

THE EUCHARIST A SACRAMENT—NOT A SACRIFICE

We come now to the second proposition of our venerable author which I propose to consider—namely, that the holy eucharist is a sacrifice as well as a sacrament, and that in it the body and blood of Christ are offered as a real sacrifice to God. On a former occasion I have attempted, as a significant proof that no such sacrifice was contemplated by our Church, the injunctions which from time to time have been issued for the substitution of tables for altars in our churches. Why was this, but that no countenance might be given by the notion of sacrifice to the continued existence of altars? Even as early as 1650 we find Bishop Ridley directing the curates, churchwardens and questmen, to set up the Lord's board after the form of an honest table; and in the liturgy as it now exists, we find the term "table" universally substituted for that of "altar." Now what possible motive could our reformers have had for this substitution but the wish to remove from the minds of the people the Roman Catholic doctrine of the sacrifice of mass? Accordingly the Church declares in her thirty-first Article, that the offering of Christ once made is that perfect redemption, propitiation and satisfaction, for all the sins of the whole world, both original and actual, and there is none other satisfaction for sin but that alone. Wherefore the sacrifice of masses, in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were "blasphemous fables and dangerous deceits." Now, it is impossible but that a dignity of the Church, as is our archdeacon, must have subscribed his *bona fide* concurrence in this article; and it is certainly difficult to conceive how, after having done so, he can, notwithstanding, maintain a doctrine which is therein designated a blasphemous fable and a dangerous deceit. But farther, in the consideration of this subject if we adopt the plan which we followed when discussing the doctrine of the real presence, and examine the language of the communion service, we shall find that it is entirely opposed to the notion of a material sacrifice being offered in the sacrament of the Lord's Supper. In the prayer of consecration our Saviour is described as having made by his one oblation, once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world; and in the prayer directed to be used after the congregation have communicated, we pray our Heavenly Father mercifully to accept this our sacrifice, not of the body and blood of Christ, but of our praises and thanksgivings. We offer and present unto God, not any material sacrifice, but ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto him; "and we pray that, although we be unworthy through our manifold sins to offer unto him any sacrifice, yet that He would accept this our bounden duty and service." Is it possible for words to be more explicit than these to show that, in the sacrament of the Lord's Supper, we do indeed offer a sacrifice, but that it is the sacrifice of a broken and contrite heart deeply penetrated with the conviction that Jesus Christ was once offered to bear the sins of many, not that he offers Himself often as the high priest entereth into the holy place every year with the blood of others, for then must He often have suffered since the foundation of the world, "but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself."

News Department.

From Papers by R. M. S. America, Aug. 5.

CONVOCATION.

The cause of the restoration of Synodical action in the English Church has again made a most decided step. In the spring of this year we communicated to our readers the pregnant fact that the first meeting of the session, instead of being an unmeaning form, had been emphatically a day of business. Not only were the great interests of the Church then discussed with freedom in both Houses, but committees were appointed by each to do most important work. The Lower House appointed a committee of privileges, in order to settle those doubtful points as to form and order, on the right arrangement of which the harmonious working of any deliberative and legislative body must depend. The proceedings of the Upper House were still more important. It also appointed a committee which was to concern itself both with the mode of working and also with reforming the material organization of Convocation. But besides this it appointed a committee to consider what modifications of our working church system were needed to enable the Church to meet the spiritual requirements of the population. From the first this had been the special point to which the Bishop of Oxford had pointed attention, as *via* great reason for seeking the revival of Convocation; and he was so happy last spring as to get the Bishop of Llandaff to serve for the committee. This alone was a great step. Two years ago the advocates for the restoration of Synodical action in our Church, were few even amongst

our prelates. But it soon became manifest that the more thoughtful and active amongst them were being greatly shaken in the opinions which they had assumed, probably without much careful consideration of the subject, under the influence of what were supposed to be prudent apprehensions. Even after the first speech of the Bishop of Oxford in this Convocation, the late Bishop of Lincoln, not the boldest nor the least wary of his brethren, openly avowed that it was in his judgment demonstrated that the time was come for action. The wisdom which has guided the movement hitherto has been now regarded by a large accession of our prelates to its side; and the fact that the Bishop of Llandaff, known to the Church as a moderate Evangelical, was persuaded to move this Resolution, was of itself an indication that a new era had been reached. That the Bishop of Winchester—even his Most Reverend brother forsaking him—should have been left alone as the advocate of the old dead establishment principle of Church-government, was scarcely less significant. The same change might be marked in the filling up of the committees, on which many Bishops, hitherto openly opposed to Convocation, were now willing to serve. Last Thursday has given us the immediate results of these movements. The committees of both Houses, we learn, have sat repeatedly, and examined with the utmost diligence, harmony, and courage, the matters submitted to them. The results are now before the Church. We were threatened by our enemies with a rupture between the two Houses, and with the outbreak of all the old quarrels of 1713, if we attempted to revive our Synodical action. In vain we protested that those quarrels arose from the monstrous anomaly of there being then a latitudinarian Episcopate set to rule by State power over an orthodox but undisciplined clergy.

The solution of the question is now in our hands, and we find that, so far from any outbreak of ill-will between the Houses, every former question of angry rivalry has been settled with perfect harmony, and, so far as we can judge, on just principles. The more important subject, too, of the modification of our Church's working system has been very judiciously handled. The report of this committee has, indeed, drawn forth the unmingled commendation of those who have heretofore been opposed to the revival of Convocation, including, as we have reason to believe, the Most Rev. Primate. We have, therefore, every reason to hope for the turn of the tide of opinion and feeling on this subject. In Convocation itself there have been many such symptoms. The Bishop of Winchester alone—still the true exponent of the principle that the Church can only be safe when duly swaddled and cradled from all spiritual influences by the State—he alone raised a dissenting voice. The tone of the Primate, on the other hand, appears to be greatly moderated, and he seems now to perceive that some power of self-adaptation is needful for the Church if she is to perform what, to do him justice, he has always labored to promote—the full and effectual exercise of her spiritual functions for our vastly increased population. On the particular recommendations of this Report we do not propose now to enter at length. We would rather show our readers why we think that there has, indeed, struck upon their ears one of those notes which declare that, on the dial-plate of events, another epoch has been passed.

But a few years ago, any one who had professed his belief that by this time Convocation would quietly and without commotion have resumed its sittings, held in committee its weekly and often even daily deliberations, held in the Abbey by the two Houses its solemn public consultations, and put forth to the Church, stamped with its authority, a document of such moment as this, would have been held a mere visionary. Yet so it is, and it is well to mark the point we have reached. One other matter too, full of promise, was effected at the last meeting. Both Houses deliberated on and expressed their full approbation of a scheme laid before them for founding a Bishopric in Cornwall. We believe all this to be full of promise to the Church. We see in it a proof of the undying spiritual life which, in spite of all adverse influences, does, through God's grace, continue in her. We see in it a promise for the future. Why, if once she can act with full freedom, with the love and wisdom with which this experimental action has been guided, may not our divisions be abated, our unity consolidated, our faith affirmed, and our population saved? All that we want from the Government of the nation is that absence of persecution which is now withheld from every other religious body amongst us. This, as to the question in hand, has been the merit of the present Government. It has simply left us alone. It has refused to persecute us. It would not be bounded on by questions in the Lower House, and notices of motion in the Upper, to try the issue of a collision with the rising spirit of the Church, acting through its old forms; and the result is before us. On Friday night the Bishop of London moved that her Majesty should be addressed, and prayed to direct that their reports should be laid on the table of the Upper House. Here was the opportunity for which the advocates of Convocation had so long professed themselves anxious. "Try," they had said, "if Parliament will allow of your modest action." They met the challenge on Friday. They kept the field against all comers. Though Lord Shaftesbury was present he did not venture on any opposition. Perhaps the announcement made by Lord Harrowby, a few nights earlier, of his own conversion to this cause, had its effect on the noble earl. But for this or some other reason, Exeter-Hall was still, and the results of the wise, active, business-like proceedings of Convocation will, as it seems, be laid, by her Majesty's order, before Parliament, without objection or opposition.—*Guardian*, July 29.

HOUSE OF LORDS, August 1.

The Earl of Chardon said, in reply to a question from the Earl of Hardwicke, that a cruiser had been sent from Gibraltar to check the proceedings of the *Rita* pirates.

HOUSE OF COMMONS, July 25.

DEATH OF CAPTAIN PARKER.

Colonel Blair, in enquiring whether the despatches relative to the death of Captain Parker would be published, complained of the accusation of rashness which had been brought against the deceased officer.

Sir James Graham stated that the official letter from Admiral Dundas should be immediately made public, and added that Captain Parker had acted in a degree rashly, but strictly in the performance of his duty, when attacking the batteries before which he perished.

The Rev. Vincent Ryan, B. A. Principal of the Metropolitan Training Institution (Highbury College) and formerly of the Liverpool Collegiate Institution to be the new Bishop of Mauritius.

ADMIRAL CORRY.—A letter from Sheerness on Tuesday says—"This morning Her Majesty's ship *Dauntless*, 38 guns, Captain Ryder, arrived in the harbour direct from the Baltic, having left on the morning of the 22nd ult., part of the fleet which sailed the day previous to attack Aland Island, which they believe fully was carried into operation, the guns were distinctly heard by the *Dauntless* as being away in that direction. We are happy to report the safe arrival of Admiral Corry in the afternoon, who is very much improved in general health and left."

THE NEW IRISH BISHOP.—The Venerable M. Beresford, Archdeacon of Erdagh, has been appointed Bishop of Kilmore, in succession to the late Rev. Dr. Leslie.

CONVERSIONS IN BERMONDSEY.—Sixty-three Roman Catholics have renounced Popery in St. Paul's Bermondsey, since the last published account in April.

THE RUSSIAN RETREAT.—The *Monitor* on Wednesday published a despatch which, confirming the arrival of the Russian Count Alderberge at Belgrade, notices the rumour that he is the bearer of orders to new counter-maœuvre in the strategy of the Russian army. It is even said that the Russians are to evacuate the Principalities; but this is one of the stories being intended merely to amuse the public. The well-ascertained fact is, that the Russians, now abandoned the post which they lately held on the left bank of the Danube and retire towards the Sereth. The Turkish army occupy Fradeschi. The semi-official Austrian *correspondent* publishes a despatch stating that on the 28th July the Russian vanguard quitted Fradeschi and on the 29th the main body of the Russian army quitted Kalugeruni. In the evening the troops were in contact between the Argish and the Suban. The Russian hospitals were to be evacuated by the 29th, and the complete evacuation of Belgrade was to be effected on the 31st July. Ostensibly evacuated by the Russians during the night of the 29th after the *saie du pont* and the bridge of boats had been destroyed. During this retreat, which was largely accomplished by forced marches, the thermometer fell 104 in the shade. The troops marched towards the Sereth by the way of Schelavr, and thence to Ruti and Obileschi, with all their artillery, hospital, and wagon trains. The Turks occupied Fradeschi the day that the Russians left it; and on the 31st the Turks occupied the island opposite Kalsrauk.

Omer Pacha has expressed his deep sorrow at the death of Captain Butler, who died on the very day of the retreat of the Russians. The Turkish general had ordered that a pyramid shall be erected in the middle of the fort, in honour of the soldiers who have died in defence, and that the mortal remains of Captain Butler shall be carried to the same place. A special monument is to be erected to immortalise the death of that valiant officer.

The King of Greece, according to the French regular remittances from Russia, quite in the Greek style. A Greek house in Paris manages the money. With this money wholesale corruption is carried on.

OPERATIONS IN THE BALTIC. CORRY. JULY 31.—"Bomarsund is reported to be the scene of great loss on both sides." This is the second report respecting the capture of Bomarsund. It found its way to England via Copenhagen and the probabilities are strongly in favour of the truth of the report, yet there is room for suspicion that the speculation, founded on the known preparations for an attack on Bomarsund, rather than faithful news of an actual engagement.