.36. In this passage our Lord declares, that they who should be counted worthy to attain the world to come and the resurrection from the dead, should be equal or like unto the angels. But the passage they adduce proves nothing in favour of their position: for we are told that this equality or likeness consists in this, namely, "Neither can they die any more; *for* (it is added) they are equal (or, like) unto the angels; and they are sons of God, being sons of the resurrection." This passage, therefore, proves that angels are incapable of death, but wholly fails to prove that angels are possessed of bodies, such as the spiritual body in which the Lord at present subsists, and in which the dead in Christ shall be raised; or, indeed, that they are possessed of bodies of any kind.

We apprehend that the distinction between the nature of angels and that of men consists in this, that the former is simple or un compounded, and purely spiritual; while man's nature is compounded, being partly spiritual and partly material:<sup>72</sup> - that, if the fact

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<sup>72</sup> The distinction between spirit and matter we understand to be, that the substance of a spiritual being is simple or un compounded, and indivisible; that he is endowed with the faculties of thought and will; and acts by means of thought and will upon objects external to himself; whereas matter is composed of parts, and divisible; that it is incapable of thought; and is capable of change or action only as it is acted upon. In saying that an angel is purely spiritual, we mean that, acting by means of thought and will, he is

of being a *created* spirit involves the necessity of some vehicle or body, as has been supposed by so many, such body is constituted of a substance unknown to us in its qualities as well as in its essence; whereas, on the other hand, man is constituted of a soul and spirit united to the human body, the qualities of which body [190] are known to us: - that although angelic spirits are capable, whether by nature or by special endowment, permanent or otherwise, of rendering themselves visible or perceptible to the senses of man, yet there is no reason to suppose that they are thus visible and perceptible, independently of their own will or the will of God; whereas the body of man, like other material objects, is obvious to the senses: - and that angelic spirits, being un compounded, are by nature incapable of what we call death; while man was created capable of death, that is to say, of the separation of his soul and spirit from

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in no respect dependent upon matter in the exercise of external action: whereas man is so constituted by nature as to act by means of thought and will, indeed, for he is partly spiritual; but upon external objects only through the members or parts of his bodily system. The irrational animals are sentient creatures, - they are endowed, in a manner unknown to us, with senses: they are capable of pain and pleasure through means of their senses. Angels are not, so far as we know, sentient creatures; nor capable, consequently, of sensible pain or pleasure, though capable of happiness and misery. Man is both sentient and spiritual; and as an animal, is capable, through the senses of his body, of pleasure and pain; and as a spiritual being, is capable also of happiness and misery.

the body; his body also, in the state of death, being liable to dissolution or separation of parts.

Man was created in the image of God: "Let us make man in our image, after our likeness." (Gen.i.26) He was created so as in his nature to shadow forth the nature of God Himself. He was created, moreover, in that image, after that likeness, which was afterwards to be assumed by the Son of God, and in which He was to redeem the whole race, and to become the first-born and head of every creature. It is therefore, in itself, the most reasonable supposition, that a nature thus framed, assumed by God Himself in the Person of the Son, and in Him destined to attain the highest dignity and glory of which the creature is capable, is in itself the most perfect in constitution. But yet, even in the original condition of creation, not to speak of the condition after the fall, we cannot but observe that Scripture seems everywhere to speak of men, as being in certain respects inferior to angels. Man, as we have seen, was created liable to dissolution and death; the angels, there seems every reason to believe, are by creation incapable of death [191]. Man was created to have dominion over this lower world, - over the fish of the sea, and over the fowl of the air, and over the earth and all things thereupon: but the very abode of the angels is in heaven, where they behold the pres-

ence of God, "obeying His commandments and hearkening to the voice of His words." (Ps.ciii.20)<sup>73</sup> They are invested, with a glory proper to themselves, "the glory of the holy angels."<sup>74</sup> "in their presence there is joy over one sinner that repenteth:" (Luke xv.10.) and we read that hereafter in their presence the Lord shall confess them that have confessed Him upon earth, and shall deny them that deny Him upon earth (Luke xii.8-9; Rev.iii.5); and in their presence, and in the presence of the Lamb, shall be tormented the worshippers of the anti-christian beast and of his image (Rev.xiv.10).

This original dignity of the angels seems also to be presumed, when our Lord associates them with Himself and with the Father in His declaration, that of the day and hour of His coming knoweth no man, no, not the angels which are in heaven, neither the

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<sup>73</sup> "The angels which are in heaven," Matt.xxii.30; xxiv.36; Mark xii.25; xiii.32. "Their angels do always behold the face of my Father," Matt.xviii.10. "Ye are come unto. . . the heavenly Jerusalem, and to an innumerable company of angels," Heb.xii.22.

<sup>74</sup> The Son of Man "shall come in His own glory, and in His Father's, and of the holy angels," Luke ix.26. "The angel of the Lord descended from heaven, his countenance was like lightning, and his raiment white as snow," Matt.xxviii.2-3 "All that sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel," Acts.vi.15.

Son, but the Father. (Mark xiii.32) The same idea is conveyed by the gradation in the expressions of St. Paul, when he says, that God has set forth the apostles as appointed unto death: “for they are made a spectacle unto the world (κοσμος, or whole compass of creation), and to angels, and to men,” (1Cor.iv.9) And he himself, in exhorting Timothy to observe the instructions he had given him, does not fear to charge him “before God and the Lord Jesus Christ, and the elect angels.” (1Tim.v.21.) Of a like character is the evidence afforded by the titles applied to angels in the epistles of the apostles, and, indeed, in other parts of Scripture, such as “archangels” (1 Thess. iv. 16, &c.), “thrones” (Coloss. i.16), “dominions” or lordships (κυριοτητες, Eph. i. 21; Coloss.i.16) [192], “principalities” or governments (αρχαι, Eph. i.21; iii. 10; Coloss. i.16; applied in the same sense to evil angels, Eph. vi.12, and Coloss. ii.15),<sup>75</sup> “authorities” (εξουσιαι, Eph. i.21; Coloss. i.16; iii.10; 1 Peter iii. 22; and to evil angels,

<sup>75</sup> “We may also observe, that in Rom. viii. 38, “angels, principalities, and powers,” are evidently referred to angelic spirits, whether good or evil; that in Rom. xiii.1, the word εξουσιαι, and in Titus iii.1, both αρχαι and εξουσιαι are applied to civil rulers among men; and that in 1Cor.xii.29, δυναμεις is applied to the workers of miracles, a ministry in the Church. This last point has not escaped the notice of early authors in their writings on this subject. Gregory (the Great), Isidore, Hugo Victorinus, and Bernard, suppose that those spirits are called powers (virtutes, δυναμεις), who are most frequently employed in working signs and wonders. (Petav. Theol, Dogm. de Angelis, lib. ii. c. iii. s.11).

Eph. vi.12; Coloss. ii.15), and “powers” or dominions (δυναμεις, Eph. i.21; 1 Peter iii.22), which titles are evidently descriptive of distinct orders in the angelic hierarchy, and are derived from the especial functions committed to those so designated.

It appears, then, that whatever be the ultimate destiny of man, and whatever the creature-perfection to which he is capable of attaining, yet the actual condition in which he was created was inferior to that of the heavenly angels. Endowed, indeed, by God with such a constitution of being as to be capable of attaining to the highest possible degree of perfection, glory, and dignity - combining in himself that which associates him with all inferior creatures, and renders him their fit representative on the one hand, and that which associates him also with the angels and with God Himself, rendering him capable of communion with them both - man was placed upon the earth with commission and authority to subdue it, and to hold dominion over all the creatures pertaining thereto. But the angels, on the other hand, were exalted into the very presence of God, invested with glory befitting that presence, and have ever been engaged, not only in the immediate worship of Himself; but in fulfilling His behests, the bearers of His messages and the agents of His power, in all parts of His creation.

When man fell from his original standing through sin, and became corrupt in his being and nature, the distinction between the angels who kept their first estate, and man who [193] had lost his, became still greater; angels remaining in glory and blessedness, while man was self-dishonoured and degraded. And yet was it in this low estate that the Son of God vouchsafed to assume the nature of man, and was made a little lower than the angels (Ps.viii.5); and then, having tasted death for every man, He hath been raised under new conditions, crowned with glory and honour, “angels, and authorities, and powers being made subject unto Him.” (1Pet.iii.22) Nor are the rest of the children of Adam uninterested in this His exaltation; for with the like glory shall He glorify His Church, who with Him shall reign over all things, whether in heaven or in earth, and shall be associated with Him in judging not only the world, but also angels (1Cor.vi.2-3)

We have said thus much concerning the nature of angels and of their relative standing towards men, and this of itself furnishes a partial ground for our commemoration of them before God: let us proceed to notice the constant testimony of Scripture to their employment by God in all His great purposes and providential dealings with mankind. The very name of angel might prepare us to expect this. They received

the name because they are the messengers of God, employed by Him upon His missions of warning, and of judgement and mercy. The Scriptures of the Old Testament are full of accounts of such missions - to Abraham, to Lot, to Jacob, to Moses, and Israel - even to Balaam, to Gideon and Manoah, to Elijah, and to Daniel.

The most striking instance of this intervention of the blessed angels between God and man under former dispensations (most striking because it appears to have been not merely occasional and extraordinary but normal), is that which we learn from the testimony of St. Stephen and of St. Paul: the former of whom declares that Israel “received the law by the disposition (or ordination) of angels;” (Acts vii.53) and the latter, that “the law was ordained (ordered, or disposed) by angels in the hand of a mediator.” (Gal.iii.19) And to this, also the words of the Apostle in the epistle to the Hebrews no doubt refer, where he speaks of the steadfastness of the “word spoken by angels,” so that “every transgression and disobedience received a just recompense of reward.” (Heb.ii.2) The [194] law, then, was ministered to man through the agency of these spiritual beings; and we cannot be wrong in concluding that herein has been shown, as by a type, the true relations of the heavenly angels to man the earthly creature - probably as created, cer-

tainly as a fallen creature, - being in this latter condition the object of God's pity, and of the solicitude of those blessed beings who are the messengers of His providential mercy and care.

Nor when the Son of God had taken flesh did man, in His Person, cease to experience the blessings derived from the ministry of angels. On the contrary, He was the special object of their superintending watchfulness, care, and succour, from feeble infancy even to that glorious moment when the Father, having raised Him, the first-begotten from the dead, to His own right hand, called upon all the angels of God to worship Him (Coloss.i.18; Heb.i.6).

The Psalmist (Ps.xci.8-12) had declared prophetically, that because He made the Lord, the most High, His habitation, He would give His angels charge over Him, to keep Him in all His ways; to bear Him up in their hands, lest He should dash His foot against a stone: and the history of the Incarnation, as well as of the life and actings of the Lord, shew how this prophecy was accomplished.

By an angel was His divine conception and birth foretold to His future mother; as by the same angel the miraculous conception of His forerunner had been announced to Zacharias. By angels His actual birth

was announced to the shepherds, and the multitude of the heavenly host gave glory to God for this event in the ears of men. By an angel Joseph was warned to take the young child and His mother into Egypt, that He should escape the murderous sword of Herod; and through the same ministry was the prophecy fulfilled, "Out of Egypt have I called My Son," for by an angel was Joseph warned of the time when they might return with safety.

No doubt they fulfilled their predicted ministry, and watched over and shielded Him, through infancy and youth and manhood, bending down with overshadowing tenderness, averting difficulties, warding off innumerable dangers which [195] the eye of man could not discern nor his providence avoid: ignorant, it may be, of the depth of the mystery of His being - the mystery of godliness, God manifest in flesh - but knowing that this was He that should come into the world, the Son of God, the Saviour of Men, the hope of the Universe, the beloved One of God.

Nor is Scripture silent as to particular instances wherein the heavenly host were specially employed in fulfilling these duties. When the Lord had received the seal and anointing of His ministry, He was led up by the Spirit into the wilderness; and there, after fasting forty days, He endured and overcame the fierce temp-

tations of the devil; and no sooner had the appointed period of trial been brought to a close than “angels came and ministered unto Him.” (Matt. iv.11.) When in the garden of Gethsemane, in the hour of His agony, He was strengthened by an angel from heaven; and this is described in remarkable terms by the evangelist, for he says, “there appeared an angel unto Him froth heaven, strengthening Him.” (Luke xxii.43) - “Appeared unto Him,” he says, as though the continual aid and comfort, at all times ministered unto Him by angels invisibly, was now rendered visible for the greater consolation of Himself, and perhaps of His disciples also, who, not yet fallen asleep, might have beheld the apparition from the short distance by which He was withdrawn from them.

Nor did the angels forsake Him in the tomb; and when the time had arrived that His revived body should be raised, “the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it.” (Matt.xxviii.2-6) and after the Lord had risen, the heavenly messengers remained, that they might announce to those who came to seek Him that the Lord was no longer there.

And after He had ascended to the right hand of the Father, exalted above angels and all the heavenly host, and had sent down the Holy Ghost upon the

faithful, uniting them to Himself in one spiritual and mystical body; although, in His Person, man is exalted above all angels, and they who are united unto Him are risen with Him, and are destined to be partakers of His power and authority, yet [196] is the care of angels still exercised towards these, the members of the Church as well as towards men in general. When the apostles had been cast into the common prison by the high priest and his party, the angel of the Lord by night opened the prison doors, and brought them forth. (Acts v.19) By an angel of God, Cornelius the centurion was instructed to send for Peter (Acts x.3); and this visitation was an immediate link in the chain of supernatural events by which St. Peter himself and the other apostles to the circumcision, and the whole Church in Jerusalem, were led to preach the gospel to the Gentiles as well as to the Jews. When Peter was reserved in prison by Herod, in order to be put to death (Acts xii.7), the angel of the Lord came upon him in the prison, and raised him up; his chains fell off from his hands; at the bidding of the angel he followed him; the iron gate of the prison opened to them of its own accord, and the Apostle was saved from premature martyrdom (Acts.xii.11); as he himself declared, - “The Lord hath sent His angel and hath delivered me.” And again, when Paul and the ship’s company sailing into Italy were in danger of shipwreck, God comforted the Apostle by sending to



tle by sending to him His angel, bidding him not to fear, "for that he should be brought before Caesar; and God had given him all them that sailed with him." (Acts xxvii.23-24) Even in the fulfilment of their ministry, God was pleased to give directions to His servants through means of angels; as when Philip had finished his work of preaching Christ unto the city of Samaria, the angel of the Lord bid him to arise, and to go toward the south, unto the way going down from Jerusalem unto Gaza (Acts viii..26); and the evangelist, obeying the angel's word, met with the Ethiopian on his return to his own land, and preached to him the gospel, and baptized him; and through means of this occurrence (as is most probable) the gospel found entrance into the regions of the South. And, finally, the closing revelation from God to man comprised in the canon of holy Scripture - "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass" (Rev.i.1) - this revelation He was pleased to send and signify by His angel unto His servant John; and all the subsequent visions vouchsafed unto St. John testify to the ministry of angels in [197] the carrying out of God's purpose, both in the Church and in the world.

From these things it is manifest, that, while God is pleased spiritually to unite them that are in Christ

unto Himself, in such intimate communion that they dwell in Him and He in them - while He bestows upon them that very anointing of Christ whereby they know all things - that anointing which, poured out upon the head of the great High-priest, descends unto the uttermost skirts of the garments - yet does He continue to employ angels as the instruments of that protecting care, which, while they are on earth, their frailties and infirmities require. The adopted children of God, the members of the body of Christ, are indeed heirs of God, joint-heirs with Christ, to be admitted to His glory, and to be seated with Him upon His throne. Yet the inheritance is future; the royal children are being educated for their future kingly state; and, as towards Christ Himself during His sojourn upon earth, so also towards those who are awaiting His return, the angels are "ministering spirits, sent forth to minister to them who are heirs of salvation." (Heb.i.14).

Seeing, then, that such is the interest which the blessed angels take in the children of men, and in those especially who are in Christ, members of His mystical body, it is natural that we should expect that in the worship and praise of Almighty God we should not be altogether without their sympathy and intervention. And this is confirmed to us out of several passages of holy Scripture. The Psalmist in the hun-

dred and third Psalm, in stirring up himself to praise God for His benefits, and for His forgiving mercy and pity towards the children of men, concludes by calling upon the angels that excel in strength to bless the Lord, as well as all His hosts - those ministers of His that do His pleasure. And again, in the hundred and forty-eighth Psalm, he invokes the angels and all the heavenly host to unite with him and all other creatures in praising the Lord from the heavens and in the heights. And in the Apocalypse, when the Apostle saw in vision the Church assembled before the throne, and beheld the worship which she is represented [198], under the symbolic characters of the twenty-four elders and the four living creatures, as offering to the Triune God, with the praises ascribed unto the Lamb who was slain and hath redeemed us by His blood; he also beheld and heard the voice of many angels round about the throne, and the living creatures, and the elders, proclaiming "Worthy is the Lamb."

We know, indeed, that the perfection of all worship offered unto God can only be attained in the Church, which is the Temple of the Holy Ghost, and in which Christ our Lord, God Incarnate, is the High-priest of our profession. Nor is it any evidence of true humility that the members of Christ should despise the office of the Church, or estimate unworthily the

glory of her worship. The Church, indeed, is constituted of feeble men, but constituted in the Holy Ghost. And by His operation they have become lively stones, builded into a spiritual temple, and a holy priesthood, whose office it is to offer up spiritual sacrifices, acceptable to God through Jesus Christ, the one Mediator between God and all creation, including angels and all others. "It doth not become Christians," declares the Council of Laodicea in the thirty-fifth canon, "to desert the Church of God, and to go away and name angels and form conventicles, which things are forbidden." Or, to go to the highest authority - "Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body. ....increaseth with the increase of God." (Coloss.ii.18-19) Christian men are forbidden, under pretence either of spirituality or of humility, to ape the supposed methods of angels worship, as well as to offer divine honours unto them, or to any but to God alone. And yet not only does the Church rejoice in the presence and sympathy of holy angels at her worship, but, moreover, she has been led in the Holy Ghost to introduce into her most solemn offices the songs and hymns which in holy Scripture are attributed to the blessed angels - the glorious hymn which the seraphim in Isaiah (ch.vi.3) are described

as unceasingly pouring forth, “Holy [199], Holy, Holy, is the Lord of Hosts: the whole earth is full of His glory” (which, indeed, is the substance also of the hymn ascribed in the Apocalypse to the four living creatures, the symbol of God’s operations and ministry in the Church) - the song also which the choir of angels sang at the birth of Christ, “Glory to God in the highest, on earth peace, good will toward men” (Luke ii.14) – and the other songs which in the Apocalypse the blessed angels are represented as engaged in singing.

The motives and reasons, then, for commemorating the blessed angels are, that we may rejoice before God and praise Him that He hath been pleased to create beings so glorious in majesty and brightness, and honoured with such near approach unto Himself. Not, indeed, as we have just observed, that we are hereby warranted for one moment in offering acts of worship to these exalted beings. St. John expressly tells us in the Apocalypse (Rev.xxii.8-9), that when he would have fallen down to worship before the feet of the angel which showed him the things that he had written, the angel said unto him (Rev.xxii.9), “See thou do it not, for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the sayings of this book: worship God.” But if we praise God for the other works of His hands which we see around

us, it surely becomes us especially to commemorate beings so high and excellent, through whose agency we receive benefits so great and numerous.

For, glorifying God for the excellency of His handy-work in creating blessed and glorious angels; we have further to remember the great work which He commits to them to fulfil, and especially the benefits which we derive from their operations. If we are to take literally the assertions in the prophet Daniel, or to consider the ordination of the law by angels as typical of the future, it is certain that He is pleased to make use of angels as His instruments in bringing to pass those great events which affect the destinies of nations; and, in ways unknown to us, so to interpose their agency as by them to order men’s actions according to the course of His providence. But in respect of the individual members of Christ, their interest is more tender, and [200] their care is more direct. Even of the little ones whom Christ receives it is said, “their angels do always behold the face of His Father in heaven;” (Matt.xviii.10) and being sent forth expressly to minister unto them that are to be heirs of salvation, it cannot be supposed that their care ceases at any age or during any period before the end should be accomplished. Of the special providences of God towards individuals, angels are the instruments; in the period of temptation they are with us to

strengthen us, as they strengthened our Lord; in the hour of overwhelming sorrow they are with us as with Him, visiting us with consolation and refreshment; in bodily sufferings and weakness they are the especial comforters and protectors, whose intervention is unseen, indeed, and too often disregarded and ignored - but might readily be appreciated in our consciousness, if we did not ungratefully permit our attention to be habitually diverted from it. But, more than this, we have communion with them; not, indeed, as fellow-members in the body of Christ, but as fellow-worshippers and servants of God, and partakers with us of the privileges and blessedness of the universal family of His intelligent creatures. And in the consciousness of that communion we should be filled with joy; knowing that we are not only alike engaged in the service of one Lord and God, but that they rejoice in the privileges vouchsafed unto the Church, have sympathy in our acts of praise and worship, and are occupied in beholding with admiration the glory of God in the Church. (Eph.iii.9-10; 1Pet.i.12) Into the mysteries of the Church they desire to look, and from the Church they are learning that manifold wisdom of God, and that eternal purpose which He hath purposed in Christ Jesus our Lord.

Upon these grounds we have no hesitation in concluding, that the practice which has obtained in

the Church to observe a day in commemoration of "All Angels" is according to the mind of God, and is derived from the inspiration of the Holy Ghost. It is appointed to be observed in this land on the 29th of September, being, as we have seen, the day appropriated to the same in Western Christendom. The Romans (as we have said) have entitled [2101] it "The Dedication of St. Michael the Archangel:" in the English Church it is called "St. Michael and All Angels:" in both Churches the services are directed to the commemoration of all angels; and there is no doubt, for the reasons above set forth, which prove it to be a godly and pious practice, that this is the old observance and true tradition of the Church disintegrated and separated from the mouldering incrustation of superstition and credulity. The name "St. Michael" is beyond all doubt prefixed, not in consequence of any supposed vision of the archangel, or miracle wrought by him; it is possibly more ancient than the legend: but because of the prophetic mention of his name in the twelfth chapter of the Revelation, where, in the vision of the war in heaven, Michael and his angels are described as fighting against and overcoming the great dragon, that old serpent, called the Devil and Satan, and his angels.

In Morning and Evening Prayer portions of Scripture and psalms, and in the Forenoon and Afternoon

Services lessons and psalms, appropriate to the day, are substituted for those in course – in Morning and Evening Prayer appropriate anthems are also introduced after the Creed. The reasons for the selection of the particular portions or parts of holy Scripture thus substituted will be evident from the preceding observations, and require no further remark.

In the celebration of the holy Eucharist the Collect is the same as in the English Common Prayer, which is nearly a literal translation of that in the Roman Office for the day to be found in the Sacramentary of St. Gregory, and still in use. After recognizing that God has constituted ministries of angels and of men in wonderful order, it contains a prayer that the angels who serve Him in heaven may also defend us on earth. The Epistle is taken from the twelfth chapter of the Revelation, predictive of the war in heaven, being the same as in the English service. The Gospel is from the eighteenth of St. Matthew, being the same as the Roman and English gospels for the day. There is also a special addition to the Preface, recognizing [202] the worship offered by the holy angels in the presence of God; and an addition to the Prayer of Oblation after Consecration, expressive of our remembrance and thankfulness for the ministries of the blessed angels, both in heaven and among men. The-

There are also special anthems after the Epistle and at the Communion.

## THE DAY OF THE COMMEMORATION OF ALL SAINTS

The Greeks dedicate to this observance the Sunday after Pentecost, and they contend that this was the ancient practice of the Church from the times of the apostles. It is well known that the dedication of the same day (the Sunday after Pentecost) to the Blessed Trinity by the Roman and Western Churches is of comparatively recent date, and was not observed in Rome in the thirteenth century<sup>76</sup>, and probably not till the beginning of the fifteenth century. However, there is no evidence that this day was ever observed in Rome or in the Western Church in honour of all saints.

But as early as the beginning of the seventh century we find that Boniface IV. (A.D. 607-614) ordained a festival to be observed at Rome on the first of November, in honour, as some allege, of all saints. It is said, however, that the rite thus instituted by Boniface was in honour of all martyrs only, and on the ground, as alleged by some, that the number of martyrs was so considerable as to render it impossible to

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<sup>76</sup> Durandus, rationale div.off.lib.vi.

appropriate a day to each; and that Gregory III., in the year 731, extended the rite to all saints, and enjoined its observance in all other churches. Gavanti is of opinion that Boniface III. instituted this feast in memory of all saints, and not merely of all martyrs; and that it was Boniface IV. who first enjoined it upon all the churches. It seems probable that it was observed earlier than the ninth century, if it be true, as Merati states, that it was observed in England before that century, and that it is contained in a [203] genuine Martyrology of Bede,<sup>77</sup> who died in the year 735, under the title of the Festival of All Saints.; he asserts that it is also mentioned in a pontifical of Archbishop Egbert, who died in the year 761. It seems, however, that the Roman writers are in no little perplexity, not only as to the origin of the feast, but as to the details

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<sup>77</sup> In the ordinary copies of the Martyrology of St. Bede; there is a notice on the 1<sup>st</sup> of November, that "Pope Boniface dedicated the Pantheon given by Phocas to St. Mary and All Martyrs, and from that time it was kept in Rome on the Kalends of November. In Gaul, on the admonition of Gregory (Pope Gregory IV.), the Emperor Louis, with the consent of all his bishops, decreed that it should be observed on the same day."

The above is taken from the Plantine edition of Bede's Martyrology, A.D. 1564, and is an evidence that the observance of this day in the greater part of the Church was ordained by the Emperor Louis, son of Charlemagne, on the motion of the pope, and not by any decree of the pope himself; the pope, on this occasion, not assuming to himself the authority to enjoin the observance of feasts on all other bishops.

of the Offices appointed for the same; for Gavanti states that the lessons in the Nocturns, comprising the sermon now attributed to St. Bede (and beginning, "This day, dearly beloved, we celebrate under one joyful solemnity the Festival of all the Saints," &c.) was originally attributed to St. Augustine, until it was discovered that St. Augustine died about 180 years before Boniface IV. instituted the feast at Rome, and probably 400 years before it was observed generally, as will presently appear.

Another account of this festival is; that it was instituted by Boniface IV. when he purified the Pantheon from its dedication to Venus and Mars and the other Pagan deities, and consecrated it anew to the Blessed Virgin Mary and the holy martyrs, on the 13th of May, 607,<sup>78</sup> from whence the Church received the name of Sta. Maria ad Martyres (the fact of which

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<sup>78</sup> Or 609. And see the former note, as to the notice inserted in the Martyrology of St. Bede on the 1<sup>st</sup> November. The other ancient Martyrologies, as well as that of St. Bede, referred to above, contain the following notice on the 13<sup>th</sup> May: "The dedication of the Church of Blessed Mary and all holy martyrs of Christ, which blessed Boniface the pope dedicated in honour of the same glorious Virgin Mother, or of the above-named martyrs." The modern Roman Martyrology contains a notice to the same effect. The Pantheon, according to some, was originally dedicated to Jupiter Vindex.

dedication is given by several ancient writers<sup>79</sup>, and among others by Bede in his “Ecclesiastical History”), [204] and that afterwards Gregory IV. transferred this festival to the first of November, or rather, as we are inclined to believe, induced the Emperor Louis to establish it throughout his empire, including Germany.

With this reference to the past, we may at once dismiss the further consideration of the particular occasion on which this feast was first introduced. A day which celebrates the departed, must needs have been introduced at a period when death had established a sort of customary right to come in unreduced, and without remonstrance, into the house of God, and to snatch away his victims from the midst of the fold of Him who is the Resurrection and the Life. The Church, however, having fallen into this condition of mortality, and generation following generation to the tomb, we may well rejoice that one solemn day in the year hath been appointed, wherein we may commemorate before God all His departed saints, praising Him for the grace manifested in their lives and the benefits received through their faith; occupying ourselves in suitable meditations on that communion which we have with them in Christ; and exercising earnest desires and offering earnest prayers for the

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<sup>79</sup> Hist.Eccles.lib.ii.c.4, s. 99.

speedy advent of that day, when the living and the departed servants and children of God shall be brought together, and together shall be admitted to the kingdom of heaven. Let us consider separately these three several motives or grounds for the observance of this holy day.

We commemorate the saints departed not merely, nor principally, because the memory of great virtues is calculated to animate our zeal and excite our emulation. We commemorate them because it is a duty. “The memory of the just is blessed,” (Prov.x.7) and God would have “the righteous to be in everlasting remembrance.” (Ps.cxii.6)

It is our duty, first, because their faith and holiness are both examples and encouragements to us: examples, inasmuch as they instruct us wherein true godliness consists; encouragements, inasmuch as they are calculated to assure us of the eminence to which at least we may attain.

It is our duty, secondly, because the virtues of the saints are acceptable to God only as they are wrought in Christ [205], and are the fruits of that perfect faith and perfect holiness which are His alone, who is the Author and Captain and the Finisher of our salvation. None are truly saints but they that are

in Him that is holy; and their works are wrought by His grace, and redound to His glory, and to the glory of God. If in looking unto Him we would understand all His grace and goodness, we must look also to His saints, in whom His image is reflected and His life manifested. If we would render unto Him all the glory that is due unto His Name, we must meditate upon that reflected glory which shines forth from His saints, and have our hearts filled with joy and gratitude because of all His works wrought in them: and although this is more especially true of those who, while on earth, have been quickened and regenerated with His life, and indwelt by His Spirit, yet is it also true in degree of all who, in every age, according to their light and to the measure of the dispensation under which they have lived, have sought after and served God: for all their steadfastness, and faith, and service of God, have been wrought in them also through the influence and guidance of that Spirit who evermore moveth upon the hearts and consciences of men, proceeding eternally from the Father through the Son.

And, thirdly, it is our duty, because God would have us to be truly grateful towards those from whom we have received benefits. We owe to those who remained till death steadfast in the faith, not only (as we have just observed) the benefit of their example

and of the encouragement and instruction to be derived therefrom in all ways, but also instrumentally, the inheritance of those spiritual blessings which they have been the means, indirectly or more immediately, of conveying down to us, said into which we have entered. Indirectly, all the faithful in all ages, and each in his place and measure, have been instruments employed by God for the evolution of His purposes (all which centre in His Church), and witnesses through whom the revelation of God, His promises, and His gospel, have been handed down; and, more directly, all who have delivered the record of God in writing of inspiration are entitled to [206] our gratitude; for no prophecy of the Scripture is of any private interpretation, but unto us and to all who come after them they minister.

And, further, who can express the deep gratitude which should be felt towards the Blessed Mother of our Lord, and the thanksgiving which we ought to render to God when we call to mind that lively faith and ready reception of His word, which qualified and enabled her to become the Mother of the Lord, and which she expressed in those words of simple faith and obedience, "Behold the handmaid of the Lord: be it unto me according to thy word!" (Luke i.38) Surely all generations, both from the obligations of duty and



from prompting of lively gratitude, will joyfully unite in calling her “Blessed.”

But towards all our fellow-members in Christ, partakers with us of His grace, whose fellowship and our own is with the Father and with His Son Jesus Christ, who are one with us in the communion of the Holy Ghost, and in the unction from the Holy One, in addition to all those obligations which we owe to them in common with all the faithful, there is this further debt, that they, being of the one body, and partakers and ministers of the one Spirit, have not only handed down to us the record or testimony of the Truth, but have been the channels through which the very Truth itself and the power of it have been communicated to us in one continuous stream of life. For, through those who have preceded in the faith, Christ hath communicated Himself to each successive generation, and at length to us, grafting us all into Himself, constituting us all in Himself, one Christ.

The apostle Paul, in the epistle to the Hebrews (Heb.xi.39-40; xii.1), in celebrating those who had gone before in the faith, points out that through their faith they had obtained a good testimony unto themselves, although they had not received the promise, neither had yet been made perfect; and also that they bore testimony unto us of the certainty of that prom-

ise to which the Church of Christ has even now attained in some respect, and looks forward more completely to attain: and he leads us to give our attention to that great cloud of [207] witnesses who surround us, witnessing our labours, and who, being dead, yet speak to us. How much more, then, are we called upon to regard those who not only surround us as independent witnesses, but concerning whom we have the most entire assurance that they, with us, are of the one body, quickened with the same Spirit, and abiding in the same Lord, our common Head, whose is the one body! Let us, then, proceed to consider this further motive to commemorate the departed saints - viz., that we may meditate upon and seek to realize that communion which we have with them in Christ.

In saying that we believe “in the communion of saints,” we express our faith in that fellowship of blessings and privileges which we have with all the saints of God, whether those who lived before the coming of Christ or those who have lived under this dispensation. We have fellowship in that sovereign mercy and providential care which the great Creator and universal Benefactor extends towards all His creatures, and especially towards those who trust in Him and wait for His mercy. We have fellowship in all those universal actings of God towards His faithful children, whereby He continually moves their hearts

and disposes their affections to rest on Him; and in all those saving and sanctifying influences, whereby He seeks to prepare them in all situations and under all circumstances to make progress in His ways. We have fellowship in all those desires after Him, in those faintings for His courts, in those cryings out in heart and flesh, in that joy in His presence, expressed by David in all the Psalms. We have this fellowship, and we ought to be conscious of its identity with that which in all ages hath bound together those holy men whose names and memory we venerate.

But, above all, we have fellowship with the members of the body of Christ in the knowledge of God the Father; who is revealed to us by Jesus Christ, and revealed in His relation of Father. We have fellowship in His love bestowed on us, and in the filial love which by His Spirit, is inspired in us; and we should be conscious of this our fellowship as brethren, children of God by adoption, and partakers [208] together of the Divine nature. Our “fellowship is with the Father.”

And the fellowship which we thus have in common with all the members of Christ is not only with the Father, but with the Son. Called by God unto the fellowship of His Son (1Cor.i.9), we are all members of His body, regenerated with His life; and we ought all to be awake to the consciousness of the power of that

life working in our spirits and in the spirits of all the saints, whether in the body or out of the body, to produce all those heavenly affections and desires which are the proper fruits of His holiness and righteousness in whom we are engrafted. We have all been partakers of His body and of His blood, that food of immortality, those pledges of eternal life and resurrection to the likeness of His glory at the last day (John vi.54). “Our fellowship is with the Son of God, Jesus Christ.”

And the communion of all the members of Christ is the communion of the Holy Ghost, that Spirit of adoption bestowed upon all the sons, that Spirit of indwelling through whose sanctifying power our bodies are made the temple of the Holy Ghost, and who testifieth to the spirit of each one that we are children of God - “heirs of God, and joint-heirs with Christ.” (Rom.viii.17) Our communion with the Father and with His Son is by the Holy Ghost, who, while distributing distinct gifts to the different members of the body, is Himself the great Gift which all receive and of which all partake. He is the one and the same Spirit who infuseth love, inspireth holiness, breatheth peace, unto all the children, - for they are all called unto that same peace “in one body.” (Coloss.iii.15)

Such is the communion of the saints, the consciousness of which should be our glory and our joy. And can we suppose that this communion is limited only to those who are yet alive? Do the dead in Christ cease to participate therein? Are we to be deprived of the persuasion that death cannot separate from the one living body those whom God takes away to be with Christ, nor deprive us of our communion with them?

It is impossible to conclude that the departed spirit [209], because separate from the body, has ceased to be the object of God's providential care and guardianship. "Precious in the sight of the Lord is the death of His saints." (Ps.cxvi.15) And when the dust returns to the earth, the spirit also returns unto God who gave it (Eccl.xii.7), unto Him who "is the God of the spirits of all flesh." When the Lord in His last agony exclaimed, "Father, into Thy hands I commend My spirit," (Luke xxiii.46) He employed words which David in his own person, though speaking by the inspiration of the Holy Ghost, had already used (Psxxx.5), and which, therefore, we are warranted in believing, are not to be limited in their application to Himself alone. If, while still clothed with this earthly house wherein we groan, being burdened, the saints of God have ever longed to find Him, that they might be filled with His joy, is it probable that the spirit,

when it shall have returned to God, whatever be its condition, should less ardently long and desire to worship Him in the beauty of His sanctuary? And as to those who have been made members of Christ, by means of spiritual life imparted by the Holy Ghost quickening them in the inner man, are we to suppose that the death of the body can possibly terminate this divine and spiritual life? Are they not still one with Christ and He one with them? Are not their spirits still sustained by Him in the Holy Ghost, or can He cease to comfort them by His Spirit with the inward testimony and assurance of their divine sonship? Are they not still in the communion of the saints, in the communion of the Father, and of the Son, and of the Holy Ghost?

But it may be objected, that the departed saints are said to sleep in Jesus; and that, although we may be comforted with the thought that they are kept in His hands, reserved unto our common change, and that we on our part may rejoice both on their account and on our own for our common hope, yet they rest in unconsciousness, and have no reciprocal joy or sympathy with us. It is true, indeed, that in the separation of soul and body the condition of the departed may fitly be described as "a rest in sleep:" all *bodily* consciousness is doubtless lost: and the spirit and intelligent soul of man are deprived of all those means

of exercising their functions [210], which by the constitution of man's nature the body affords. The condition of death (as we have described it in another place) is a condition of restraint and privation. But to suppose that, in addition to their imperfect state, a dark night of unconsciousness and death has fallen upon the spirit also, is as much opposed to the dictates of our reason as it is to the orthodox doctrine of the Catholic Church, and as it seems to be contrary, also, to all the promises of God and to the express words of holy Scripture.

How could the apostle Paul "long to depart and to be with Christ, which is far better," (Phil.i.23) if the condition he anticipated was a condition of forgetfulness, and, though temporary, of utter death and entire unconsciousness? How, if this be true, could our Lord encourage the opposite belief by the parable of Lazarus and Dives (Luke xvi.19,&c.), which, while we admit it be figurative, still points to the separated spirit as being in a condition of consciousness? How could He promise to the thief upon the cross, that on the same day he should be with Him in Paradise (Luke xxiii.43.),<sup>80</sup> if, wherever he was to be, in Para-

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<sup>80</sup> The gloss that has been attempted on this last passage, "I say unto thee to-day — that thou shall be with Me in Paradise," deserves no further remark, than that such a mode

dise or elsewhere, his spirit, when separated from the body, was to be utterly unconscious?

The Apostle, referring to his having been rapt in spirit to the third heaven, says, "Whether in the body he could not tell, or whether out of the body he could not tell." (2Cor.xii.2-4.) And again, in relating that he was caught away into Paradise, and heard unspeakable words impossible to utter, he repeats that whether in the body or out of the body, he could not tell. It is evident, then, that he knew of no such doctrine and of no such supposed fact as that the spirits of saints, when separate from the body, were to be locked in utter unconsciousness. Nor upon any such hypothesis can we understand the truth or application of the figure given us in the vision of the Apocalypse (ch.vi.9), where the Apostle tells us that he "saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held [211]; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth!"

We are so organized, that our consciousness in this life is connected with and dependent on our bod-

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of reading the text seems to place it on a level with the juggling answers of heathen oracles.

ily organs: the spirit must be separated from the body in order to possess any other consciousness: and thus our consciousness in sleep, while the spirit is still united to the body, cannot be great, although sufficient to preserve the conviction of identity. But if when separated from the body the spirit be then devoid of consciousness, this would be not merely death of the body but death of the spirit also; whereas, they that depart in Christ do all live to God, live in Christ, sustained in their life by the continual supply of His Spirit, who is about again to unite both body and spirit. Concerning the extent and manner of that consciousness, in what way it is impeded in its communications with external things (for impeded in that respect we believe it to be), and how its internal action - perhaps, also, to some extent impeded - is carried on in the absence of the body, we do not venture to speculate, nor do we profess to understand; but that the departed do truly continue to live in spirit we unfeignedly believe; and without spiritual consciousness there is no life of spirit. "God is not a God of the dead, but of the living: for all live to Him." (Luke xx.38.) And in using these words our Lord hath deduced the certainty of the resurrection from the fact, that they who die in the body do yet live in the spirit. Because God is the God of them that die bodily, it is certain that they do not die altogether but live to Him - and living, their bodies also shall assuredly be raised.

We cannot, therefore, doubt that our communion with the saints departed does not merely consist in our being objects of the same providential care, that care being exercised in their case over dead and unconscious spirits, as well as over dead and unconscious bodies; nor merely in our having in common a future hope, which the dead on their part are incapable of apprehending: but that the like spiritual apprehensions of faith, and the like joyful anticipations of hope [212], and the like affections of love and holy desire, are inspired and shed abroad, and consciously entertained, in the spirits of the living disciples and of the departed saints. Our communion with our brethren in Christ, even when the body is dead, is a communion with them that live in Christ unto God by the power of the Holy Ghost - "for whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's." (Rom xiv.8.)

Lastly, the commemoration of the departed saints not only reminds us of our common hope, but demands of us lively desires and earnest prayers for the advent of that day when it shall be fulfilled. Nay more, it calls up the memory of the past, wherein we have come short of our calling, as well as the anticipation of the future. "A little while," said Jesus, "and ye shall not see Me; and again a little while and ye shall see

Me, because I go to the Father:" (John xvi.16.) and yet centuries have succeeded centuries, and He hath not come again from the Father. Now the Holy Ghost was not given merely to comfort us while He should be away, but also to gather and sanctify His Elect, and to prepare His Bride: and wherever the Holy Ghost abides, He fills the heart with longing desire for the return of the Lord and Saviour. "A little while!" And surely, if the Church had fulfilled the injunction of the Apostle to hasten the coming of that day, it should have been a very little while. But centuries of resistance to the ways of God have intervened; centuries, wherein the earthly element hath accumulated, and the treasure in heaven hath been forgotten, and the spiritual growth hath been delayed. Instead of the fruit of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," (Gal.v.22-23) advancing to maturity and abounding, - the body hath retrograded in all these particulars; and the hope of His appearing and kingdom hath died away, and the Church hath ceased to look for the coming of the Bridegroom: she is neither prepared for it, nor desiring it. And yet the hope is still the same; and, after eighteen centuries, the words "a little while" again sound in our ears, and all the signs predicted in the [213] word of God accumulate around us, announcing the near approach of that destroyer, who shall deceive

if it were possible even the elect, and calling upon us to cry out for Him who alone can deliver.

The day, therefore, of the commemoration of departed saints calls upon us not only for joy, but for acts of penitence and contrition for the past, and of earnest prayer for the fulfilment of all those great events, which are predicted in God's word and are links in that order which is to issue in the accomplishment of the eternal purpose which He establisheth in the heavens. Our commemoration of the saints departed involves the subject of our common hope, and that hope involves the fate of nations and the interests of the world.

In the services of this day special forms of exhortation, confession, and absolution, are substituted for the ordinary forms in Morning and Evening Prayer. In the exhortation we are reminded that the hope of the speedy return of Christ encouraged and strengthened the first Christians, purifying them and preparing them for the kingdom of heaven - that hope which shall realize the promises whereby Eve was consoled and the patriarchs comforted: but that we, in falling away from that hope, have failed to go on unto perfection. Hence, the suffering creation remains still longing for deliverance; and the departed martyrs, by whom the knowledge of God has been handed down

to us, wait for the resurrection of their bodies, that they may enter into the joy of their Lord. Our love to the Saviour hath grown cold, and therefore also our interest in our brethren on earth. Anxious for our own personal salvation, we have lost sight of the body of Christ, and become indifferent to God's glory and the accomplishment of His purpose. The special clauses introduced into the Confession on this day are the response to this commemoration of the sin of God's people, and the Absolution invokes Almighty God to pardon and blot out the transgressions of His Church.

In the Forenoon and Afternoon Services, instead of the usual prayers, there are special prayers and thanksgivings. The first prayer is for the accomplishment of the promise [214] of God, that the Seed of the woman shall bruise the serpent's head; that David His Anointed may rule in His holy city for ever; that Christ may come and bring about the times of the restitution of all things: that God's people upon earth may be caught up to meet the Lord in the air and be clothed upon with light and immortality; and that Christ may take unto Himself His kingdom.

The second prayer is that God will behold the ruin of His sanctuary and the desolation of His Church, and send Him whom He will send.

In the third and fourth prayers, we beseech the Lord to hear the cry of His servants, to avenge the blood of His martyrs, and to hear the groaning of His whole creation; and not to suffer the destroyer to destroy.

In the fifth, we invoke the Lord to take to Himself His power; to come and save us; and to raise them that are dead.

And in the sixth, we pray the God of Abraham, of Isaac, and of Jacob, to convert unto Himself His ancient people; and to accomplish for them His purposes of mercy and blessing, restoring to them the land of their inheritance, and rebuilding the walls of Jerusalem.

The Thanksgivings are on behalf of the faithful departed: they are three in number. The first two are those with which the burial service of the Church of England is concluded; and the last is a recognition of God's grace towards all the witnesses to His truth and works from the beginning, - the fathers and prophets of old, - the Forerunner of the Lord, - the Blessed Virgin Mother of the Lord, - the apostles, prophets, martyrs, and confessors; and all the faithful - both the dead who rest in Him and them that are alive upon the earth: it concludes with a prayer that we may fol-

low the good example of our predecessors in the faith, and be ready to bear witness ourselves even unto the death.

In the Celebration of the Eucharist there is a special collect as well as a special epistle and anthem, and a special gospel. Instead of the Nicene Creed, the Creed of St. Athanasius is appointed for recital. In the preface [215] also, and prayer of Oblation, there are additional clauses appropriate to the day; an appropriate communion anthem and prayer are also appointed. After the Post-communion prayer, the Angel of the church or other celebrant is directed to go to the lecturn of the gospel, and there to read the epistles to the seven churches in Asia contained in the second and third chapters of the Apocalypse; and after these are read an anthem is appointed to be sung, taken in part from the song of Moses which he wrote in prospect of his death by the commandment of the Lord: and taught to the children of Israel (which song is recorded in the thirty-second chapter of Deuteronomy), and in part consisting of the words contained in the third and fourth verses of the fifteenth chapter of the Apocalypse, where it is said that the apostle “saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast standing on the sea of glass, having the harps of God, and singing

the song of Moses the servant of God, and the song of the Lamb.”

Of the above, the only particulars which require further notice are the Creed of St. Athanasius, the lesson comprising the seven epistles in the Apocalypse, and the concluding anthem. Of these, the creed lays hold of the past; the lesson carries us through the whole history of the Church, past, present, and future; and the anthem looks forward to future, anticipating both the coming judgements and the promised glory.

When the Nicene Creed and the Apostles' Creed were respectively under consideration, a short account was given of what is known as to their history. We now propose in a similar manner to give some account of the Creed of St. Athanasius, of which, however, very little is known.

It is generally admitted, and seems tolerably certain, that St. Athanasius was not the author of the creed, and that it was not in existence in his life-time; that is to say, prior to the year 373. Various reasons have been assigned why the name of Athanasius has been attached to it. Some have supposed that the reason for the name is, that the author (or rather, in that case, the editor of the creed) compiled [216] it



from the writings of St. Athanasius: but there seems no stronger ground for this assertion than that it is an exposition of the same Catholic doctrine concerning the Trinity of which St. Athanasius was so distinguished an advocate and confessor. Others, with more probability, have attributed the name to the fact, that it became the symbol of those who supported the Athanasian doctrines against those of the Arian persuasion.

The authorship of the creed has been generally ascribed by the learned to Vigilius of Tapsa, an African bishop, who lived in the sixth century, before the close of which it must have been in existence, since it was commented upon by Venantius Fortunatus, who was bishop of Poitiers<sup>81</sup>, about the year 570. But Dr. Waterland<sup>82</sup>, who has entered into a most careful and critical examination of the creed, gives reasons of great weight for supposing that it is of an earlier date by at least a century. He argues, that if it had been composed at a later date than the Council of Chalcedon (A.D. 451), it would, assuredly, in expounding the distinct manhood and Godhead of Christ, have made use of the terms “nature” and “two natures,” employed in the definition of faith agreed upon in that

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<sup>81</sup> Poitier ? Note by the corrector.

<sup>82</sup> Waterland, Crit.Hist.c.vii.

council, in order to confute the heresy of Eutyches, who taught that the human nature was absorbed in the divine. In like manner, also, he considers that the omission of all reference to the doctrine, “that God in our nature was born, suffered, and died,” is sufficient to prove that it dates earlier than the Council of Ephesus, in the year 431, when the heresy of Nestorius was condemned, who taught that there were two persons in Christ, one human and one divine. Dr. Waterland is of opinion, with Montfauçon, that the author of this creed was some Gallican theologian; and he fixes upon Hilary, archbishop of Poitiers, by whom he thinks it was composed, between the years 426 and 430.

As we have already seen, the creed was referred to in France by ecclesiastical writers in the latter half of the sixth century; and it is believed that it was first used in the liturgy in that country about the year 670. In Spain it seems to have been received not later than the first half of [217] the seventh century, and was probably first used in the liturgy about the same time as in France. In Germany and in England it was received a little later; in Italy, not until the end of the ninth century; and Dr. Waterland states that it was not received at Rome until the year 930.

It is generally admitted that the creed was originally composed in Latin, and from this we may conclude that it was received in the Eastern Church probably at an early date, seeing that in the article concerning the procession of the Holy Ghost the words “et Filio,” “and of the Son,” are inserted in the Latin version.<sup>83</sup> For, whether these words were originally in the Latin creed, or whether subsequently interpolated, it is not probable that the Eastern Churches would have received the creed, or have allowed of its use (seeing that it never received the sanction of any oecumenical council held previously to the separation of the Eastern and Western Churches), after the question concerning the procession of the Holy Ghost became a serious matter of discussion between the Eastern and the Western Churches.

Although, however, but little is known concerning either the author or the date of this creed, it is evident that it was composed subsequently to the two creeds which have been already noticed. Indeed, it may be fitly described as an exposition of certain articles con-

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<sup>83</sup> Dr. Waterland, who, however, is of opinion that it was not admitted by the Greek Church until a later period, states that the “et Filio” in this creed was quoted against the Greeks by the Latin controversialists at latest in the ninth century. (Crit. Hist.c.v.)

tained in the two more ancient symbols. That which principally distinguishes the Nicene from the Apostles' Creed is, that it more fully explains the meaning which the Church affixes to the articles contained in the latter, - “I believe in God the Father“ - ”and in our Lord Jesus Christ” - ”I believe in Holy Ghost.” And now in the Athanasian Creed we are presented with the results or conclusions necessarily flowing from the propositions thus explained. These results or conclusions form the first great division of the Athanasian Creed. The second great division gives, in like [218] manner, the result of the articles of the two former creeds, concerning the Incarnation of our Lord Jesus Christ.

We have professed in the Nicene Creed that we believe “in one God, the Father;“ and “in one Lord Jesus Christ, the only-begotten Son of God, God of God;” and “in the Holy Ghost, the Lord and Giver of Life, proceeding from the Father and the Son, and with the Father and the Son together to be worshipped.” The Athanasian Creed reconciles the apparent contradiction that we acknowledge *One* God, the Father, and yet acknowledge the Son and the Holy Ghost to be objects of equal worship. This it does by declaring, in the first place, that “The Catholic Faith is this, that we worship One God in Trinity, and Trinity in Unity; neither confounding (or mingling to-

gether) the persons, nor dividing the substance.” Let us, in the first place, inquire into the meaning of some of these terms.

The word “Trinity,” being the synonymous expression in the Latin for “Triad” in the Greek, signifies “threeness.” The word “Unity,” or “oneness,” is the Latin word employed to express “Monad” in the Greek, which word (μονας) signifies “soleness,” or the quality of being such as that there is not another beside; and hence it is frequently applied to express that which is incapable of division. Again, the term “person” is the equivalent used by the Latins for “hypostasis” in the Greek. The Greek word signifies substance or subsistence; and the literal meaning of the word in the Greek (ουσια), which the Latins render “substance,” is “Being” or “Essence.”

Until after the period of the first Council of Nice the words “Hypostasis” and “Essence” were frequently employed as convertible terms.<sup>84</sup> Thus, in the creed set forth in that council, those heretics are anathema-

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<sup>84</sup> The word υποστασις, however, as well as the word υποσωπον, is applied in Scripture to express person as distinct from nature. Thus in Hebrews (ch.i.) “The express image of His person:” where it is clear that the hypostasis of the Son is not the same as the hypostasis of the Father, but is distinct, the Son being the Image of the Father’s hypostasis.

tized “who say,” that “He” (namely, Christ) “is of another hypostasis or essence [219] than the Father.”

But when the Sabellians, who denied a real Trinity of distinct persons in the Godhead, insisted that there was only one hypostasis in the Godhead (which, in the meaning of “substance” or “essence,” the Catholic Church had admitted in the manner just noticed), while they craftily admitted that God was “tripersonal,” (τριπροσωπος), meaning by these expressions that the one and only person (as they insisted) in the Godhead was revealed under three distinct forms or modes of manifestation (the word in the Greek previously used for person, προσωπον, signifying literally the countenance, and consequently “appearance” or “form”), the Catholic Fathers among the Greeks ceased to employ the word “hypostasis” in the sense of “essence” or “substance,” and applied it to signify the distinct subsistence of each of the Divine Three: that is to say, to describe each of them as He is in Himself, which includes not only His Divine Essence which He has, and the other Two also have; but also those properties or relations which He has, and the other Two have not, and which therefore distinguish Him from the other Two. The Latin Fathers have still continued to apply the term “persona” to describe this distinctive character, because they did not think it good (having regard to the use of the Latin tongue) to

employ the word “substantia,” the Latin synonyme for “hypostasis,” to signify this separate personality. Some have rendered the word “hypostasis” by the word “subsistentia;” but this has not been generally accepted by the Western Church. And, in fine, the term which, for fifteen hundred years past, has been generally employed by Greek Fathers and Doctors to express the distinct Persons in the Godhead is “hypostasis,” and the term employed by the Latin Fathers and Doctors is either “persona,” or else they have borrowed the word “hypostasis” from the Greeks. But, whether “hypostasis” or “person” be used (and in this creed the word “persona” is used in the Latin version, and “hypostasis” in the Greek), the Catholic Church understands thereby not simply the substance or essence of the Godhead, which is acknowledged to be one and the same in each of the Three; nor the mere form or mode of manifestation [220] proper to each of the Three; but either or both of these terms are used to express that there are Three Living Ones, in each of whom subsists the One Substance or Essence of the Godhead, and each of whom is distinctly the One God - distinctly, because each of these is not the other; and yet indivisibly, because each is the same One God, and the one substance or essence of the Godhead cannot be divided.

And therefore the creed goes on to assert there is one Person (or, Hypostasis) of the Father, another Person (or Hypostasis) of the Son, and another Person (or, Hypostasis) of the Holy Ghost: using this word “Person” (or, Hypostasis), as we have said, not merely to express the mode of manifestation, but to assert in each of these propositions one subsisting distinctly, though indivisibly, from the other two;<sup>85</sup> and that the essence, or substance, or Godhead, of these Three Persons, (being, as aforesaid, incapable of division), is absolutely one and the same, in the Father, and in the Son, and in the Holy Ghost.

“Such as the Father is, such is the Son, and such is the Holy Ghost.” - “The Father uncreate – incomprehensible – eternal - almighty.” - “The Son uncreate,” &c. “The Holy Ghost uncreate,” &o. “So the Father is God, the Son is God, and the Holy Ghost is God. And yet they are not three Gods, but one God.”

One great difficulty in the way of a clear apprehension of what the Church teaches concerning God is, that in distinguishing, very properly, between the One Substance or Godhead, and the Three Persons

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<sup>85</sup> In the unity of the Godhead, we acknowledge One *Subsistence*, in the sense of Substance or Essence; but in the diversity of the Divine Persons we acknowledge Three *subsisting*.

subsisting as God, there is a liability not merely to distinguish between, but to divide them; that is to say, to conceive of the Godhead as subsisting apart from the Persons: whereas the substance or nature of Godhead has no existence except in the Three Divine Persons, and all the properties or attributes of Godhead are personal attributes, and can only belong to persons. Let us keep this principle in view, while [221] prosecuting the discussion of this sacred and mysterious subject.

The Essence or Substance of the Godhead (in other words, the One God in three Persons) is uncreate (or, uncreated) – is incomprehensible (that is, in the literal meaning of the word, cannot be comprehended or contained – can neither be measured nor taken in by any bound or measure of created matter, nor be compassed even by the thought, conception, or reach of any created intelligence) – is also eternal and almighty.<sup>86</sup> And as the Father is this one God and also Lord, and the Son is this one God and also Lord,

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<sup>86</sup> The true properties and operations of Deity” (Hooker, “Eccles. Polity,” b.v.s.53) “are to know that which is not possible for created natures to comprehend; to be simply the highest cause of all things, the well and spring of immortality and life; to have neither beginning nor end of days; to be everywhere present, and to be enclosed nowhere; to be subject to no alteration or passion; to produce of itself those effects which cannot proceed but from Infinite Majesty and Power.”

and the Holy Ghost is this one God and also Lord – therefore the Father is uncreate, incomprehensible, eternal, and almighty; the Son is uncreate, incomprehensible, eternal, and almighty; and the Holy Ghost is uncreate, incomprehensible, eternal, and almighty.

“One God and Lord, and not Three.” For, while each Person is by Himself (that is, in His own singularity, “singillatim”) to be acknowledged God and Lord; the Catholic religion forbids us to assert Three Gods or Three Lords. And the explanation of this apparent contradiction is as follows: —

We believe in one God the Father, who is of none; we believe in one only-begotten Son, begotten of the Father alone. The Son, therefore, as we profess to believe, receives from the Father, by eternal generation, (that is, by an eternal action fulfilled internally and beyond the cognizance of all creature thought, constituting the relationship of Father and Son,) that one Eternal Substance or Essence, by receiving which (through generation) He is such as the Father is; that is to say, the one God, Uncreate and Incomprehensible, Eternal and Almighty.

And as the Son eternally receives by generation, from [222] the Father alone, the one undivided and individual substance or essence of Godhead, that

Godhead being infinite in all respects as aforesaid, therefore the Godhead cannot be derived by generation to any other, and He is “the only-begotten Son,” - Son, to the exclusion of all others; and there can be but one Son, and there can be but one Father, in the sense of one generated, and of one who generates, in the Godhead.

But although there can be but one Son, the only-begotten, yet, besides the Father and the Son, there is one other Person in this blessed and glorious Trinity. He also is the one God, such as the Father is, and such as is the Son. Being therefore possessed of the one substance or essence of the Godhead, and the Father being the one God, and of none, this one substance or essence must be derived to Him also from the Father. Now this substance cannot be derived to Him by way of generation; for it is wholly derived by way of generation from the Father alone, to the Son alone, who is the only-begotten Son. The Godhead is therefore wholly derived to this Third Person by another mode than that of generation, a mode which does not effect any such relationship as that of Father and Son, and which, pertaining to the eternal relations of the Divine Persons, is also a mode of internal divine action incomprehensible to created intelligence. And this mode is distinctively called “procession;” and He who thus proceeds is revealed to us under the

name of “The Holy Ghost,” or “Spirit.” This procession, as we have already shown, must be from the Father; because the Father is the “One God,” from whom, Himself being unoriginated, the substance of the Godhead is derived to the other Divine Persons: but forasmuch as the one substance or essence of the Godhead is derived to the Son by eternal generation, and the Son is “the brightness of the Father’s glory and the express image (or very character) of the Father’s hypostasis (or, person),” (Heb.i.3) and there can be but one Son, - therefore, although the Father be the sole and only fountain of the Godhead (and there can be but one), yet it is impossible to conceive that the Holy Ghost should proceed from the Father in any manner to which the [223] Person of the Son shall be strange and alien, or from which He shall be separate. And this non-separateness of the Son in respect of the eternal procession of the Holy Ghost, and His consequent relation thereto, is that which the doctors of the Western Church seek to express when they affirm that the Holy Ghost proceeds from the Father and the Son; and which the Greek doctors seek to express when they affirm that the Holy Ghost proceeds from the Father alone, but by the Son; the whole Catholic Church concurring in the denial that there is or can be more than one of the Persons in the Godhead who is of none, from whom therefore, alone, the essence or substance of the Godhead is originally

derived to the other two; and also concurring in the assertion that the Holy Ghost is eternally the Spirit, not of the Father only, but of the Father and of the Son.

And that which we have pointed out, and which the creed affirms concerning the Son in His relation to the Father, “that there is one Father and one Son,” is also applicable to the Holy Ghost; for as He receives from the Father and the Son this same one infinite Godhead, there can be but one Holy Ghost - seeing that the one only infinite Godhead is thus derived to the person of the Son by that mode which is called “generation,” and to the person of the Holy Ghost by that mode which is called “procession.” All that we know of either of these terms, “generation” or “procession,” as applied to God, being that the term “generation” describes a mode by which the one Godhead is derived, so as to constitute the relations of Father and Son; and that the term “procession” describes a mode of derivation implying the relations of efflux and source, or rather let us say (as we are speaking of Divine Persons, very God), the relations of Him that proceeds and of Him from whom He proceeds, this mode of derivation not being such as to constitute the relationship of Father and Son. In both these modes of derivation, it is the whole substance or essence of the Godhead which is derived; so that the Persons respec-

tively proceeding can be neither both of them “Sons” nor both of them “Holy Ghosts;” but there is One only-begotten Son, and One only Holy Ghost. And thus we [224], arrive at the conclusion that “there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.” One Father, not three Fathers; one only source and fountain of Godhead, both to the Son, who receives the one Godhead and fullness of God by eternal generation, and is therefore not self-originated; and to the Holy Ghost, who receives the same one Godhead, and subsists as God by eternal procession, and who also is therefore not self-originated. And, as we have seen, there is one Son, the only-begotten of the one Father; and there is one Holy Ghost, the one only proceeding from the Father by the Son.

“And in this Trinity none is afore or after other; none is greater or less than another: but the whole three Persons are co-eternal together, and co-equal.” These words are not superfluous. We have seen that the Father is of none, while the Son is of the Father alone, and the Holy Ghost is of the Father, but not of the Father alone; that is, not of the Father without the Son. Thus we acknowledge one God the Father; and one Lord, the Son of the Father, but not the Son of the Spirit; and one Holy Ghost, the Spirit both of the Father and of the Son. So that the Church ac-

knowledges a certain order in the Divine Persons. In this order the Father is of none, and in that respect subordinate to none: the Son is of the Father alone, and therefore in that respect is subordinate to the Father alone; but although the Godhead of the Son is also the Godhead of the Holy Ghost, yet the Son is not “*of the Holy Ghost,*” and therefore He cannot be said to be subordinate in this relation of order to the Holy Ghost: and the Holy Ghost is the Spirit of the Father and of the Son, and therefore in that respect is subordinate both to the Father and to the Son. The Godhead of the Father is without derivation: He is God *of Himself*. The Godhead of the Son is the Godhead of the Father, and derived to Him from the Father. And the Godhead of the Holy Ghost is the Godhead of the Father and the Son, common to both, and derived to Him from the Father not apart from the Son. The Catholic Church, therefore admitting this distinction of order in the Persons [225] of the Trinity, is careful to exclude the idea that one is before the other, either in time, in majesty, or in any of the properties or attributes of the Godhead. “None is afore or after other;” that is to say, the three are co-eternal. “None is greater or less than another;” that is to say, the three are co-equal. There is no subordination of one to the other, save in respect of the modes by which the Son and the Holy Ghost derive the Godhead; which modes of derivation are themselves eter-

nal and divine operations, and in no respect affect the substance of the Godhead, either essentially or in any of its attributes.

We have next to consider the statements given in the second part of the creed, as the proper conclusions flowing from the articles in the Apostles’ Creed and Nicene Creed, touching the Incarnation of our Lord Jesus Christ.

We have confessed in the two earlier creeds that God, in the Person of the Son, was Incarnate, and became Man; and we have already considered the truth concerning the Godhead of the Son: and the question now before us is, whether, when the Son of God became man, He ceased to be God. This question is at once met and resolved by the express statement that the right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is perfect God and perfect man. He is perfect God - of that substance or essence which constitutes the Father to be God, and which, derived by eternal generation from the Father to the Son, constitutes the Son to be God, such as the Father is; and therefore, after becoming Incarnate, as before, He is uncreate, incomprehensible, eternal, almighty, - in one word, Infinite God. Yet is He perfect man - man of the substance of His mother, being by Incarnation constituted a creature, and limited as re-



spects His creature substance, both in space, power, and capability, and conceived and born in time.

Subsisting in the Godhead - that is to say, being personally God - He is possessed of all the divine attributes, and as touching His Godhead is equal to the Father. Subsisting also in human nature, with all the limitations of the creature, He is, in that respect, and as touching His manhood [226], inferior to the Father. Yet this Infinite and finite - this Eternal God and Time-Creature, has not two personal subsistences, but is One Christ, subsisting, in the unity of one Person, in two natures - one being that of the finite creature man, and, like all other created natures, incapable of infinity; the other, that of the unchangeable and infinite Godhead, with all its properties still unchanged. He who before subsisted only as God, has now taken human nature; and while He subsists and cannot but subsist, as God, precisely as He did before, without diminution from the divine essence or any of its attributes, He also subsists as man; and this He does (to use the language of the apostle, which alone expresses the mystery, and that only by approximation), by emptying Himself (εαυτον εκενοσε; Phil.ii.7) in this new manner of subsistence, while He Himself, in His divine subsistence, remains unchanged.

And as the Divine Nature remains in itself unmodified and unchanged by the Incarnation of the Word, so also the human nature thus assumed is in like manner unchanged and unmodified in its substance or essence. It is, by this alliance with the Divine Nature in the Person of the Word, developed and perfected to the utmost extent of which the creature substance or essence is capable, but it still remains the limited creature substance: and the same Person who subsists in the Godhead with the properties of Godhead, all of which are Infinite, subsists in the human nature with all the properties of creature nature, these properties being in themselves finite; and yet the two natures thus remaining perfectly distinct are henceforth eternally united in the person of Christ. Moreover, of all the varieties of creature nature, God Incarnate subsists in one only, that is, in the nature of man, with all the finite properties of human nature, and of those only; and the one Christ is perfect God and perfect man in one Person, who personally suffered for our salvation, descended into hell, rose from the dead, ascended into heaven, and now sitteth at the right hand of the Father, God Almighty, from whence He shall come to judge the quick and the dead.

There is one other topic, in reference to the creed, which [227] requires a few words - viz., the objection

frequently made to what are called its damnatory clauses.

If God had left man to find out Himself and the mystery of the Divine Nature by his own research, and if error concerning religious truth were merely an intellectual mistake, then, indeed, it would be inconceivable that any should incur eternal damnation merely because, in the exercise of his understanding, he had arrived at erroneous conclusions concerning the nature of the Infinite and Incomprehensible God. But such is not the true account of the matter. Man, by the exercise of his understanding, is incapable of attaining to the knowledge of God: all that we can possibly know of His Nature and Being must be by revelation from Himself. This revelation He has, in the fullest manner, conveyed unto us by His Son, and He attests the same unto all men by His Church. Moreover, in promising to be with His apostles He has promised to be with His Church, even unto the end of the age; and He has sent down the Holy Ghost in fulfilment of this His promise, that He may guide us into all truth, and guard us from every error. And can it be for a moment contended that the flock of Christ, committed to the apostles, is not to receive the apostolic teaching concerning God? or that those who believe the preaching of the gospel, and seek admission to the Church by holy baptism, can refuse to receive

from the Church that faith in which they seek to be baptized?

If, indeed, it be said that the very ordinance of God, to which the promise of perpetual presence and of the gift of the Holy Ghost as a perpetual guide, has ceased to exist; if there be, we will not say no authority at all, but no sufficient authority actually existing, and men have been left, to a greater or less degree (contrary to the original constitution of the Church), to seek out the truth for themselves – this consideration, if there be any truth in it, or whatever be the degree of truth, will no doubt have its bearing upon the eternal destinies of those who are found rejecting the truth of God. We are not, however, dealing with those who oppugn the truth, but with those who desire to submit themselves to God, and to receive His doctrine from those invested [228] with His authority to teach. And to them we say, that the words which we are considering convey no more than, but they do convey precisely as much as, the words of our blessed Lord, recorded by St. Mark (ch. xvi.15-16), when He said to His apostles, - “Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved; he that believeth not, shall be damned.” The gospel comprises, not merely the history of Christ, but the faith of Christ; and he that holdeth not the faith of Christ doth not believe His

gospel. And the force, both of this text and of the clauses in the creed, is as follows, - "This is the true faith which God reveals to you, and hereof *we* are *witnesses*. If ye will believe God, and hold fast this faith, it shall be your life and your salvation. If ye refuse to believe God, ye make Him a liar, and ye cannot have eternal life." It is not a denunciation of honest and faithful men, if any such there be, who, desiring to submit themselves to God, are yet in difficulty as to certain propositions presented to them upon insufficient authority, and at which, left to the exercise of their own unassisted reason, they are unable to arrive. But, like the words of our Lord, it is intended to apply to those who refuse to believe God, and who reject His revelation of Himself. For the only ground on which we or any man can venture to propound these truths concerning God to the faith of other men is, that they are the very truths of God, and that we have His authority to declare them.

And what, after all, are the propositions which the Church thus presents to her children as the Catholic Faith, to be kept whole and undefiled on peril of their everlasting salvation? Simply these, namely; in the first place, - "That we worship One God in Trinity and Trinity in Unity; neither confounding the Persons nor dividing the substance:" for the propositions that immediately follow this are intro-

duced to meet the false doctrines of those who have denied the fundamental proposition thus laid down. And further, in the second part of the creed, the right faith is declared to be, "that our Lord Jesus Christ, the Son of God, is God and man;" the propositions which immediately follow being, in like manner, introduced in order to meet the false doctrines [229] of those who denied this fundamental proposition concerning the Incarnation. After these, we declare that Christ suffered for our salvation, descended into hell, rose again, ascended, sitteth on the right hand of the Father, and shall come from thence to judge the quick and dead, when all men shall rise with their bodies and receive their appropriate judgement. These are the simple propositions propounded to our faith in this creed, and to which what are called the damnatory clauses directly apply. And it is impossible to conceive that any one, firmly holding these indubitable points of the Christian faith, can possibly deny the other explanatory propositions, seeing that they are involved in the fundamental propositions to which they respectively refer, and that they convey no more than is expressed therein.

We next proceed very briefly to give such an explanation of the Epistles to the Seven Churches in Asia as will suffice to show why they are introduced in this place. Anything approaching to a complete ex-

amination of this portion of Scripture would far exceed our limits and object.

These epistles form a general preface to the Apocalypse, or Revelation of the things which were to come to pass (“the things which shall be hereafter“), until the coming of the Lord with clouds: which Apocalypse the Apostle was directed to write in a book and send unto the Seven Churches which were in Asia - the Churches, namely, in Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. The Apostle tells us that he was honoured with a vision of the Lord in glory, arrayed in priestly garments. In His right hand were seven stars, and He stood in the midst of seven golden candlesticks. The seven golden candlesticks, we are informed, were the Seven Churches, and the seven stars were the angels of the Seven Churches.

The Lord having vouchsafed this vision of Himself to the Apostle, and directed him to write the things which he had seen and which should be hereafter, instructs him to send these epistles, one to the angel of each church.

From this we may gather that the number “seven” is here used symbolically - that under this symbol the [230] whole Christian Church, from that

time to the time of the end, is addressed; that the angels addressed are not heavenly beings, but the messengers and representatives of Christ to each church, that is to say, they are angels or bishops, and being seven in number, are addressed as representing all angels or bishops of churches; and that while these seven epistles represent characteristics or prevailing habits and conditions of spirit co-existent in the Church, both at that time and at all times, they also present us with a history of the like moral and spiritual condition in successive periods of the Church. It is in this last, or historical point of view, that we shall give a brief sketch of the epistles.

The epistle to the angel of the Church of Ephesus sets forth a period when apostleship was still acknowledged as an ordinance of the Church, - when one apostle still existed, and others falsely claimed the office; hence, in the title to this epistle, the Lord is referred to as “He that holdeth the stars in His right hand“ - the symbol of apostleship. The Church, also, still retained much of its pristine excellence, exemplified in endurance, patience, and perseverance, although she had left her first love. To the failing thus imputed, the name of the city may have some reference, for the verb from which it is derived will bear the sense of “relaxing,” as well as (in the middle voice) of “desire.”

The epistle to the angel of the Church in Smyrna describes a period of outward poverty but of inward spiritual wealth, the result, doubtless, of those persecutions which befell the Church in the latter part of the preceding period, and during the two hundred years subsequent to the death of the Apostle John. These persecutions, directed against them by the Roman emperors, and generally reckoned to be ten in number, are doubtless referred to by the words of the epistle, - "Ye shall have tribulation ten days."

The third epistle describes a period of evident decline: but still the Church is seen retaining much of former excellence, dwelling in the world where is Satan's seat, but for the most part still lifting up a protest against the world; although there were those false prophets among them who had brought the wisdom of the Church to help forward the [231] designs of the princes of this world, as Balaam of old taught Balak to cast a stumbling-block before Israel. These designs of civil rulers were directed to the establishment of their own authority in the Church, and were calculated to render this new power which had arisen in the earth subservient to their own purposes. During this period, however, the enemies of the Church are no longer found attempting open persecutions, but seeking to seduce the Church into idolatrous practices and to spiritual fornication with the civil powers.

In the epistle to the Church in Thyatira we are presented with a new condition of things, wherein the faithful have no longer to contend against the seductions of the civil power, but rather to resist the teaching and seduction of that "woman Jezebel, which calleth herself a prophetess," who would lead them into the like idolatrous practices and spiritual fornication. We are evidently taught here to look to a period wherein endeavours would be made to introduce into the Church the idolatrous rites and practices of paganism; and the sin charged against the people of God is, not that they absolutely yielded themselves to the rites of idolatry as opposed to Christianity, but that they suffered idolatrous rites to be taught and practised among the recently converted and ignorant. And as the sin of the Eastern Church, in too readily permitting the emperors to exercise authority in ecclesiastical matters, is reproved in the preceding epistle, so the sin of the Western Church, the sin of winking at idolatrous practices and the traditional superstitions of paganism, is the subject of reproof in this epistle.

In the epistle to the Church in Sardis, the Church is represented as "dead," the things of God as "ready to die," and the servants of God as forgetful of His coming and of the hour of His approach. Still, however, there are a few faithful exceptions. This

deadness of spiritual faith and hope is the result of the establishment of the power of man and of the authority of the State on the one hand, and of the unreproved superstition of the great multitude on the other. Such was the condition of the whole Church from the time when the two preceding evils had been consummated (with [232] intervals, indeed, of reaction, and endeavours after reformation) until the close of the eighteenth century, or even later. It probably attained its acme in the eighteenth century, or at least, in consequence of the intellectual light and activity which distinguished that century, the absence of spiritual life then became more evident.

In the epistle to the angel of the Church in Philadelphia, the children of God are addressed in the name of Him “that hath the key of David, that openeth and no man shutteth, and shutteth and no man openeth:” of Him, therefore, that committeth to apostles the government of His Church and the stewardship of His mysteries. They are described as a feeble people, but faithful to His word and to His name, and keeping “the word of His patience;” and He promises them that the great body of those which falsely profess to be Jews, but who are of the synagogue of Satan, and who scorn this faithful remnant, shall know at length that these are they whom He hath loved. And they alone, of all that dwell upon the

earth, shall be preserved from that hour of universal temptation coming upon all the world, by means of which, as the Lord foretold to His disciples before His death, even the “very elect” shall, “if possible, be deceived;” The promise contained in the close of this epistle is too remarkable to be passed by unnoticed. It is a promise to Him that overcometh, that the Lord will write upon him “the name of His God, and the name of the city of His God, even New Jerusalem, which cometh down out of heaven from His God, and that He will write upon them His new name;” thus identifying those described in this epistle with them that are afterwards described (chapter vii.) as being sealed in their foreheads before the outpouring of the judgements of God, and who are again described (in the fourteenth chapter) as standing with the Lamb on the Mount Zion, and having His Father’s name<sup>87</sup> written on their foreheads, being redeemed from among men - first-fruits to God and the Lamb. It also [233] connects them with the vision (in the twenty-first chapter) of the New Jerusalem, the Lamb’s Bride, coming down from God out of heaven, at that time when He is about to “dwell with men.”

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<sup>87</sup> Or, according to the better reading, “His name and His Father’s name.” Griesbach, however, is of opinion that the additional words are to be rejected, and they are not included in the received Text.

We have, therefore, in this epistle a clear intimation of God's purpose to restore apostles to His Church, and by them to prepare the small number who shall be found patiently embracing the Christian hope, to be first-fruits unto God and the Lamb. These shall be counted worthy to escape the great hour of temptation, and shall be sealed in order to their preservation from the predicted judgements.

The epistle to the Church of the Laodiceans presents us with a fearful contrast. It is as though, through the separating of the first-fruits in fulfilment of the promise to the Church in Philadelphia, those who remained had been deprived of life and heat and sight, and all that constitutes true riches; while, unconscious of their poverty and shame, they boast themselves of spiritual wealth. And yet for these, even in the last hour, there is evidently hope. For although the Son of Man has come, still He stands at the door and knocks: and, albeit they have hitherto refused, yet, if now they will open the door, He will enter in and feed them with the communion of His life, and give them, if ultimately victorious in that conflict from which they might have altogether escaped, to sit down with Him on His throne.

Such is the general scope of these epistles, given in vision to the last surviving apostle by the Lord

Himself, and containing prophetic delineations of the history of the Church, and descriptions of that which, to a greater or less degree has marked her progress in all periods. And in the epistle to the Church in Philadelphia, the precise period of history pointed to is a period when God is to restore apostles, and when a faithful people holding fast to His name - which name is the guarantee to the Church of all His ordinances - shall of His mercy be kept from the hour of trial and the judgement which awaits those who have long forsaken the ways of God, as foretold by all the prophets, by our Lord, and by His apostles. We believe that this period [234] is arrived; that we are living in it; that God has restored our judges as at the first, and our counsellors as at the beginning; that the key of David, which is the true symbol of the ordinance of apostleship, is once there restored; and that the Head of the Church hath renewed His commission of "binding and loosing, of remitting and retaining."

When, therefore, under these circumstances, we are celebrating the day of All Saints, and are specially engaged in commemorating those that have gone before, commending to the mercy of God the present condition of His Church, and looking forward to the judgements which are coming, to the deliverance promised, and to the glory which shall follow, we bring to a close the great Service of the day, namely,

the celebration of the Eucharist, by reading these epistles addressed to the whole Church, descriptive of the whole Church, and portraying its complete history until the second advent of the Lord.

The final anthem which is sung on this occasion, instead of the "Te Deum," is not less appropriate. The song of Moses, of which the first verses of this anthem form a part, is a prophecy which, magnifying the name and works of Jehovah and His goodness and care towards the children of Israel, foretells their apostasy and the misery which in God's just judgement should in consequence befall them. And predicting that in their extremity they should repent and seek the mercy of the Lord, it proceeds to describe the final judgement upon the enemies of God and the deliverance of His people. From this song those portions are extracted which speak of the praises of the Lord, and which, in application to the Church, predict their spiritual weakness and their ultimate deliverance: to these verses are added, as we have already said, the triumphal song of them that had gotten the victory over the beast, contained in the fifteenth chapter of the Apocalypse, and therein described as "the song of Moses the servant of God, and the song of the Lamb."