

The Church Guardian

— : EDITOR AND PROPRIETOR : —

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL

Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2186. For Business Announcements See page 15.

CALENDAR FOR MARCH.

- MAR. 3—1st Sunday in Lent.
 " 6—
 " 8— } Ember Days.
 " 9—
 " 10—2nd Sunday in Lent.
 " 17—3rd Sunday in Lent.
 " 24—4th Sunday in Lent. [Notice of An-
 nunciation.
 " 25—The Annunciation of the Blessed Vir-
 gin Mary.
 " 31—5th Sunday in Lent.

THE HOLY COMMUNION.

Primary Charge Delivered by the BISHOP OF
QUEBEC, at his Visitation, held at
Bishop's College, Lennoxville,
September 5th, 1894.

[Continued.]

And now we come to the final section of our subject, i.e., to a consideration of the writings of some of the great Divines of our Church since the Reformation. For, although we are not bound by the teaching of these great men, yet in the nature of the case their opinions are worthy of our attention and should carry with them very great weight. First of all, then, Bishop Jewel, who was perhaps the chief author of our Second Book of Homilies, in his Apology for our English Church, written A.D. 1562, says: 'We plainly pronounce, in the Supper, the Body and Blood of the Lord, the Flesh of the Son of God to be truly exhibited to those who believe,' and again, after protesting against Transubstantiation, he says: 'Yet when we say this we do not lower the Lord's Supper nor make it a mere frigid Ceremony. We assert that Christ exhibits Himself as really present in the Sacraments; in Baptism, that we may put Him on; in His Supper, that we may feed on Him by faith and in spirit; and that we may by His Cross and Blood have eternal life, and this, we say, is not done perfunctorily or frigidly, but in very deed and truth.'

And the great Richard Hooker (A.D. 1597), whose Ecclesiastical Polity has had the very largest influence upon opinion in our Church, expounds: 'This is My Body,' as meaning 'This hallowed food, through concurrence of Divine power, is, in verity and truth, unto faithful receivers, instrumentally a cause of that mystical participation whereby, as I make myself wholly theirs, so I give them in hand an actual possession of all such saving grace as My Sacrificed Body can yield and as their souls do presently need.' And again he says: 'What these Elements are in themselves it skilleth not. It is enough that unto me, that take them, they are the Body and Blood of Christ. His promise in witness hereof sufficeth; His Word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful Communicant; but, 'O my God, thou art true: O my soul, thou art happy?'

Archbishop Usher too (A.D. 1580) in his 'Answer to a Challenge by a Jesuit,' says: 'In

the receiving of the Blessed Sacrament we are to distinguish between the outward and the inward action of the Communicant. In the outward, with our bodily mouth, we receive really the visible Elements of Bread and Wine; in the inward we do by faith really receive the Body and Blood of our Lord.'

And Bishop Pearson (A.D. 1613), the author of our grand standard work on the Apostles' Creed, in his *Concio ad Clerum*, says: 'Consult the Holy Fathers, who call it Bread a thousand times, and speak of it as both the Body and Bread, and never, I think, absolutely deny it to be Bread. Here then let us walk in this rule which the Church has handed down to us from the Apostles, and the Apostles from Christ, and Christ from God.'

And Dr. Bramhall, in his answer to M. de la Milletiere, says: 'We rest in the words, *This is My Body*, leaving the manner to Him Who made the Sacrament. We know it is sacramental, and therefore efficacious, because God was never wanting to His own Ordinances where man did not set a bar against himself; but whether it be corporally or spiritually, (I mean not only after the manner of a Spirit, but in a spiritual sense), *whether it be in the soul only, or in the host also*; and if in the host, whether by Consubstantiation or Transubstantiation, etc., we determine not.

But none of our English Church Divines have gone so fully into this matter as Bishop Jeremy Taylor, who, in 1654, at a time when the Roman Church was pointing to the overthrow of our Church in England by the fanatical sects under Oliver Cromwell, prepared a full and scholarly Discourse on what he calls 'the Real Presence of Christ in the Holy Sacrament.' In this Discourse, in which he shows the absurdity of Transubstantiation and pleads earnestly for a belief in a Spiritual Presence, which, he says, is particular in nothing except that it excludes the corporal and natural manner, Bishop Taylor says: 'The Doctrine of the Church of England is that after the Minister of the Holy Mysteries hath ritely prayed, and blessed or consecrated the Bread and Wine, the Symbols become changed into the Body and Blood of Christ after a *Sacramental*, that is, in a *Spiritual, real* manner. So that all that worthily communicate do by faith receive Christ really, effectually, to all the purposes of His Passion; the wicked receive not Christ, but the bare Symbols only; but yet to their hurt, because the offer of Christ is rejected; and they pollute the Blood of the Covenant by using it as an unholy thing. The result of which doctrine is this: it is Bread, and it is Christ's Body; it is Bread in substance, Christ in the Sacrament; and Christ is as really given to all that are truly disposed, as the Symbols are; each as they can; Christ as Christ can be given; the Bread and Wine as they can, and to the same real purposes to which they are designed; and Christ does as really nourish and sanctify the soul as the Elements do the body. It is here as in the other Sacrament; for as *there*, natural water becomes the laver of regeneration, so *here* Bread and Wine become the Body and Blood of Christ; but *there* and *here* too the first substance is changed by grace, but remains the same in nature.'

And Bishop Bull, in his 'Corruptions of the Church of Rome,' says, 'In the Eucharist Christ is offered not hypostatically, but commemoratively only. In the Holy Eucharist we set before God the Bread and Wine as Figures or Images of the Precious Blood of Christ, shed for us, and of His Precious Body, and plead to God the merit of His Son's Sacrifice, once offered on the Cross for us sinners, and in this Sacrament represented, beseeching Him, for the sake thereof, to bestow His heavenly blessings upon us.' And again, a little further on he says, 'We are not ignorant that the ancient Fathers generally teach that the Bread and

Wine in the Eucharist, by and upon the Consecration of them, do become and are made the Body and Blood of Christ. But we know also that, although they do not all explain themselves in the same way, yet they do all declare their sense to be very different from the doctrine of Transubstantiation. Some of the most ancient Fathers of the Church seem to have this notion, that by and upon the Sacerdotal Benediction the Spirit of Christ, or a divine virtue from Christ, descends upon the Elements and accompanies them to all worthy Communicants, and that therefore they are said to be and are the Body and Blood of Christ; the same Divinity which is hypostatically united to the Body of Christ in Heaven being virtually united to the Elements of Bread and Wine on earth, which seems to be the meaning of all the ancient Liturgies.'

And Bishop Cosin, in his History of Transubstantiation, says: 'Because the thing signified is offered and given to us, as truly as the sign itself, in this respect we own the union betwixt the Body and Blood of Christ and the Elements, whose use and office we hold to be changed from what it was before. But we deny what the Papists affirm . . . and we also deny that the Elements still retain the nature of Sacraments when not used according to divine Institution; that is, given by Christ's Ministers and received by His people, so that Christ in the consecrated Bread ought not, *can not be kept and preserved to be carried about, because He is present only to the Communicants.*' And in his notes to the Book of Common Prayer Bishop Cosin says: 'True it is that the Body and Blood of Christ are sacramentally and really (not feignedly) present when the blessed Bread and Wine are taken by the faithful Communicants; and as true it is also that they are not present, but only when the hallowed Elements are so taken. Therefore, whosoever receiveth them at that time, when he receiveth them, rightly doth he adore and reverence his Saviour there, together with the Sacramental Bread and Cup, exhibiting His own Body and Blood unto them. Yet, because that Body and Blood is neither sensibly present, (nor otherwise at all present, but only to them that are duly prepared to receive them, and in the very act of receiving them and the consecrated Elements together, to which they are sacramentally in that act united) the adoration is then and there to be given to Christ Himself, and neither is nor ought to be diverted to any external, sensible object such as are the Blessed Elements.'

Forbes too, in his '*Considerationes Modestae*,' gives us a most valuable contribution when he says: 'The opinion of those Protestants and others seems most safe and most right who think, nay, who firmly believe, that the Body and Blood of Christ is truly, really and substantially present and taken in the Eucharist, but in a way which is incomprehensible to the human understanding, and much more, beyond the power of man to express; which is known to God alone, and not revealed to us in Scripture; a way, not indeed corporeal or by oral reception, but not by the mere understanding and simple faith either; but by another way, known to God alone, and to be left to His omnipotence.'

To this I will add lastly a few words from the pen of the saintly Archbishop Secker, where he says: 'Though in one sense all Communicants equally partake of what Christ calls His Body and Blood, that is, the outward signs of them, yet, in a much more important sense, the faithful only, the pious and virtuous receiver eats His Flesh and drinks His Blood, shares in the life and strength derived to men from His Incarnation and Death, and through faith in Him, becomes, by a vital union, one with Him. In appearance, the Sacrament of Christ's Death is given to all alike; but 'verily and indeed, in its beneficial effects, to none besides 'the faith