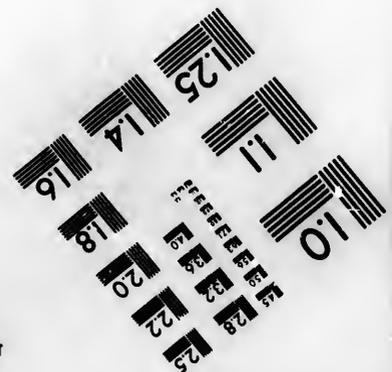
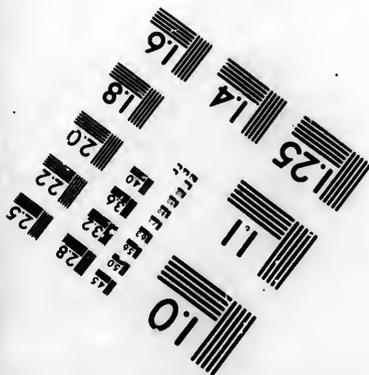
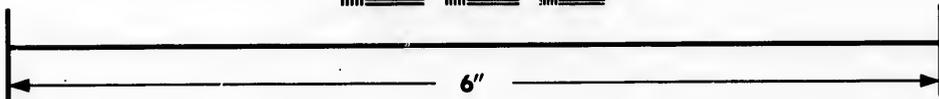
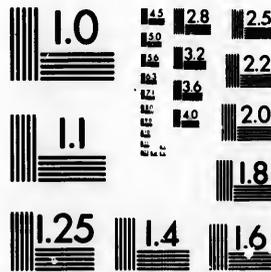


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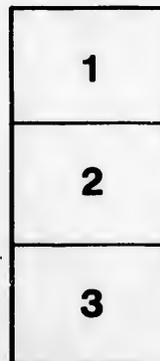
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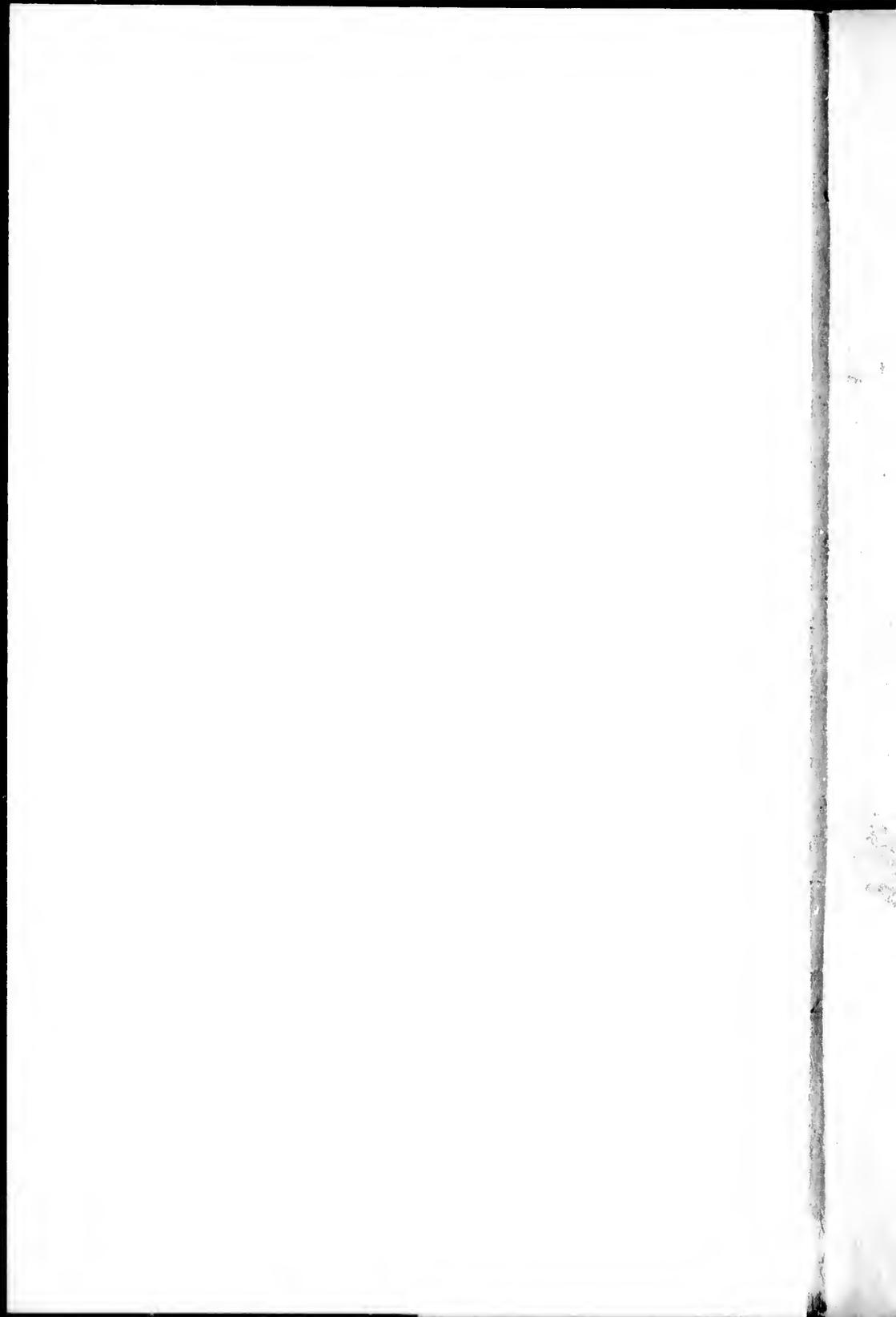
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A R E P L Y
TO
THE REV. F. COSTER'S DEFENCE
OF THE
"COMPANION TO THE PRAYER BOOK"

BY
The Rev.'d I. W. D. GRAY, D. D.,
RECTOR OF SAINT JOHN.

WITH AN
A P P E N D I X .

2000

W. L. ... with W. M. ...

A REPLY

TO

THE REV. F. COSTER'S DEFENCE

OF THE

“COMPANION TO THE PRAYER BOOK.”

BY

The Rev.'d I. W. D. GRAY, D. D.,

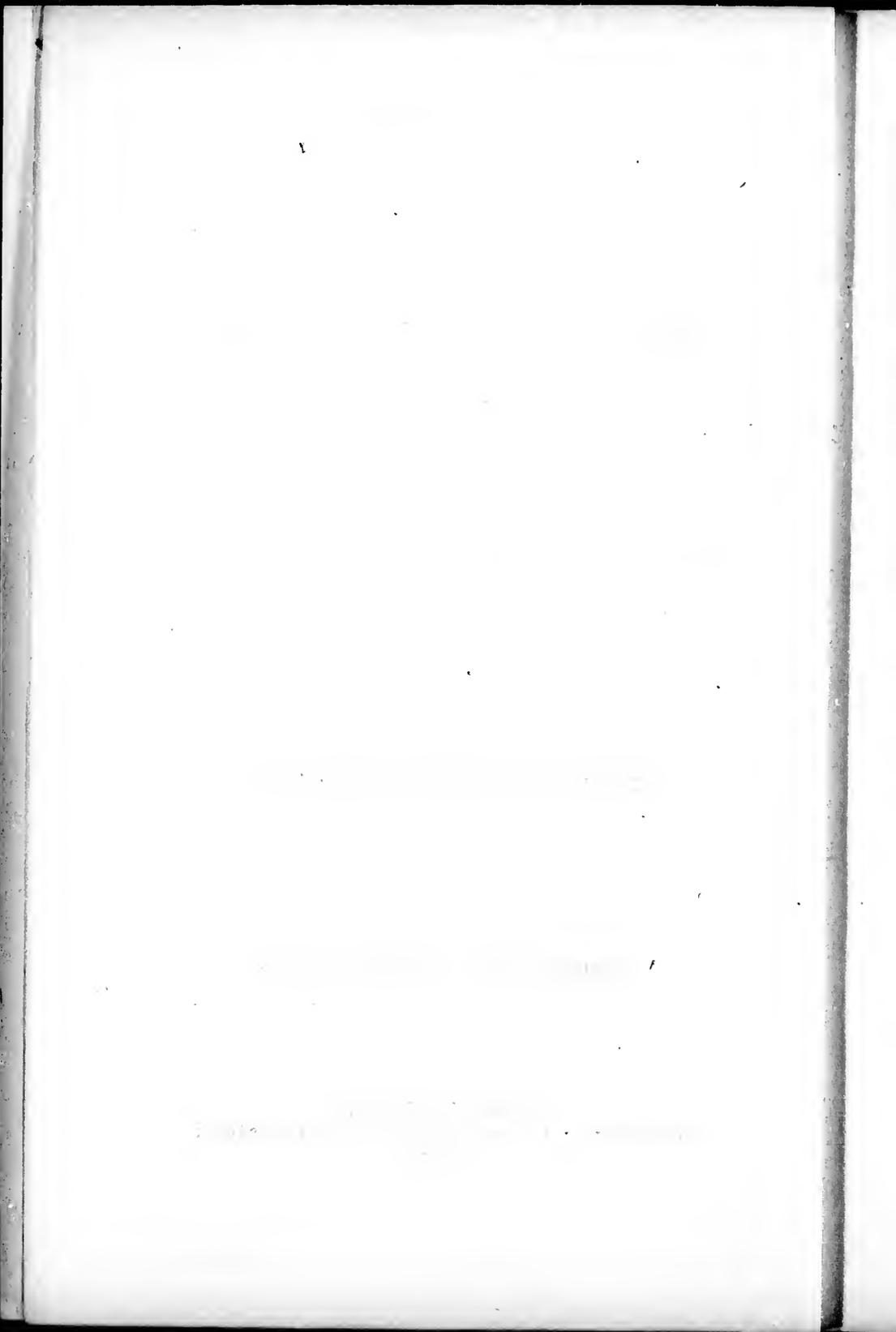
RECTOR OF SAINT JOHN.

“Duties are our's; Events are God's.”

SAINT JOHN, N. B.:

PRINTED BY J. & A. McMILLAN, PRINCE WILLIAM STREET.

1849.



P R E F A C E .

THE REV.'D MR. COSTER has lately circulated throughout my Parish, and for aught I know, through other parts of the Diocese, a printed paper, entitled "The Companion to the Prayer Book defended against the unfounded objections of the Rev. Dr. I. W. D. Gray." The first question that presents itself is, *How did Mr. Coster become possessed of those objections?* This is a point that requires some explanation. By some unusual process, differing certainly from the ordinary routine of conventional practice, a portion of my private correspondence with the Lord Bishop of the Diocese has found its way into Mr. Coster's possession, and has forthwith been made the basis of a personal attack upon me, through the medium of the Press. Had the correspondence been a public one, even in that case, it would have been unfair for a third party to interpose, and throw the weight of his opinions into the scale, until it had reached its termination. But, when private letters, instead of the public Press, had been the channels of communication, and while the interchange of those letters was still pending, for a gentleman, unchallenged, uninvited, unauthorized, as far as it yet appears, to enter the arena, and bringing with him a fragment of the correspondence on one side of the question, to undertake the refutation of it before the public, does certainly, in some measure, set at defiance the courtesies of the social compact. I may be mistaken, but I am under the strong impression that, throughout society, in any of its gradations, a candid and intelligent person could scarcely be found, whose judgment would not pronounce upon such a proceeding the verdict of condemnation.

One simple fact, that shows the impropriety of this course, is, that a few brief quotations in my letter are, without the slightest hint as to the circumstances under which they were made by me, held up to public view as unfair extracts. The correspondence which embodied them arose in consequence of a request, on the part of the Lord Bishop, to be referred to the names of Authors, and to passages in their Works, which had been thought objectionable. In compliance with that request, Books were named, passages referred

to, and, where it seemed necessary to point out the particular clauses to which the objections applied, short extracts were given; given, not to the public, to inform them of the contents of Works to which they had not access, but to the Lord Bishop, who had the Works in possession, and consequently the means of examining the entire contents. Was it consonant with the laws of legitimate controversy to take those extracts in their isolated form, unaccompanied by the correspondence that explained them, and hold them up to the public as specimens of unfair quotations? But Mr. Coster has gone further: He has not only condemned prematurely the extracts, as unfair, but undertakes to insinuate that this supposed unfairness was the result of improper motives. To such a charge as this, I can afford to be *silent*. It will not harm the accused: it will not benefit the accuser. It is possible, indeed, that some of my readers, while perusing the following pages, may think,—well, here is indeed a scope for returning the compliment; but I shall not avail myself of it. The object of my reply is not to impeach Mr. Coster's motives, or to vindicate my own; but to place the truth before my readers in such a form, that they may be guarded against error. While, in aiming at this end, I deem it better not to retort the personalities with which Mr. Coster's paper abounds; in reference to its theology, I shall examine it closely, and use as little ceremony as possible in showing the unsoundness of its principles. Of those principles, as contained in the little Work entitled the "Companion to the Prayer Book," which Mr. Coster undertakes to defend, but from which the Bishop of the Diocese has withdrawn his sanction, I certainly did affirm, at the late meeting of the Diocesan Church Society, that they were not in accordance with the doctrines of the Church of England. I affirm it *still*. They are *not* so. They are "strange and erroneous doctrines," opposed alike to the Bible and the Prayer Book—dishonourable to God—injurious to man—and, to the best of my ability, God being my helper, I will endeavour to banish them from my Parish.

REPLY.

1

MR. COSTER'S first argument, in favour of the "Companion to the Prayer Book," is drawn from *external* sources. He says, "It is taken almost word for word from a very celebrated Work, 'The Rationale of the Book of Common Prayer,' by Bishop Sparrow, one of the best Ritualists that the Church of England has produced." And hence, Mr. Coster infers, that "this excellent little book," as he terms it, "is not the production of any mean or incompetent person, nor of any one in any way connected with what is called the modern Romanizing School." Now really this mode of reasoning is too great a demand upon our generosity. While, as yet, we are not in a conceding mood, it supposes us willing to concede *every thing*. First, we are required to grant, without evidence of the fact, that all the extracts in this little Work, are taken from Bishop Sparrow; whereas, in the whole Work, we have but three references to Bishop Sparrow, acknowledged by the author; and two of these are from his collection of Articles. In all the other instances, we are referred to Councils, as of Carthage, Toledo, Laodicea, &c., or to Fathers, as Irenæus, Tertulian, Chrysostom, Cyril, Augustine, Gregory, &c., without even a hint from the Author that these are Sparrow's authorities. But, suppose all the extracts in this little

Compendium to be taken from Bishop Sparrow, the question is, do they fairly represent his opinions? Are they a faithful transcript of the doctrines he means to inculcate in his "Rationale?" In tracing the origin of rites, a learned Ritualist may have quoted from all the Fathers that have ever lived, and all the Councils that have ever sat, in Christendom, ancient or modern, without meaning to adopt, as his own, or inculcate upon his Church, all the sentiments contained in his quotations. Before we can be expected to take these upon his authority, we require to know, distinctly, which he authorizes, and which he does not. And when we know this, Mr. Coster must go a step further, and prove to us, that every sentiment adopted by Bishop Sparrow is a rule for us, now, in the Church of England. This is a concession we are not prepared to make. We know that Bishops and Popes, Churches and General Councils, are all fallible,—that all have erred, and egregiously too. Their opinions and decrees are consequently, no further a rule for us than they accord with our one great standard, *the Holy Scriptures*, and our own Church's exponents of that standard, *the Articles and Prayer Book*. A Rationale of the Book of Common Prayer may be instructive as an historical record, and gratifying to the Ecclesiastical Antiquary, but it is no rule for the Church of England upon doctrinal points: and it is easy to see how a little Compendium from such a work, may be constructed for the purpose of perverting, instead of correcting, the faith of the unwary. If such authority is to be appealed to, let the appeal be a fair one. Let Mr. Coster prove to us satisfactorily, first, that all the extracts in this little work are taken, word for word, from Bishop Sparrow's Rationale of the Book of Common Prayer; secondly, that they are *so taken*, and *so combined*, in that Compendium, as to present the genuine sentiments of that author; and thirdly, that there are no tenets expressed or recommended in Bishop Sparrow's work, but

what the members of the Church of England are bound to subscribe to. Every one of these positions he ought to substantiate before he can expect us to adopt his conclusion; instead of which, he begins his defence of the book, by presenting us with a "non sequitur" as to its authorship. The extracts, he says, are taken from Bishop Sparrow, therefore the Companion "is not the production of any mean author, or of any one in any way connected with the modern Romanizing school." But who can trace here the connexion between antecedent and consequent? Because Mr. Coster's paper contains extracts from Hooker, does it follow that his paper is not the production of any one connected with the modern Romanizing school? The *remote ancestor* of the "Companion" might have been a good Ritualist; but its *immediate father* a very unsound member of the Church of England, perhaps not a member of it at all. The question is not, whether the extracts are from Bishop Sparrow; but who was the *modern Sparrow*, that picked these feathers from the old Sparrow's nest, and glued them together in their present form? My mind is not prone to suspicion, but I cannot help thinking that he is one of those delicate birds, that have been in the habit of migrating to Rome in the winter season, for a more genial climate. Let, however, this retiring bird, who sits at present in the shades of anonymous obscurity, come forward and show his plumage; and then we will undertake to show, that whether he belongs to the old Romanizing school, or the new one, it matters not, if his Work be one of *Romanizing tendency*; which any true Protestant, one would think, might easily discern that it *is*.

Mr. Coster's next argument is drawn from *internal* sources, from the contents of the book itself. It contains, he says, "a noble extract from Hooker's Ecclesiastical Polity." Be it so. There might be fifty extracts from Hooker found in the writings of Roman Catholic authors;

but this would hardly prove, that their writings are of "pure Protestant quality." It contains also a notice of an historical fact, viz., that the "service books of every Church, were originally composed, in the language of the people for whose use they were intended." Why, any Roman Catholic acquainted with history will admit this. Harding, for example, the opponent of Jewel, says, "In the time of the primitive church, the people celebrated holy things in the vulgar tongue."—"Tempore Primitivæ Ecclesiæ populus in lingua vulgari sacra celebrabat." Does this prove his writings to have been of "pure Protestant quality?" But Mr. Coster quotes another passage from the "Companion," to prove the purity of its Protestantism, as follows:

"This public service is accepted of God, not only for those who are present and say amen to it, but for all those who are absent upon just cause, even for all that do not renounce communion with it and the Church: for it is the common service of them all, and agreed to by all of them, to be offered up for them all, and therefore is accepted for all them, though presented to God by the Priest alone, as the Lamb offered up to God by the Priest (Exod. 29,) was the sacrifice of the whole congregation of the children of Israel, a sweet smelling savour, a savour of rest, to pacify Almighty God daily, and to continue his favour to them, and make him dwell with them."

This is the *entire* passage. The words in italics were omitted by Mr. Coster, but I have given them as they stand in the "Companion," that, with the full extract before him, the reader may be able to judge of the amount of *Protestantism* which the passage contains. He will find in it a comparison drawn between the office of the *Jewish* Priest, which was to offer a Lamb daily to God for the whole congregation of Israel, "to pacify," says the author of the Companion, "Almighty God daily," and that of the *Christian* Priest, who, in the daily service, according to this writer, makes an offering to God, in his capacity as Priest, for all the Church, whether present or absent. That the implication contained in this passage,

as to the power vested in the Christian Priest, to make a propitiatory offering for God's Church, is in harmony with Romanism and at variance with Protestantism, every sound Protestant will admit. He will be able to discriminate between the office of *offering up prayer for God's church*, in which *the whole congregation*, no less than the Priest, unites; and the *exclusive power* here claimed for the Priest, of making a propitiatory offering for the Church. In a word, he will perceive that the parallel here attempted to be shown, between the Jewish and the Christian Priest, does not in reality exist; and that Mr. Coster's extract from the "Companion," is a positive proof of the Romanizing tendencies of its author. As to the *negative* proof that Mr. Coster attempts to draw, from the fact that the writer makes "mention of *present* and *absent*, but says not a word of the *dead*," it is really too feeble to merit a serious reply. His acquaintance with Roman Catholic writers ought to have made him familiar with a multitude of passages in which, even when speaking of the Eucharist (which the author of the Companion is not) the *absent* are named without specifying the *dead*. To give an example, a celebrated Romanist says, "Forasmuch as Christ said to the Apostles, 'do this,' he thereby directed them to do as he himself had done, and therefore since the Eucharist is a propitiatory sacrifice, he thus constituted them Priests, and enjoined them and their successors to offer that sacrifice continually, for *themselves* and for the sins of *others*." Now, will Mr. Coster say that the work of this Romanist is of "*pure Protestant quality*," because while he asserts *one* tenet of his Church, he omits to state another? because while he maintains that the Eucharist is a propitiation for the *whole Church, present and absent*, he does not add for the *dead* likewise?

Such then are the arguments to prove "*the pure Protestantism*" of the "Companion to the Prayer Book." It has extracts said to be from Bishop Sparrow, which are

full of Romish doctrine ; it has a quotation from Hooker, which any Romish book might have ; it acknowledges an historical fact which any well informed Roman Catholic will do ; and contains a passage which implies a doctrine that Roman Catholic writers explicitly maintain !! These, I repeat it, are the arguments put forth, in the exordium of Mr. Coster's defence, to fascinate the minds of Protestants, to produce a favourable impression in regard to this "excellent little book," and render them more charitable to its failings which have subsequently to be explained away. I put it to the common sense and candor of reflecting persons, whether such arguments as these, sought out with diligence by a skilful person and advanced in the fore-front of his defence, are not sufficient of themselves to stamp upon this work the superscription of Romanism?

Mr. Coster next enters formally upon the work of "defence," and takes up seriatim, the objections I have urged against the "Companion," in my private correspondence with the Lord Bishop. His *first* quotation from my letter is as follows :

"1. In a note to page 87, it is asserted to be the office of the Christian Priest 'to make an atonement for the people,' and that with a view to 'make the people understand this, the Church orders that 'when thus making an atonement for them, and offering up for them the passion of Christ, the Priest should say the prayers secretly, mystically.' Surely this teaching is at variance with the doctrines of our Prayer Book, and derogatory to the honour of Christ."

Upon this extract Mr. Coster comments as follows :

"That Dr. Gray mistakes the meaning of this passage is perfectly clear from the simple fact, that his extract to all appearance makes the author of the "Companion," to say 'that the Church' of England 'orders that the Priest should say the prayers secretly, mystically,' whereas he actually says "in express terms that 'this Church' of England does not order the Priest to say these prayers secretly."

Now let the reader turn to Dr. Gray's extract upon which Mr. Coster comments, and he will see that the

words "OF ENGLAND" are added *by Mr. Coster himself*, not by Dr. Gray. Yet these very words are the point upon which Mr. Coster's objection turns. He himself *adds* the words that originate the error, and then from his own addition infers that "it is perfectly clear that Dr. Gray is mistaken," whereas, in point of fact, the only thing "perfectly clear" is that Mr. Coster has made a blunder. Mr. Coster proceeds to say—

"I will transcribe the whole note." "The reason of these *secreta*, secret prayers said by the Priest may be partly for variety to refresh the people, but chiefly as I conceive, that by this course, the people might be taught to understand and reverence THE OFFICE OF THE PRIEST, WHICH IS TO MAKE AN ATONEMENT FOR THE PEOPLE, and to present their prayers to God by that very offering of them, making them more acceptable to God: all of which depends not upon the people's consent or confirmation of his office, but upon God's alone appointment and institution, who hath set him apart to these offices of offering gifts and sacrifices for the people. And therefore as it was appointed by God, that when Aaron by his Priestly office was to offer for the people and make an atonement for them, none of the people were to be present; so THE CHURCH ORDERS THAT AT SOME TIMES, WHEN THE PRIEST IS MAKING AN ATONEMENT FOR THE PEOPLE, and offering up for them and the acceptation of their prayers, the merits and passion of Christ, none should seem actually to assist, but the Priest should say it secretly mystically. The Church of England is generally in her common prayers as for an humble, so for an audible voice, especially in the Lord's prayer, appointing it to be said in the rubric before it, with a loud, that is, an audible voice, not secretly: and this for the more earnest repetition of so divine words, and to make them more familiar to the people. But though *this Church does not order the Priest to say these prayers secretly*, yet she retains the same order of offering up by the Priest in collects following the people's foregoing supplications." "The fact is that Dr. Gray passes over the sentence which does relate to the Church of England, because it would not suit his purpose, and applies to her one which relates not to her, but as I conceive to the Church of Rome."

In the above note, the words printed in capitals are the clauses referred to in my extract. The *first* clause so printed, expresses the author of the "Companion's" opinion as to the office of a Priest *in general*; therefore, of course, of his office *in the Church of England*. Mr.

Coster sees this very plainly, and undertakes to vindicate this opinion by the authority of Dr. Thomas Jackson, of Hooker, and of the first Book of Chronicles. I shall give attention to these references presently.

The second clause so printed, Mr. Coster tells us, *relates, as he conceives, to the Church of Rome.* Suppose now we grant this, does it not make the matter *worse* than before? Are we, in a "Companion to our Prayer Book," to have *the Church of Rome* represented as "THE CHURCH," and her doctrines brought to bear upon the language of our Liturgy, so as to give it a sense which is really foreign to it? Are we to have, without warning or intimation, her teaching mixed up with that of our own Church, in such a way as to convey her sentiments secretly and mystically to the minds of our people? But, why did it not occur to Mr. Coster, as it did in reference to the term *Priest*, that when using the terms "THE CHURCH," the writer was referring not to the *Church of Rome in particular*, or to the *Church of England in particular*, but to the *Church general, or Catholic*? If he had carefully read the pages of this little work, the "Companion," which he so highly eulogizes, he would have seen that this is the way the author of it usually refers to the Church Catholic, as distinguished from any particular branch of it. If in doing so he means to identify the Church Catholic and the Church Roman, as Mr. Coster's interpretation implies, then the author of this work is out and out a Romanist; for no man on earth does this but a Romanist. If he means to designate the Church Catholic, as distinguished from the Church Roman, then Mr. Coster is wrong in his interpretation, and after all, the difficulty is not removed, for then we have a writer bringing forward what he regards as the opinions of the Church Catholic to pervert the teaching of the Church of England. Mark how he does this. The Church (i. e. Catholic,) orders the Priests to say these prayers secretly; the

Church of England does not: here is her trivial *difference*. The Church (i. e. Catholic,) recognizies the office of the Priest to offer up an atonement for the people; the Church of England retains "the same order of offering up by the Priest:" here is her essential *resemblance*. And where does she retain this order? Why in the prayers which are offered by the Priest alone, after the Litany. He offers them alone; they are "secreta" secret prayers to be said by him alone, to teach the people to reverence his office, which is to make an atonement for them. This, Church of England men, is the teaching you are to receive from the "Companion." Your Prayer Book tells you that "Christ has offered a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world;" the "Companion" tells you a different story, viz., that your Priests make an atonement for you from time to time, by offering up for you the passion of Christ. Which will you believe? Which will you adhere to; your Prayer Book compiled by the venerable Reformers of your Church, or this anonymous production called the "Companion to the Prayer Book," but which, in my humble opinion, ought to have been styled the "Companion to the Romish Missal?"

But I turn to Mr. Coster's *authorities*. To support the idea that it is the office of the Priest in general to make an atonement for the people, he reasons as follows:

"In describing the office of the Priest such expressions are very common "with our best, soundest, most Protestant Divines, as for instance, Dr. Thomas Jackson, one of the ablest opponents of Popery the Church of England has produced. He says that to be a Priest implies as much as to "be a *Mediator* or *Intercessor* for averting God's wrath, or an *Advocate* for procuring his favours and blessings.—Commentaries B. 11, C. 2. With respect "to the Jewish Priest it is said in Scripture repeatedly as in 1 Chron. vi. 49, "that Aaron and his sons were appointed to make an *atonement* for Israel." "And Hooker says, Book V. S. 78, 'That a Priest is a clergyman who offereth "sacrifice to God. The Fathers of the Church of Christ call usually the min-

"istry of the Gospel Priesthood in regard of that which the Gospel hath proportionably to ancient sacrifices, viz., the communion of the blessed body and blood of Christ, although it hath properly no sacrifice.'"

As to Dr. Jackson, when we have the context of the above passage, we shall be able to judge of the value of the extract. At present, suffice it to say, that the language quoted from him is not parallel to that in the "Companion;" and if it were, he is no authority for us any further than his teaching accords with Scripture. As to the reference to Chronicles, where it is said that "Aaron and his sons were appointed to make an atonement for Israel," it is sufficient to say, that we have not Aaron and his sons now. The Levitical priesthood has passed away. The Christian ministry has succeeded. We have no *literal sacrificing Priest* under the Christian dispensation, except that glorious High Priest who sits at the right hand of God. We do not even retain the name of a sacrificing Priest, as applied in its *literal* sense to the Christian minister. Mr. Coster knows full well that the "Hieruus" of the Law is not the "Presbyter" of the Gospel, and that the term *Priest* as the *translation of the former*, is of different import from the term *Priest* as the *contraction of the latter*. The Christian Minister, *as such*, has not the term "Hieruus" applied to him and for this obvious reason, because he offers no *propitiatory sacrifice*, and by consequence, makes no *atonement* for sin. He has no *power* to do so: he has no *need* to do it; for this work has been done for him, in the sacrifice of Christ upon the cross, done "once for all," fully, effectually, forever. It needs no addition, no repetition, no fresh offering up by Priestly substitution. "Christ was *once offered* to bear the sins of many." (Heb. 9.) "By *one offering* he hath perfected forever them that are sanctified." (Heb. 10.) "Their sins and iniquities will I remember no more. Now where remission of these is, there is *no more offering for sin.*" (Heb. 10.) Such is the plain teaching of the Divine

oracles, and all terms that convey an opposite meaning, or are fairly capable of an opposite construction are to be carefully shunned. The use of inaccurate language leads to the adoption of unsound opinions. Justly has it been remarked by a Dignitary of our Church, that the "incautious, ambiguous, figurative, and illustrative expressions which abound in the works of the Christian Fathers, who were, in general, in critical accuracy, and, except when contending with Pagan or Heretical opponents, chiefly intent on devotional or pastoral instruction, were easily diverted from their original and sounder meaning, and wrested to the countenance and support of the grossest errors and abuses both of the Eastern and Western Churches." The "incautious," "ambiguous," "figurative" language of *some* of the *modern Fathers* of the 17th century, and of some of their ardent admirers in the 19th, is liable to the same evil.

But Mr. Coster has referred to Hooker, a name justly revered in our Church, and has given, in combination, two brief extracts from his V. Book. Commencing with the *first* of these, I shall give Hooker's words at sufficient length to include them *both*, requesting my readers to note that Mr. Coster's extracts are exhibited by the words in *italics*, and other important clauses by the words in CAPITALS. Remarking upon the distinction between the original and popular meaning of terms, Hooker says—

"If you ask of the common sort what any certain word, for example, what a Priest doth signify, their manner is not to answer, *a Priest is a Clergyman which offereth sacrifice to God*, but they shew some particular person whom they use to call by that name. And, if we list to descend to grammar, we are told by masters in those schools that the word Priest hath his right place "in him whose mere function or charge is the service of God." Howbeit because the most eminent part both of Heathenish and Jewish service did consist in sacrifice, when learned men declare what the word Priest doth properly signify according to the mind of the first imposer of that name, their ordinary scholies do well expound it to imply sacrifice. **SEEING THEN THAT SACRIFICE IS NOW NO PART OF THE CHURCH MINISTRY** how should the name

of Priesthood be thereunto rightly applied? Surely even as St. Paul applieth the name of Flesh unto that very substance of fishes which hath a proportionable correspondence to flesh, although it be in nature another thing. Whereupon when philosophers will speak warily, they make a difference between flesh in one sort of living creatures and that other substance in the rest which hath but a kind of analogy to flesh: the Apostle contrariwise having matter of greater importance whereof to speak nameth indifferently both flesh. *The Fathers of the Church of Christ with like security of speech call usually the Ministry of the Gospel Priesthood in regard of that which the Gospel hath proportionable to ancient sacrifices, namely the Communion of the blessed Body and Blood of Christ, although it have properly now no sacrifice.* As for the people when they hear the name it draweth no more their minds to any cogitation of sacrifice, than the name of a senator or of an alderman causeth them to think upon old age, or to imagine that every one so termed must needs be ancient because years were respected in the first nomination of both. Wherefore, to pass by the name, let them use what dialect they will, whether we call it a Priesthood, a Presbytership, or a Ministry, it skilleth not: **ALTHOUGH IN TRUTH THE WORD PRESBYTER DOTTH SEEM MORE FIT, AND IN PROPRIETY OF SPEECH MORE AGREEABLE THAN PRIEST WITH THE DRIFT OF THE WHOLE GOSPEL OF JESUS CHRIST.** For what are they that embrace the Gospel but sons of God? What are Churches but his families? Seeing therefore we receive the adoption and state of sons by their ministry whom God hath chosen out for that purpose, seeing also that when we are the sons of God, our continuance is still under their care which were our progenitors, what better title could there be given them than the Reverend name of Presbyters or fatherly guides? **THE HOLY GHOST THROUGHOUT THE BODY OF THE NEW TESTAMENT MAKING SO MUCH MENTION OF THEM DOTTH NOT ANY WHERE CALL THEM PRIESTS."**

This is Hooker's view of the case. The sum of it is, that the term Priest originally signified one who offered sacrifice, though in popular use it is not so understood at present. By *analogy* we may apply it to the ministers of the Gospel, as the Fathers did; but the term "Presbyter" is more proper than "Priest," as sacrifice is now no part of the Church ministry; and hence the Holy Ghost, though making so much mention of Christ's ministers throughout the New Testament doth no where call them Priests. Now it is this passage of Hooker, containing these sentiments, from which Mr. Coster has adduced two short extracts, to prove that the author of the "Companion" is

right in saying that it is the office of a Priest to make an atonement for the people, and in assigning this as a reason why certain Collects in our Liturgy are said by the Priest alone. I do not in the slightest degree mean to impeach Mr. Coster's motives, but I would simply ask my readers to consider, whether the next paragraph on Mr. Coster's paper, viz., "Dr. Gray's extracts are often very unfairly made," comes in gracefully or not, at this particular point?

I proceed to Mr. Coster's *second* quotation from my letter.

"2d. Again, p. 126, two Collects in our Post-Communion Service, are said to teach that the great benefits of *the Sacrament are remission of sins, and yet other things, and that not only for those who are present in the body and communicate, but for all the whole Church.* Now is this really the doctrine of the Collects? The Catechism of Trent says, 'Such is the efficacy of this sacrifice (the Mass) that its benefits extend not only to the celebrant and communicant, but also to all the faithful whether living or numbered amongst those who have died in the Lord, but whose sins have not yet been fully expiated.' But where in the beautiful language of the Collects in question, do we find such a doctrine as this?"

Such is the quotation. Mr. Coster then proceeds:

"In answer to Dr. Gray's first question, I say that in the passage he quotes from the "Companion," there is not only the doctrine of the Collect, but its very language almost word for word. To show this I will place the extract from the "Companion," and one from the Collect in parallel columns—the identity of the language will then be clearly seen."

COMPANION.

"The great benefits of the Sacrament are remission of sins and yet other things, and that not only for those who are present in the body and communicate, but for all the whole Church."

COLLECT.

"That we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion."

After presenting the above parallel, Mr. Coster observes, "this is a satisfactory answer to the first question." How

far it is "satisfactory" will be more obvious, when my readers have looked at the *true* parallel, which is as follows :

COMPANION.

"The great benefits of the Sacrament are remission of sins and yet other things, and that not only for those who are present in the body and communicate, but for all the whole Church."

COLLECT.

"THAT BY THE MERITS AND DEATH OF THY SON JESUS CHRIST, AND THROUGH FAITH IN HIS BLOOD, we and all thy whole Church may obtain remission of sins and all other benefits of his passion."

Let the reader observe, that the words printed in capitals in the above quotation from the Collect, are left out by Mr. Coster in his quotation between the words "that" and "we;" left out without the remotest hint that any thing is omitted. And yet these very words mark one important difference between the "Companion" and the "Collect." The extract from the "Companion" is a *declaration* that we get remission of sins *by the sacrament*; that from the "Collect" is a *prayer* that *by the merits and death of Jesus Christ, and through faith in his blood*, we may receive remission of our sins. Let the reader mark, and mark well, and bear it in mind when he lays this pamphlet down, that the doctrine of the "Companion" and that of the "Collect" are not, in this instance, the same, but totally different, and that this difference, broad and palpable as it is when they are brought fairly together, is kept out of sight in Mr. Coster's quotation of the Collect, by an elision of the very words that mark the distinction.

And as the above extracts show the *dissimilarity* between the "Collect" and the "Companion," so that from the "Companion" exhibits on the other hand the *similarity* between the doctrine of the "Companion" and the "*Catechism of Trent.*" Let us place these in parallel columns, and then we shall be able to estimate the weight of Mr. Coster's denial of any coincidence between them.

COMPANION.

TRENT CATECHISM.

<p>The great benefits of the Sacrament are remission of sins and yet other things, and that <i>not only for those who are present in the body and communicate, but for all the whole church.</i></p>	<p>Such is the efficacy of this Sacrifice (the mass) that its benefits extend <i>not only to the celebrant and communicant, but to all the faithful</i> whether living or numbered amongst those who have died in the Lord, but whose sins have not yet been fully expiated.</p>
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Here observe what the "Companion" asserts, viz., that the *benefits of the Sacrament*, which are *remission of sins* and yet other things, extend *not only to those who are present and communicate*, but to *all the whole Church*, and then observe what the Catechism of Trent says, viz., that *the benefits of the Mass extend not only to the celebrant and communicant*, but to *all the faithful*. Here I think is *one* coincidence that is tolerably plain. But let us go further—the "Companion" says "not only for those who are *present in the body* and communicate, but for *all the whole Church.*" Now what is the fair meaning of the expression, "the whole Church," when placed in contrast with those who are *present in the body*, but the Church, including those *in the body* and those *out of it*: in other words, "the faithful, whether *living* or *numbered amongst those who have died in the Lord?* So that here again, notwithstanding Mr. Coster's disclaimer, there is a very striking coincidence between the "Companion" and the "Catechism of Trent."

The more closely you examine the phraseology of this little work, the more evident does this coincidence become. There are two expressions, in words nearly the same, but in meaning widely different; viz., the expressions "present in body" and "present in the body." The former is employed to signify the being *personally* present in any particular place, as opposed to being there in *mind* or *spirit*; the latter to signify the different condition of the soul, as a *tenant of the body* or in a *disembodied* state. You will find this distinction observed in our English

Translation of the Scriptures. Thus, St. Paul speaking of being *personally* present or absent, says, "I verily as absent *in body* but present *in spirit* have judged," &c., (1 Cor. v. 3,) but when referring to the *soul's presence or absence from the body*, he says, "Whilst we are at home *in the body*, we are absent from the Lord;" and again, "We are confident, I say, and willing rather to be absent *from the body* and present with the Lord." (2 Cor. v. 6, 8.) So again, (2 Cor. xii. 2,) "Whether *in the body*, I cannot tell," &c. Again, (Heb. xiii. 2,) "As being yourselves *in the body*." Now the author of the "Companion" had his option of these two expressions. Which has he chosen? That which refers to the soul's relative position as to the body. "Not only," he says, "for those who are present *in the body*." In other words, he has chosen that mode which conveys a sentiment in accordance with the Catechism of Trent. True, he does not say in plain terms, as the Catechism does, "*the faithful living or numbered amongst those who have died in the Lord;*" he employs a softer, less intelligible expression, but one which conveys the same idea, and is therefore better calculated to insinuate this pernicious tenet into the minds of Protestants by familiarizing their ears to a phraseology, which as *really* though not so *obviously*, conveys it. Here then let me caution the reader against the attempt to impress the mind with the idea that the Collect and the Companion convey a parallel meaning, because both happen to refer to "the whole Church." In the Collect these words mean the "*whole militant Church,*" or as it is expressed in another part of our Communion Service, "*the whole state of Christ's Church militant here on earth;*" but in the "Companion," if we are to construe terms in their ordinary acceptance, they include *the militant Church*, and "*those who have died in the Lord:*" in other words, "*the living and the dead in Christ.*"

I trust I have now shown pretty clearly "what Dr. Gray's motive was for giving the extract from the Trent Catechism," and have saved my Reverend Brother the trouble of "imagining one that would not be easy to express in language that would not be harsh or disagreeable."

I proceed to the *third* quotation from my letter :

3d. "At page 156, it is said, nothing seems more powerful with God to procure that (a gracious absolution at the day of judgment,) than liberality to the poor. Is this in harmony with our 11th and 12th Articles?"

Before I consider Mr. Coster's answer to this question, I shall quote the Articles to which it refers. They are as follow :

Art. 11th. "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings: Wherefore, that we are justified by Faith only is a most wholesome Doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

Art. 12. Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our sins, and endure the severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith; insomuch that by them a lively Faith may be as evidently known as a tree discerned by the fruit."

The question proposed upon these Articles was this— Is the teaching of the "Companion," that nothing is more powerful with God to procure a gracious absolution at the day of Judgment than liberality to the Poor, in harmony with them? To this Mr. Coster replies :

"To show that this teaching is in harmony with the authorized formularies of the Church, I shall make some extracts from the "HOMILY OF ALMS DEEDS AND MERCIFULNESS TOWARDS THE POOR AND NEEDY." Dr. Gray will recollect that this Homily is in the Second Book: he will also recollect the words of the 35th Article, to which he has repeatedly affixed his subscription,—'the second book of Homilies doth contain a godly and wholesome doctrine,' &c. That godly and wholesome doctrine, in this particular, is as follows:"

Mr. Coster here gives the extract, and then adds :

"Dr. Gray asks whether this teaching is in harmony with our 11th and 12th Articles? I shall leave the Homilist to answer this question, begging Dr. Gray to remember that the learned Bishop Jewel is that person," &c.

But why refer me to the Homilist? Why not answer the question directly? Why turn from the plain unequivocal teaching of the Articles, to a passage in the Homily of Alms deeds? Has Mr. Coster an aversion to the Articles? While he refers to their testimony in favour of the Homilies, does he shrink from the doctrine which they themselves contain? As a Clergyman, is he not pledged on oath to all that the Articles contain, in their plain grammatical sense; while as it regards the Homilies, he is only pledged to the general proposition that "they contain a godly doctrine?" But further, I would ask, if Mr. Coster preferred the Homilies, why not have gone to "the Homily of Justification," which the 11th Art. itself pointed him to, as "more largely expressing its teaching?" Or still further, and this is the more important inquiry, if the Homily of Alms deeds was to be quoted at all, why not have given its full testimony upon the subject in debate? He has taken a long extract from this Homily which refers to sundry passages of Scripture, as Prov. xix., Matt. xxv., Deut. xv., tending to show how highly acceptable to God is mercy to the poor; and also to certain Fathers, as holy Father Tobit, godly Dr. Chrysostom, and St. Augustine, the last of whom compares the poor man to a picture of Mercury on a finger-board pointing the way to Heaven; and this extract Mr. Coster appears to think is a full warrant for the teaching of the "Companion," that "nothing is more powerful with God to procure absolution at the day of judgment than liberality to the poor." But a little farther on, this Homily gives its own interpretation of these strong expressions, and teaches us how to take "a godly doctrine" out of them. Mr. Coster alludes to this passage; gives us the beginning of it, and a clause at the end, but cuts out the middle of it, where this important explication is contained. The passage which has suffered elision is as follows:

“ But ye shall understand, dearly beloved, that neither those places of Scripture before alleged, neither the doctrine of the blessed martyr Cyprian, neither any other godly or learned man, when they in extolling the dignity, profit, fruit, and effect of virtuous and liberal alms, do say that it washeth away sins, and bringeth us to the favour of God, do mean, that our work and charitable deed is the original cause of our acceptance before God, or that for the dignity or worthiness thereof our sins be washed away, and we purged and cleansed from all the spots of our iniquity; for that were indeed to deface Christ, and to defraud him of his glory. But they mean this, and this is the understanding of those and such like sayings, that God of his mercy and especial favour towards them, whom he hath appointed to everlasting salvation, hath so offered his grace especially, and they have so received it fruitfully, that although, by reason of their sinful living outwardly, they seemed before to have been the children of wrath and perdition; yet now the spirit of God mightily working in them, unto obedience to God's will and commandments, **THEY DECLARE BY THEIR OUTWARD DEEDS AND LIFE, IN THE SHEWING OF MERCY AND CHARITY, (which cannot come but of the Spirit of God, and his special grace,) THAT THEY ARE THE UNDOUBTED CHILDREN OF GOD APPOINTED TO EVERLASTING LIFE.** And so, as by their wickedness and ungodly living they shew themselves according to the judgment of men, which follow the outward appearance to be reprobates and cast-aways: so now by their obedience unto God's HOLY WILL, AND BY THEIR MERCIFULNESS AND TENDER PITY, (wherein they shew themselves to be like unto God, who is the fountain and spring of all mercy) **THEY DECLARE OPENLY AND MANIFESTLY UNTO THE SIGHT OF MEN, THAT THEY ARE THE SONS OF GOD, AND THE ELECT OF HIM UNTO SALVATION.** For as the good fruit is not the cause that the tree is good, but the tree must first be good before it can bring forth good fruit; so the good deeds of man are not the cause that maketh man good, but he is first made good by the spirit and grace of God, that effectually worketh in him, and afterward he bringeth forth good fruits. And then as the good fruit doth argue the soundness of the tree, so BOTH THE GOOD AND MERCIFUL DEED OF THE MAN ARGUE AND CERTAINLY PROVE THE GOODNESS OF HIM THAT DOTH IT, according to Christ's sayings: “ Ye shall know them by their fruits.” And if any man will object, that evil and naughty men do sometimes by their deeds appear to be very godly and virtuous; I will answer, so doth the crab and choak-pear seem outwardly to have sometime as fair a red, and as mellow a colour, as the fruit which is good indeed. But he that will bite and take a taste, shall easily judge betwixt the sour bitterness of the one, and the sweet savouriness of the other. And as the true Christian man, in thankfulness of his heart for the redemption of his soul purchased by Christ's death, sheweth kindly by the fruit of his faith his obedience to God; so the other, as a merchant with God, doth all for his own gain, thinking to win heaven by the merit of his works, and so defaceth and obscureth the price of Christ's blood, who only wrought our purgation. The meaning then of these sayings in the Scriptures and other

holy writings; "*Alms deeds do wash away our sins; and mercy to the poor doth blot out our offences*, is, that we, doing these things according to God's will and our duty, have our sins indeed washed away, and our offences blotted out; NOT FOR THE WORTHINESS OF THEM, BUT BY THE GRACE OF GOD WHICH WORKETH IN ALL, AND THAT FOR THE PROMISE THAT GOD HATH MADE TO THEM THAT ARE OBEDIENT UNTO HIS COMMANDMENT, THAT HE WHICH IS THE TRUTH MIGHT BE JUSTIFIED IN PERFORMING THE TRUTH DUE TO HIS PROMISE."

This is the part which, with a passing notice, Mr. Coster cut out of his quotation. It is one of those fine passages with which the Homilies abound, rich in Scriptural truth, containing indeed "a godly doctrine," beautifully harmonizing with the 11th and 12th Articles above referred to, but, in the same proportion, at variance with the teaching of the "Companion." I have only to add upon this point, that I cannot but heartily join with Mr. Coster in the high eulogium he pronounces upon Bishop Jewel, and rejoice to think that that eminent prelate who was so well qualified for the task, was "at once the author of the Homily, the reviser of the Articles, and the supervisor of the printing of them."

I proceed now to the *fourth* quotation from my letter :

"4th. At page 157. *To confess our sins to a Priest even in health is a pious and ancient custom, and not only a sign of repentance, but the best means of obtaining pardon and amending our lives.* The Prayer Book recommends, in a certain specified case, "opening our grief to a minister of God's word," or "receiving absolution" at his hands, with a view to "a quiet conscience." But I cannot see that this is identical with saying that the "best way to obtain pardon and amendment of life, is to confess our sins to a Priest."

Upon this passage Mr. Coster's first comment is as follows:

"I have already said that I look upon "the best" in this passage as an unguarded expression. It would have been well if the author had left the adjective in the positive state "a good," instead of raising it as he has done to the superlative degree "the best;" or if he had qualified it by the addition of some such words as "one of the best," or "next to confession to God the best."

Now it must be acknowledged that this is a somewhat novel mode of defending a book against the charge of heterodoxy, and yet I must candidly say, I regard it as the best part of Mr. Coster's defence of the work, for it is nothing more or less than a confession (periphrasis and soothing epithets notwithstanding) that the work itself is, in this particular at least, *indefensible*; that nothing better can be said for it in the way of argument, quotation, or otherwise, than that the author had better have written something else than he has done: in other words, that what he *has* written contains *false doctrine*. So then after all, "this excellent little book," as Mr. Coster terms it, has to be given up as a false teacher, unless we can change that unfortunate little word "best" into "good," or "one of the best," or "next to confession to God the best!" Alas! we have to deal with the book *as it stands*; and, as it stands, the word is "*best*," and being "*best*," the doctrine is false. Of what avail then are all appeals to other writings, whether Homilies, Church writers, or Fathers, to prove that it may be useful to open our minds to others, whether Priests or Laymen? This is not the point in debate. The case before us is the assertion in the "Companion," as it stands. Call it "unguarded"—call it "superlative"—call it by whatever name you please, it is false doctrine, and therefore to be rejected by every sound Protestant.

Still, it is worth while to examine, once more, Mr. Coster's quotations. He is really most unfortunate in his selections. It seems as if he had only the alternative of quoting wrong, or quoting against himself. His first appeal is to the "Homily of Repentance," as follows:

"Now, there be four parts of Repentance, which being set together may be likened to an easy and short ladder, whereby we may climb from the bottomless pit of perdition, that we cast ourselves into by our daily offences and grievous sins, up to the castle or tower of eternal and endless salvation." "The second of them is, an unfeigned confession and acknowledging of our sins

to God—for without this confession sin is not forgiven. This then is the chiefest and most principal (not the only, but the chiefest and most principal) confession that in the Scriptures and word of God we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeed besides this there is another kind of confession which is *NEEDFUL AND NECESSARY*. And of the same doth St. James speak after this manner saying, “acknowledge your faults one to another, and pray one for another, that ye may be saved.” As if he should say, open that which grieveth you, that remedy may be found.”

Mr. Coster ends with the term “found,” but I can assure my readers that there is something *lost*, which I shall presently endeavor to supply. In the mean time, I would just observe that in the above extracts, there is *not one word about confession to a Priest*, nor any allusion to such a custom. There is first, a recognition of *confession to God* as essential to forgiveness; then there is mention of “*another kind of confession* which is needful and necessary.” But what is this? You might suppose from the stress laid upon this, by printing the words *needful and necessary* in capitals, that Mr. Coster understood this to refer to *confession to a Priest*; but it has *no such reference*. The Homilist is speaking of the *mutual confession* among Christians to each other, which the Apostle James recommends, and which the Homily immediately proceeds to distinguish, in most emphatic terms, from *confession to a Priest*.

Mr. Coster proceeds:

“He then goes on to shew that this text affords no support to the Romanists in their doctrine of forced auricular sacramental confession: he says, that in alleging this text to support that doctrine, “they are greatly deceived themselves, and do shamefully deceive others.” To this he adds, “being therefore not led with conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth command in His Word; and then doubtless as He is faithful and righteous, he will forgive us our sins, and make us clear from all wickedness. I do not say but that, if any do find themselves troubled in conscience they may repair to their learned curate or pastor,” (*not in one certain specified case only, but whenever occasion may require,*) “or to some other godly learned minister,” and “shew the

trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word: but it is against the true Christian liberty, *that any man should be bound to the numbering of his sins, as it hath been used heretofore in time of blindness and ignorance.*"

Now what have we here that accords with the doctrine of the "Companion?" Have we any thing about confession to a Priest as a means of pardon, whether "good," "better," or "best?" The utmost the Homily says is comprised in these negative terms, "*I do not say but that, if any do find themselves troubled in conscience, they may repair to their learned curate or pastor, or to some other godly learned minister, and shew the trouble and doubt of their conscience to them, that they may receive at their hands the comfortable salve of God's word,*" which is just the doctrine of the Prayer Book in the certain specified case I had alluded to. But now, recurring to the term "found," which ends one of the above extracts, and glancing onwards to the terms "being therefore not led," &c., which begin another, let us see *what Mr. Coster has left out between them.* The passage, though long, is too important to be lost. Referring to the text of St. James, the Homily proceeds thus:

"And this is commanded both for him that complaineth, and for him that heareth, that the one should shew his grief to the other. The true meaning of it is, that the faithful ought to acknowledge their offences, whereby some hatred, rancour, grudge, or malice, have risen or grown among them one to another, that a brotherly reconciliation may be had, without the which, nothing that we do, can be acceptable unto God, as our Saviour Jesus Christ doth witness himself, saying, when thou offerest thine offering at the altar, if thou rememberest that thy brother hath aught against thee, leave there thine offering and go and be reconciled; and when thou art reconciled, come and offer thine offering. Matt. v. It may also be thus taken, that we ought to confess our weakness and infirmities one to another, to the end that, knowing each other's frailness, we may the more earnestly pray together unto Almighty God, our heavenly Father, that he will vouchsafe to pardon us our infirmities, for his Son Jesus Christ's sake, and not to impute them unto us, when he shall render to every man according to his works. AND WHEREAS THE ADVERSARIES GO ABOUT TO WREST THIS PLACE, FOR TO MAINTAIN THEIR AURICULAR

CONFESSION WITHAL, THEY ARE GREATLY DECEIVED THEMSELVES; AND DO SHAMEFULLY DECEIVE OTHERS: FOR IF THIS TEXT OUGHT TO BE UNDERSTOOD OF AURICULAR CONFESSION, THEN THE PRIESTS ARE AS MUCH BOUND TO CONFESS THEMSELVES UNTO THE LAY PEOPLE AS THE LAY PEOPLE ARE BOUND TO CONFESS THEMSELVES TO THEM. AND IF TO PRAY IS TO ABSOLVE, THEN THE LAITY BY THIS PLACE HATH AS GREAT AUTHORITY TO ABSOLVE THE PRIESTS, AS THE PRIESTS HAVE TO ABSOLVE THE LAITY. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: "Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For first and foremost, whence had he authority to bind the whole Church, sith that he was only bishop of the Church of Jerusalem? Except thou wilt say that the same church was at the beginning the head church, and consequently that he was the head bishop, which thing the see of Rome will never grant." Johannes Scotus, lib. iv., Sen. Distinct. 17, Quæst. 1. The understanding of it then, is as in these words: *Confess your sins one to another*; a persuasion to humility, whereby he willet us to confess ourselves generally unto our neighbours, that we are sinners, according to this saying, "If we say we have no sin, we deceive ourselves, and the truth is not in us." And where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word, "Go thy way and shew thyself unto the priest." Matt. viii. Do they not see the leper was cleansed from his leprosy before he was by Christ sent unto the priest for to shew himself unto him? BY THE SAME REASON WE MUST BE CLEANSED FROM OUR SPIRITUAL LEPROSY, I MEAN OUR SINS MUST BE FORGIVEN US, BEFORE THAT WE COME TO CONFESSION. WHAT NEED WE THEN TO TELL FORTH OUR SINS INTO THE EAR OF THE PRIEST, SITH THAT THEY BE ALREADY TAKEN AWAY? Therefore holy Ambrose, in his second sermon upon the hundred and nineteenth Psalm, doth say full well, "Go shew thyself unto the Priest. Who is the true Priest, but he which is the Priest for ever; after the order of Melchisedek?" Whereby this holy Father doth understand, that, both the Priesthood and the law being changed, we ought to acknowledge none other Priest for deliverance from our sins, BUT OUR SAVIOUR JESUS CHRIST, WHO BEING OUR SOVEREIGN BISHOP, DOth WITH THE SACRIFICE OF HIS BODY AND BLOOD, OFFERED ONCE FOR EVER UPON THE ALTAR OF THE CROSS, MOST EFFECTUALLY CLEANSE THE SPIRITUAL LEPROSY, AND WASH AWAY THE SINS OF ALL THOSE THAT WITH TRUE CONFESSION OF THE SAME DO FLEE UNTO HIM. It is most evident and plain, that this auricular confession hath not his warrant of God's word, else it had not been lawful for Nectarius, bishop of Constantinople, upon a just occasion to have put it down. Nectarius Sozomen Eccles. Hist. lib. vii. cap. 16. For when anything ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, *these are St. Augustine's words*: WHAT HAVE I TO DO WITH MEN, THAT THEY SHOULD HEAR MY CONFESSION, AS THOUGH THEY WERE ABLE TO HEAL MY DISEASES? LIB. X. CONFESSIONUM, CAP. 3. A CURIOUS SORT OF MEN TO KNOW ANOTHER MAN'S LIFE, AND SLOTHFUL TO CORRECT AND

AMEND THEIR OWN. WHY DO THEY SEEK TO HEAR OF ME WHAT I AM, WHICH WILL NOT HEAR OF THEE WHAT THEY ARE? AND HOW CAN THEY TELL, WHEN THEY HEAR BY ME OF MYSELF, WHETHER I TELL THE TRUTH OR NOT, SITH NO MORTAL MAN KNOWETH WHAT IS IN MAN, BUT THE SPIRIT OF MAN WHICH IS IN HIM? AUGUSTINE WOULD NOT HAVE WRITTEN THUS, IF AURICULAR CONFESSION HAD BEEN USED IN HIS TIME."

So speaks the Homily in the passage Mr. Coster has omitted. What stronger terms could be employed to denounce the doctrine of the "Companion?" Can Mr. Coster see nothing here but the rejection of the "*sacramental confession of the Romanist?*" Does he not perceive that Augustine and Ambrose gave their decision against it hundreds of years before this sacramental confession was in existence? The latter was first authorized by the 4th Lateran Council, in 1215, whereas the Fathers alluded to lived in the fourth Century, eight hundred years before. The intelligent reader must see that the Homily recognizes as of Divine authority only two kinds of confession, namely, *confession to God*, and *mutual confession to each other* among Christians; and that as to this *confession to a Priest*, as a necessary thing, or as a means of pardon, it utterly rejects it as contrary to true Christian liberty. Why Mr. Coster should have referred to this Homily, unless it was because it happened to have the word "confession" mentioned in it, I cannot tell; but this I do say, and say with confidence, that had he searched the writings of Cranmer, Latimer, or Ridley, of Luther, Calvin, or Zuingle, or even of the despised "Puritans of the 17th Century," he could not have happened upon one that more fully, forcibly, unequivocally and overpoweringly repudiates the hypothesis which he professes to ground upon it, namely, "*If then confession to a Priest is bidden us in the Scriptures and the Word of God, it is a pious custom, being the discharge of a duty which we owe to God.*"

But I have not yet done with Mr. Coster's quotations. There follow immediately a series of short extracts, selected

from sundry pages of the 4th Chapter of the VI. Book of Hooker—five of them from the 7th, and one from the 14th section. The object of these particular sections in Hooker, is to state the views of the Fathers, as well as of the Continental Reformers, upon the subject of Confession; and it is not a little curious to mark how these little extracts of Mr. Coster are culled from the observations which Hooker makes upon their sundry opinions. The real tendency of these sections is decidedly against the doctrine of the "Companion." In the course of them Hooker discusses the meaning of the texts James v. 14-16, and 1 John i. 9, and proves that they have no reference to confession to a Priest. He shows that Tertullian and Cyprian were no advocates for it. He says:

"I dare boldly affirm, that for many hundred years after Christ, the Fathers held no such opinion; they did not gather by our Saviour's words any such necessity of seeking the Priest's absolution from sin, by secret and (as they now term it,) sacramental confession: public confession they thought necessary by way of discipline, not private confession, as in the nature of a sacrament, necessary."

And after carefully examining the expressed opinions of the early writers, he winds up thus:

"To conclude, we every where find the use of confession, especially public, allowed of and commended by the Fathers; but that extreme and rigorous necessity of auricular and private confession, which is at this day so mightily upheld by the Church of Rome we find not. It was not then the faith and doctrine of God's Church, as of the Papacy at this present, 1. That the only remedy for sin after baptism is sacramental penitency. 2. That confession in secret is an essential part thereof. 3. That God himself cannot now forgive sins without the Priest. 4. That because forgiveness at the hands of the Priest must arise from confession in the offender, therefore to confess unto him is a matter of such necessity as being not either in deed, or at least in desire performed, excludeth utterly from all pardon, and must consequently in Scripture be commanded, wheresoever any promise of forgiveness is made. No, no; these opinions have youth in their countenance; antiquity knew them not; it never thought or dreamed of them."

It is to be regretted that Mr. Coster had not given us a better summary of Hooker's reasonings upon this point,

even as it regards the opinions of the early Fathers; but more especially, that when he had gone so far as the 14th section of the Chapter from whence his selections are made, he had not advanced one page further, and given what, to us, one would suppose, must be far more interesting, viz., Hooker's views as to the doctrine of the CHURCH OF ENGLAND upon the subject, which are as follow :

"[15.] It standeth with us, in the Church of England, as touching *public* confession, thus :

First. Seeing day by day we in our Church begin our public prayers to Almighty God with public acknowledgment of our sins, in which confession every man prostrate as it were before His glorious Majesty, crieth guilty against himself; and the Minister with one sentence pronounceth universally all clear, whose acknowledgment so made hath proceeded from a true penitent mind; what reason is there every man should not under the general terms of confession represent to himself his own particulars whatsoever, and adjoining thereunto that affection which a contrite spirit worketh, embrace to as full effect the words of Divine grace, as if the same were severally and particularly uttered with the addition of prayers, imposition of hands, or all the ceremonies and solemnities that might be used for the strengthening of men's affiance in God's particular mercy towards them? Such compliments are helps to support our weakness, and NOT CAUSES THAT SERVE TO PROCURE OR PRODUCE HIS GIFTS. If with us there be "truth in the inward parts," as David speaketh, the difference of general and particular forms in confession and absolution is not so material, that any man's safety or ghostly good should depend upon it.

And for *private* confession and absolution it standeth thus with us :

The Minister's power to absolve is publicly taught and professed, the Church not denied to have authority either of abridging or enlarging the use and exercise of that power, *upon the people no such necessity imposed of opening their transgressions unto men, as if remission of sins otherwise were impossible*; neither any such opinion had of the thing itself, as though it were either unlawful or unprofitable, saving only for these inconveniences, which the world hath by experience observed in it heretofore. And in regard thereof, *the Church of England hitherto hath thought it the safer way to refer men's hidden crimes unto God and themselves only*; howbeit, not without special caution for the admonition of such as come to the holy sacrament, and for the comfort of such as are ready to depart the world."

Whoever carefully examines this latter paragraph in reference to *private* confession, will perceive that the

CHURCH OF ENGLAND, in Hooker's estimation, *imposes no necessity upon her people to open their transgressions to men*; and while she makes a special provision for the comforts of those who are about to approach the sacrament, or are drawing near to death, by permitting them, at their own earnest request, to have the benefit of absolution and godly counsel, *she deems it "the safer way," as her general rule, to refer men's hidden crimes unto God and themselves only.* If any man can see in these sentiments the doctrine of the "Companion," that the "best means of obtaining pardon and amending our lives is to confess our sins to a Priest," all I can say is, that he possesses that species of second sight, which is adapted to the meridian of superstition, but which, by men of science, is rightly considered an evidence of a disordered imagination.

I proceed to the fifth and last quotation from my letter.

"5th. At page 123, it is said, "*this sacrament should be received fasting.*" "*It is for the honour of so high a sacrament, that the precious body of Christ should first enter before any other meat.*" Again, the words of Cyril, p. 123, "*Let every one be careful to keep it, for whosoever carelessly loses any part of it, had better lose a part of himself.*" Is not the implication in both these passages, more in harmony with the Church of Rome, than with that of England!"

Upon this quotation Mr. Coster remarks:

"To make this extract a fair one, Dr. Gray should have stated that the first of the two passages are the words, not of the author of the "Companion," but of ST. AUGUSTINE."

How such a statement as Mr. Coster here says I ought to have made, could render my extract a "fair one," I do not understand, unless he means it would have furnished him with a fair opportunity of passing encomiums upon St. Augustine, which at present have rather the appearance of being forced into his composition. The first extract I have given, and which states the rule for us in this

matter, does not contain the words of St. Augustine, but of the author of the "Companion;" and the second, as it stands in the "Companion," and was quoted therefrom, is strictly the language of the "Companion," though it embodies in an altered form Augustine's words. The whole passage in the "Companion" is as follows:

"This Sacrament should be received fasting. So was the practice of the Universal Church, says St. Augustine, which is authority enough (in things of this nature, namely, circumstances of time, &c.) to satisfy any that do not love contention, 1 Cor. xi. 16. Yet it will not be amiss in a word to shew the reasonableness of this catholic usage. And the first reason may be this; because our minds are clearest, our devotion quickest, and so we fittest to perform this most high service, when we are in our virgin spittle, as Tertullian expresses it. A second is this; it is for the honour of so high a Sacrament, that the precious Body of Christ should first enter into the Christian's mouth before any other meat."

What St. Augustine is here represented as affirming is, that it was the practice of the universal Church to take the Sacrament in this way. The "quod semper," however, cannot be designed to be included in this testimony: for it is evident that, "from the first," it was not so. If men feel that by going to the Sacrament "fasting," they can go in a more elevated frame of devotion, there is nothing in this practice to be condemned: but it is a thing entirely optional. What is to be condemned is, the laying down a rule for the members of the Church of England, that it ought so to be; and when this rule comes to be enforced upon us, by the authority of St. Augustine, while our Prayer Books do not teach it, our Articles enjoin it, or our Homilies inculcate it; and when, above all, we find that at the very first celebration of the Lord's Supper, it was administered to the disciples by the blessed Redeemer, in immediate connexion with a *Feast* instead of a *Fast*, we must be permitted to say, we have a higher rule to guide us than that of the "Companion," or any Saints that lived in the 4th Century.

And when we look at the second reason assigned in the "Companion" for the practice of which Augustine speaks, and which appears to be expressed partly in his own words, namely, that "*it is for the honour of so high a Sacrament that the precious body of Christ should first enter into the Christian's mouth before any other meat,*" we are strengthened in our conviction, that all the rules which can be gathered from Councils and Fathers, however venerable the one, or holy the others, are only so far worthy of reception as they are based upon the infallible standard of God's word. We are contented, in this instance, to render precisely the same honour to "the Sacrament" which our Divine Master and His disciples did. We wish to descend no *lower*; we wish to rise no *higher*; but when we find a book like the "Companion" employing such terms as these, "*It is for the honour of so high a Sacrament that the precious body of Christ should first enter the Christian's mouth before any other meat;*" and when we compare this with another passage on the preceding page, "*It is not man that maketh the body and blood of Christ by consecrating the holy elements, but Christ that was crucified for us;*" we see enough to warn us that we may have safer guides than the "Companion," to teach us the precise degree of honour which we ought to attach to this Sacrament. Mr. Coster attempts to draw a parallel between this language and that of our Church, where she directs the candidates for Baptism to prepare for it with prayer and fasting; but there is no parallel between them. The difference is at once obvious. The one is recommended as a means of humiliation, to assist in acquiring moral qualifications; the other, as an act of homage to the sacramental emblems, which the author, in common with the Church of Rome, appears to regard with superstitious veneration. "We must load the Sacraments," is the well-known maxim of men who belong to the Romanizing school, and he must

be wanting in discernment indeed who does not trace the principles of that school in this anonymous production entitled "The Companion to the Prayer Book."

The extract from Cyril is of the same character. "*Let every one be careful to keep it, for whosoever loses any part of it, had better lose a part of himself.*" "I can see nothing implied in these words," says Mr. Coster, "*beyond reverence in handling the symbol of Christ's blessed body.*" Yes, there is more than reverence: there is alarm—there is terror—there is superstition. Tell me that the symbol of my Saviour's blessed body should be handled reverently, and you recall to my mind the sacred object it represents. Tell me that if, inadvertently, I drop a single crumb of it, I incur a penalty worse than having a part of myself excinded, and you suggest a totally different train of thought. You lead me to apprehend that it is not bread I am taking into my hands, that it is something else, that some mysterious change has passed upon it; you transfer my reverence from the Archetype to the type; you make it more than reverence; it amounts to superstitious dread; and for this I can find no sanction in my Bible, no countenance in my Prayer Book, and nothing parallel to it in the Rubrics which direct "the minister reverently to place what remaineth of the consecrated elements upon the table, or the people reverently to eat the same." Notwithstanding then that the above extract contains the words of "*Cyril*"—notwithstanding the Homily styles him "*Cyrellus, an old and holy doctor*"—notwithstanding the Council at Ephesus anathematized Ibas, for questioning his orthodoxy—notwithstanding the learned author of the "Treatise of the Pope's Supremacy" quotes him several times upon other subjects; yea, notwithstanding Mr. Coster should anathematize, as a race of modern Puritans, all who will not bow to Cyril's infallibility, we must beg to dissent from the sentiment expressed in the above extract, as calculated to mislead the

judgment, and convey a false impression in regard to the sacred emblems to which it refers.

What now remains to be considered? Mr. Coster's concluding paragraph.

"Having thus shewn how utterly groundless all of Dr. Gray's five objections really are, the two passages being altered in the way I have suggested, I can safely leave it to the members of the Church and the Church Society, to decide whether the teaching of this little book is of so objectionable a character as to justify what has been both said and done respecting it."

My objections, it appears are utterly groundless! How is this proved? Why, *two passages which I have objected to are to be altered* as Mr. Coster has suggested, the necessity of the alteration proving the groundlessness of my objections!! And the other three are to be proved groundless, by misrepresentations of the teaching of the Prayer Book, of Hooker, and the Homilies. And why is this singular process, by a sad misnomer called *proving*, to be resorted to? Because Mr. Coster does not like to labour "under the imputation of being the introducer of improper books." Very natural. Then let him beware how he incurs it. If he imports such books, and places them, without authority, in the Depositories of the Church Society, he must bear the imputation. He will never escape it by endeavouring to prove that bad books are good ones, that error is truth, that heresy is orthodoxy. This is what Mr. Coster has attempted to do on the present occasion, and of all the documents of a polemical nature that ever met my observation, I never examined one so wanting in sound argument, and accurate quotations as his "Defence of the Companion to the Prayer Book." His motives I touch not. To his own Master he stands or falls. But supposing his intentions right, he displays such a want of acquaintance with the subject in debate, so glaring a misapprehension of the authors he quotes, that in any future publication he may issue, no

man ought to feel the slightest reliance upon his statements, until he has had the opportunity of testing their claims, by a careful examination of the authors to which he refers.

It has been my unpleasant task to detect and expose the fallacies of his statements. My aim has been, not personal offence to Mr. Coster, but to guard all whom I can influence, against the principles of the books he defends. Those principles I regard as opposed to the teaching of Scripture, contrary to the tenets of our Church, dishonourable to God, and destructive to the souls of men. Viewing them in this light, I have no doubt as to its being my duty, be the consequences what they may, to reject them myself, and to warn others against them—yes, and further still, to prevent as far as my efforts can do it, our Church Society from being made the instrument of disseminating them. It is, I conceive, a deplorable thing to see an Association bearing a title which designates it as a representative of the Church of England in this Colony, disseminating with one hand, the doctrines of that Church, and with the other, the tenets of the Church of Rome. It is deplorable, because the two systems cannot both be right. They are upon many essential points diametrically opposed to each other. The Society, therefore, that attempts to propagate them both cannot last long. “A house divided against itself cannot stand;” and, while it lasts, it can do comparatively but little good. “If the trumpet give an uncertain sound who shall prepare himself to the battle?” And why then paralyze the efforts of such a Society, when there is one simple process by which the whole difficulty might be obviated—when there is a venerable Society (the Society for promoting Christian Knowledge,) whose third jubilee we have lately celebrated, which selects under careful revision, books upon every subject connected with religion, and places them in the hands of subscribers in a better form, and at a cheaper rate than any other Society whatever? She speaks *the voice of our Church*. Why not

be satisfied with her teaching? If these other publications *differ* from her, are they *right*? If they *accord* with her, are they *necessary*? Are they *so* necessary, that it is worth while to keep the Church Society in constant collision, and hazard its very being, in order to make it the instrument of disseminating them, when every man in the Diocese is at liberty, if he chooses it, to get them through other channels? Men may speak of peace, and profess to love it, but they mistake the road that leads to it, while they pursue this course. They are endeavouring, in a voluntary Association, to compel a large portion of its members to go beyond those common principles upon which all are agreed, and thus to be made the yielding, temporizing, I may say, degraded instruments of disseminating tenets which they abhor. The attempt is a fruitless one. If my efforts, and the efforts of those who think with me can prevent it, it never will succeed; if they fail, we shall retire from the arena, leaving, not willingly, but of necessity, Mr. Coster to enjoy the satisfaction he may be able to extract from the consciousness, that he has broken to pieces a Society, which might have flourished long, and flourishing, diffused on every hand, the blessings of the Gospel of Peace.

Note.—The latter clause of Mr. Coster's last paragraph having been placed on its right footing by Dr. Bayard, I think it unnecessary to say a single word in reply to it.

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APPENDIX.

[THAT the Readers of the preceding pages may have the opportunity of comparing my extracts from Mr. Coster's document, and giving to his statements the full weight to which they are entitled, I subjoin an exact copy of his original paper, as enclosed to me by himself.

I. W. D. GRAY.]

"THE COMPANION TO THE PRAYER-BOOK" DEFENDED

AGAINST THE

UNFOUNDED OBJECTIONS OF THE REV. DR. I. W. D. GRAY,

Rector of Trinity Church, St. John.

WHEN Dr. BAYARD made his ill-advised attack upon some of the Books which had been imported for the Diocesan Church Society, at the late Anniversary Meeting of that Society, he called upon the Rev. Dr. I. W. D. GRAY, as his spiritual instructor, to state to the meeting his opinion of one of them, which he then held in his hand, the "Companion to the Prayer-book." In answer to that call Dr. Gray did give his opinion of that work, and as nearly as I can recollect, it was in these words: "In my opinion the doctrines contained in that book are not in accordance with the doctrines of the Church of England, but are in accordance with those of the Church of Rome." Within the last few days I have been permitted to see and transcribe the five extracts, with his remarks upon them, which Dr. Gray brings forward in support of the charge he thus preferred. As I am the person chiefly reflected upon for the importation of these books (and no one likes to be under the imputation of being the introducer of improper books), I mean in the following pages to shew, which I feel confident I shall be able to do to the satisfaction of every candid mind, that the "Companion to the Prayer-book" is not fairly obnoxious to the charge of being as to its doctrines, as Dr. Gray says, "*not in accordance with the doctrines of the Church of England, but in accordance with those of the Church of Rome.*" I should, however, observe in the outset, that the words "*of Rome*" should, I think, have been inserted by the author in the first extract, though the sense is sufficiently obvious without them; and that in the fourth of them, the superlative "*the best,*" an unguarded expression as it seems to me, should have been altered by him to the positive "*a good,*" or have been qualified by some such words as "*one of,*" or "*next to confession to God.*"

"The Companion to the Prayer-book" is taken almost word for word from a very celebrated work, the "Rationale of the Book of Common Prayer," by Bishop Sparrow, one of the best Ritualists that the Church of England has produced. He lived during the stormy period of the Great Rebellion, and was expelled from his College at Cambridge, by the Puritans, in 1643, for refusing to subscribe to the Solemn League and Covenant. Soon after the Restoration he was promoted from the Archdeaconry of Sudbury to the See of Exeter, and afterwards translated to that of Norwich. He was deeply read in ritual matters, and compiled a collection of Articles, Injunctions, Canons, &c., which is highly

esteemed. I mention these particulars to shew that this excellent little book is not the production of any mean or incompetent person, nor of any one in any way connected with what is called, the modern Romanizing school. Excellent as the work really is, it hardly excites surprise that, as the author was himself persecuted and ejected from his preferments by the Puritans of the 17th century, his book should be assailed and cried down by their successors of the 19th.

That it is of pure *protestant* quality, notwithstanding all that is said against it we have abundant evidence at the very commencement of it. The first eight pages are filled with a noble extract from Hooker's Ecclesiastical Polity. This is followed by a short HISTORICAL NOTICE, the first sentence of which is in exact accordance with the 24th Article; but not by any means in accordance with Roman doctrine. It says, "The Service-books of every Church were originally composed in the language of the people for whose use they were intended." The teaching to be derived from this passage obviously is, that the Service-books ought to be continued in the same language in which they were at first written, that is, in the language of the people who have to use them; or in the words of the Article, that "Public Prayer in the Church should not be in a tongue not understood of the people," which in the Church of Rome it is. Again, in the Preface, p. 21, is another passage which, though in accordance with our 31st Article, is entirely repugnant to the Roman doctrine, against which that Article is a protest, viz., that "in the sacrifice of the Mass the Priest offers Christ for the quick and the dead;" or as the Catechism of Trent expresses it, that "its benefits extend not only to those who communicate, but also to all the faithful whether living or numbered among those who have died in the Lord, but whose sins have not yet been fully expiated." The passage is as follows: "This public service is accepted of God, not only for those who are present and say Amen to it; but for all those that are absent upon just cause, even for all that do not renounce communion with it and the Church: for it is the common service of them all, commanded to be offered up in the name of them all, and agreed to by all of them to be offered up for them all, and therefore is accepted for all them, though presented to God by the Priest alone." Here mention is made of the *present* and the *absent*, but not a word of the DEAD! And it will be found that it retains this same Protestant character throughout.

I shall in each case give at full length the passage to which Dr. Gray objects, as he sets it out, word for word, and the remarks he makes upon it; putting in italics those words which he quotes as the words of the author, and leaving those which are his own not so distinguished.

1st. "In a note to p. 87 it is asserted to be the office of the Christian Priest *to make an atonement for the people*, and that with a view to make *the people understand this*, the Church orders that *when thus making an atonement for them, and offering up for them the passion of Christ, the Priest should say the prayer secretly mystically*. Surely this teaching is at variance with the doctrines of our Prayer-book, and derogatory to the honor of Christ."

That Dr. Gray mistakes the teaching of this passage is perfectly clear from this simple fact, that his extract, to all appearance, makes the Author of the "Companion" to say that "*the Church*" of England "*orders that the Priest should say the prayer secretly mystically;*" whereas he actually says in express terms that "*this Church*" of England "*does not order the Priest to say these prayers secretly.*" I will transcribe the whole note:

"The reason of these *secreta*, secret prayers said by the Priest, may be partly for variety to refresh the people, but, chiefly, as I conceive, that by this course the people might be taught to understand and reverence the office of the Priest, which is to make an atonement for the people, and to present their prayers to God, by that very offering of them, making them more acceptable to God; all of which depends not upon the people's consent or confirmation

of his office, but upon God's alone appointment and institution, who hath set him apart to these offices of offering gifts and sacrifices for the people. And therefore as it was appointed by God, that when Aaron by his priestly office was to offer for the people and make an atonement for them, none of the people were to be present; so the Church orders that at some times, when the Priest is making an atonement for the people, and offering up for them and the acceptance of their prayers, the merits and passion of Christ, none should seem actually to assist, but the Priest should say it secretly and mystically. The Church of England is generally in her Common Prayers, as for an humble, so for an audible voice, especially in the Lord's prayer, appointing it to be said, in the Rubric before it, with a loud, that is, an audible voice, not secretly: and this for the more earnest repetition of so Divine words, and to make them more familiar to the people. But though *this Church does not order the Priest to say these prayers secretly*, yet she retains the same order of offering up by the Priest in Collects following the people's foregoing supplications."

The fact is that Dr. Gray passes over the sentence which does relate to the Church of England, because it would not suit his purpose, and applies to her one which relates not to her, but as I conceive to the Church of Rome.

When the Author says that the office of Priest is "*to make an atonement for the people*," he speaks of that office in the general; and in describing the office of the Priest such expressions are very common with our best, soundest, most Protestant divines, as for instance Dr. Thomas Jackson, one of the ablest opponents of Popery the Church of England has produced. He says that "to be a Priest implies as much as to be a *Mediator* or *Intercessor* for averting God's wrath, or an *Advocate* for procuring his favours and blessings." Commentaries, B. 11, c. 2. With respect to the Jewish Priest it is said in Scripture repeatedly, as 1 Chron. vi. 49, "That Aaron and his Sons were appointed to make an atonement for Israel." And Hooker says, Book 5, s. 78, "that a Priest is a Clergyman who offereth sacrifice to God. The Fathers of the Church of Christ call usually the ministry of the Gospel Priesthood, in regard of that which the Gospel hath proportionably to ancient sacrifices, namely the Communion of the blessed body and blood of Christ, although it hath properly no sacrifice." The Author says that when the Jewish Priest was to make an atonement for the people, as was appointed by God, none of the people were to be present. And further that in the Church of Rome (for I conceive that the Church of Rome is meant by "*the Church*" in the passage which Dr. Gray quotes, because Wheatly says, p. 155, that "it is a custom there" (in the Romish Church) "for the Priest at all the long Prayers" (the Collects as opposed to the preceding short Versicles) "to kneel before the altar, and mutter them over softly to himself") when the Priest is offering up the passion of Christ, that none should seem actually to assist, the Church orders him to say the prayers secretly mystically. But when he speaks of the Church of England, not a syllable does he say of making atonement, not a word of offering up the passion of Christ, but simply declares, with a view, to all appearance, to putting a negative on all such conceits, that *this Church does not order the Priest to say these prayers secretly*, though she does retain the order of offering up by the Priest in Collects, following the People's foregoing supplications; "the Minister," as Wheatly says, "collecting into short forms the people's petitions which had before been divided between him and them by Versicles and responses."

Dr. Gray's extracts are very often very unfairly made. Whoever will condescend to quote as unfairly as he habitually does, may find, in any book he lays his hands upon, "teaching at variance with the doctrines of our Prayer-book," and even in Holy Scripture itself, teaching "derogatory to the honor of Christ!"

2d. "Again, p. 126, two Collects in our Post-Communion service are said to teach that the great benefits of the Sacrament are remission of sins, and yet other things, and that not only for those who are present in the body and com-

"*muniate, but for all the whole Church.* Now is this really the doctrine of "the Collects? The Catechism of Trent says, 'Such is the efficacy of this "sacrifice (the Mass) that its benefits extend not only to the celebrant and "communicant, but also to all the faithful whether living or numbered amongst "those who have died in the Lord, but whose sins have not yet been fully ex- "piated.' But where in the beautiful language of the Collects in question do "we find such a doctrine as this."

In answer to Dr. Gray's first question, I say that in the passage he quotes from the "Companion," there is not only the doctrine of the Collect, but its very language almost word for word. To shew this, I will place the extract from the "Companion" and one from the Collect in parallel columns—the identity of the language will then be clearly seen.

COMPANION.	"The great benefits of the Sacrament are "remission of sins, and yet other things, "and that not only for those who are pre- "sent in the body and communicate, but "for all the whole Church."	COLLECT.	"That we and all thy whole Church may "obtain remission of our sins, and all other "benefits of his passion."
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This is a satisfactory answer to the first question. Before I can as satisfactorily answer the second, I shall have to transcribe the whole paragraph from which Dr. Gray makes his extract:

"Two Collects follow (whereof the Priest shall select which he pleaseth) "full of high and holy doctrine. In the first we acknowledge the great benefits "of the Holy Sacrament, viz. remission of sins, and yet other things, and that "not only for those who are present in the body and communicate, but for all "the whole Church. We pray that hereby we may be fulfilled with God's grace "and heavenly benediction, and that our sacrifice, unworthy though we be to "offer it, may be accepted for all those purposes for which it was before acknow- "ledged to be efficacious, accompanied as we desire it to be, with the offering "of ourselves, our souls and bodies to the service of our gracious God."

Now neither in the extract made by Dr. Gray, nor in the whole paragraph from which he makes it, is there one word about the DEATH, not a word about "the faithful numbered amongst those who have died in the Lord, but whose "sins have not yet been expiated"!! What then could be Dr. Gray's motive for giving this extract from the Trent Catechism? It is easy to imagine a motive for it, but not easy to express one's thoughts in language which would not be harsh and disagreeable. The doctrine of the Popish Catechism is not to be found in either the Companion or the Collects; and that fact could not have escaped Dr. Gray's observation while engaged in transcribing that part of the Catechism.

3d. "At page 156, it is said *nothing seems more powerful with God to pro- "cure that (a gracious absolution at the day of judgment) than liberality to "the poor.* Is this in harmony with our 11th and 12th Articles?"

To shew that this teaching is in harmony with the authorized formularies of the Church, I shall make some extracts from the "HOMILY OF ALMS DEEDS AND MERCIFULNESS TOWARDS THE POOR AND NEEDY." Dr. Gray will recollect that this Homily is in the Second Book: he will also recollect the words of the 35th Article, to which he has repeatedly affixed his subscription—"the "Second Book of Homilies doth contain a godly and wholesome doctrine" &c. That godly and wholesome doctrine in this particular is as follows:

"Amongst the manifold duties that Almighty God requireth of his faithful servants "the true Christians, by the which he would that both his name should be glorified, "and the certainty of their vocation declared, there is none that is either more accept- "able unto him, or more profitable for them, than are the works of mercy and piety "shewed upon the poor which be afflicted with any kind of misery.—The Holy Scrip- "ture in sundry places recordeth, nothing can be more thankfully taken or accepted "of God. (Prov. xix. Matt. xxv. Deut. xv.)—The Holy Apostles and disciples of Christ, "who, by reason of his daily conversation, saw by his deeds and heard in his doctrine "how much he tendered the poor; the godly Fathers also that were both before and since "Christ, ensued without doubt with the Holy Ghost and most certainly certified of

"God's holy will: they both do most earnestly exhort us, and in all their writings almost continually admonish us, that we would remember the poor, and bestow our charitable alms upon them (St. Paul, holy father Tobit, the learned and godly doctor Chrysostom). As all these (Abraham, holy fathers Job and Tobit) by their mercifulness and tender compassion, which they shewed to the miserable afflicted members of Christ, in the relieving, helping, and succouring them with their temporal goods in this life, obtained God's favour, and were dear, acceptable and pleasant in his sight; so now they themselves take pleasure in the fruition of God in the pleasant joys of heaven, and are also in God's eternal word set before us, as perfect examples ever before our eyes, both how we may please God, in this our mortal life, and also how we may come to live in joy with them in everlasting pleasure and felicity." (This is, I presume, receive a gracious absolution at the day of judgment.) "For most true is that saying which St. Augustine hath, that the giving of alms and relieving of the poor is the right way to heaven. *Via celi pauper est: the poor man, saith he, is the way to heaven.* They used in times past to set in the highway sides the picture of Mercury pointing with his finger which was the right way to the town. But God's word (as St. Augustine saith) hath set in the way to heaven the poor man and his house, so that whoso will go aright thither, and not turn out of the way, must go by the poor. The poor man is that Mercury that shall set us the ready way; and if we look well to this mark, we shall not wander much out of the right way. For so saith the Wise Man, *he which sheweth mercy to the poor, doth lay his money in bank to the Lord, for a large interest and gain: the gain being chiefly the possession of the life everlasting, through the merits of our Saviour Jesus Christ*" (I presume that none will gain possession of the life everlasting, unless they receive a gracious absolution at the day of judgment.)

Dr. Gray asks whether this teaching is in harmony with our 11th and 12th Articles? I shall leave the Homilist to answer this question, begging Dr. Gray to remember that the learned Bishop Jewel is that person. Mr. LeBas, in his life of that eminent Prelate (published by the Society for promoting Christian Knowledge), tells us, p. 186, that "in 1571 Archbishop Parker felt it expedient to raise, if possible, an effective barrier against the deluge of innovations which Cartwright (the Puritan) was letting loose upon the land. He accordingly submitted the matter to the Bishops assembled in Convocation, and the result of their deliberations was an unanimous resolution that the Articles of 1562" (which Jewel had assisted in revising) "should be printed under the supervision of the Bishop of Salisbury" (Jewel). So that we find the same person, and he well qualified for the task, at once the Author of the Homily, the Reviser of the Articles, and the Supervisor of the printing of them.

"But here," continues the Homily, "some will say unto us, if almsgiving and our charitable works towards the poor be able to wash away sins, to reconcile us to God, to deliver us from the peril of damnation, and make us the sons and heirs of God's kingdom" (in the words of the "Companion," to procure us a gracious absolution at the day of judgment), "then are Christ's merits defaced, and his blood shed in vain; then are we justified by works, and by our deeds may we merit heaven: then do we in vain believe that *Christ died to put away our sins, and that he rose for our justification*" as St. Paul teacheth." All which is the doctrine of the 11th and 12th Articles. He then shews how the doctrines harmonize, and concludes thus: "Alms deeds do wash away our sins" (do procure us a gracious absolution at the day of judgment) "because God doth vouchsafe then to repute us clean and pure, when we do them for his sake, and not because they deserve or merit our purging, or for that they have any such strength and virtue in themselves." Now as the Author of the "Companion" has not asserted any thing like this, his teaching harmonizes with the Homily; and as the Homily harmonizes with the Articles, the teaching of the "Companion" does of course harmonize with the Articles also.

4th. "At page 157. *To confess our sins to a Priest even in health is a pious and ancient custom, and not only a sign of repentance, but the best means of obtaining pardon and amending our lives.* The Prayer-book recommends in a certain specified case 'opening our grief to a Minister of God's word,' or 'receiving absolution' at his hands with a view to 'a quiet conscience.' But I cannot see that this is identical with saying that the best way to obtain pardon and amendment of life is to confess our sins to a Priest."

I have already said that I look upon "the best" in this passage as an unguarded expression. It would have been well if the Author had left the adjective in the positive state "a good," instead of raising it as he has done to the superlative degree "the best;" or if he had qualified it by the addition of some such words as "one of the best," or "next to confession to God the best." However, Dr. Gray admits that "the Prayer-book does recommend in a certain specified case opening our grief to a Minister of God's word, or receiving absolution at

“his hands with a view to a quiet conscience.” The place where these words are to be found is the Exhortation in the Communion Service. But does Dr. Gray mean to say that this is the only place in the Authorized Formularies of the Church in which the subject is mentioned? That there is only *one certain specified case* in which opening grief to a Minister is recommended by the Church? That there is only one view with respect to which receiving absolution is recommended by the Church? That there is nothing said in any of the Authorized Formularies expressly about *Confession* to a Priest in health as well as in sickness? nothing about benefits to result from it? nothing about *Absolution* and its benefits? Are the great Church writers when setting forth and expounding her doctrines silent about *Confession* and *Absolution*, and is every thing comprised in that *one certain specified case*? Let us see whether any thing is said on this subject in the Book of Homilies—let us see what *godly and wholesome doctrine* is to be found in the Homily of “*REPENTANCE AND OF TRUE RECONCILIATION WITH GOD*.”

“Now,” says the Homily, “there be four parts of repentance, which being set together may be likened to an easy and short ladder, whereby we may climb from the bottomless pit of perdition, that we cast ourselves into by our daily offences and grievous sins, up to the castle or tower of eternal and endless salvation.”—“The second of them is, an unfeigned confession and acknowledging of our sins to God—for without this confession sin is not forgiven. This then is the chiefest and most principal (not the *only*, but the chiefest and most principal) confession that in the Scriptures and word of God we are bidden to make, and without the which we shall never obtain pardon and forgiveness of our sins. Indeed besides this there is another kind of Confession which is *NEEDFUL AND NECESSARY*. And of the same doth Saint James speak after this manner, saying, ‘acknowledge your faults one to another, and pray one for another that ye may be saved.’ As if he should say, open that which grieveth you that remedy may be found.”—He then goes on to shew that this text affords no support to the Romanists in their doctrine of *forced* auricular sacramental confession; he says that in alleging this text to support that doctrine, “they are greatly deceived themselves, and do shamefully deceive others.” To this he adds, “being therefore not led with conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of Confession that God doth command in his word; and then doubtless, as he is faithful and righteous, he will forgive us our sins and make us clear from all wickedness. I do not say but that, if any do find themselves troubled in conscience they may repair to their learned curate or pastor” (not in *one certain specified case* only, but whenever occasion may require), “or to some other godly learned minister, and shew the trouble and doubt of their conscience to them that they may receive at their hand the comfortable salve of God’s word: but it is against the true christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in time of blindness and ignorance.”

The Author of the “Companion” says, Confession to a Priest is a *pious custom*. The Homily says, that Confession to God, though the chiefest and most principal confession, is not the only kind of *confession that in the Scriptures and word of God we are bidden to make*: if then confession to a Priest is bidden us in the Scriptures and word of God, it is a pious custom, being the discharge of a duty which we owe to God.

He says too that it is an *ancient custom*. Hooker, b. 6, v. 3, p. 30, says that the “first and ancientest Father that mentioneth (private) confession (to a Priest) is Origen” (who flourished A. D. 230), “by whom it may seem that men being loath to present rashly themselves and their faults unto the view of the whole Church, thought it best to unfold first their minds to some one special man of the clergy, which might either help them himself, or refer them to a higher court if need were.”—“Men thought it the safest way to disclose their secret faults and to crave imposition of penance from them [the clergy] whom our Lord Jesus Christ hath left in his Church to be spiritual and ghostly physicians, the guides and pastors of redeemed souls, whose office doth not only consist in general persuasions unto amendment of life, but also in private particular cure of diseased minds.”—“The greatest thing which made men willing and forward upon their knees to confess whatever they had committed against God, was their fervent desire to be helped and assisted with the prayers of God’s saints—so that it hath been heretofore the use of penitents to unburden their minds even to private persons and to crave their prayers. But

"because of all men there is, or should be, none, in that respect, more fit for troubled and distressed minds to repair unto than God's ministers, Gregory, Bishop of Nice" (who flourished A. D. 370), "proceedeth further—*make the priest, as a father, partaker of thy affliction and grief, be bold to impart unto him the things that are most secret, he will have care both of thy safety and of thy credit.*"

He says it is a *sign of repentance*. This may be taken for granted, for very few would confess that of which they did not repent.

He says it is (the best, or as, I think, it would have better expressed, had he called it a *good*, or *one of the best*, or next to Confession to God) *the best means of obtaining pardon*. Hooker says, "In the order which Christian religion hath taught for procurement of God's mercy towards sinners (in other words *pardon*), Confession is acknowledged a principal duty, yea, in some cases confession to man, not to God only." B. 6, v. 3, p. 46.

He says that it is the *best means of amending our lives*. The Homily says that while Confession is the second of the four steps of the short and easy ladder whereby we may climb from perdition to endless salvation—amendment of life is the fourth. "The fourth step is, an amendment of life, or a new life in bringing forth fruits worthy of repentance." Surely the best way to reach the fourth step of a ladder, must be by making use of the lower steps, the second as well as the rest.

Thus is the teaching of the "Companion" in this passage which has been so much talked of, exactly in accordance with that of the Homily and of Hooker; and with the alteration I have suggested perfectly sustainable in every particular.

5th. "At p. 123, it is said, *this Sacrament should be received fasting. It is to the honor of so high a Sacrament that the precious body of Christ should first enter before any other meat*. Again the words of Cyril p. 123, *let every one be careful to keep it, for whosoever carelessly loses any part of it, had better lose a part of himself*. Is not the implication in both the passages more in harmony with the Church of Rome than with that of England?"

To make this extract a fair one Dr. Gray should have stated that the first of the two passages are the words not of the Author of the "Companion," but of St. AUGUSTINE, one of those eminent men whom the Homily styles "godly Fathers ended without doubt with the Holy Ghost," and whom another of them calls "the best learned of all ancient writers." "It is, he says, true that our Saviour gave it (the Sacrament) to his disciples after supper; but dare any man quarrel with the *Universal Church of Christ* for receiving it fasting, "This also pleased the Holy Ghost, that, for the honour of so great a Sacrament, *the Body of Christ should first enter into the christian's mouth before all other meats*." St. Augustine seems to think, says the Author of the "Companion," that the Catholic Church received this custom of receiving the Sacrament fasting from St. Paul. Hence, perhaps, his saying "it pleased the Holy Ghost."

The other passage he does say are the words of St. Cyril, a Father almost as eminent in his day, as St. Augustine had been thirty years before him. The Homily against "Peril of Idolatry," styles him "Cyrellus, an old and holy doctor." He presided at the General Council at Ephesus, the third of those six Councils which were allowed and received of all men," as the Homily says. However lightly modern Puritans may think and speak of this eminent servant of God, the 165 Bishops assembled at the Second Council of Constantinople, the fifth of the General Councils, esteemed him and his writings so highly, that they anathematized Ibas for writing, "an impious Epistle calling the twelve chapters of the Holy Cyril impious and contrary to the right faith:" and among the older Divines of the Church of England his Epistles have been quite as much esteemed as they were by the older fathers. The learned Author of "the Treatise of the Pope's Supremacy" (a work lately published by

the Society for Promoting Christian Knowledge), Dr. Barrow, quotes him several times, and each time to establish some important point in opposition to the great Roman doctrine of the Papal Supremacy. For instance to prove—1. That the sheep whom our Lord bids St. Peter to feed were not, as the Romanists say, his fellow shepherds, but the common believers or people of God: 2d. That an Apostle, being an Œcumenical Judge, and an Instructor of all the sub-celestial world, was not affixed to any diocese, and could not be excluded from any, like the Bishop of Rome, or any other Bishop with restraint; 3d. That both the Scripture and the Fathers represent the Temporal Sovereign as supreme over his subjects, Clerical as well as Lay, being above all next to God.

With respect to this *fasting*, the Author of the "Companion" does not put it on any very high ground, for he calls it only "a circumstance of time" &c. Dr. Gray asks if the implication is not more in harmony with the Church of Rome than with the Church of England! He may perhaps see, as he professed to do in the case of the Post-Communion Collect, something about the *DEAD* to be implied: but as the mere circumstance of receiving the Sacrament *fasting* is the only implication which the language will justify, that is quite in accordance with the Church of England. In the case of Adult Baptism the Church directs that the candidates are to be exhorted "to prepare themselves with prayers "and fasting for the reception of that Holy Sacrament:" surely there cannot be any implication of Popery when an Author recommends as a *circumstance* in the reception of one of the Sacraments, that which the Church enjoins as a *preparation* for the other. And as to theory, the Preface to the Prayer-book declares that at the last review it was made a principle "to reject every alteration "proposed, which struck at any laudable practice of the whole Catholic Church." And we have the authority of St. Augustine for saying, that receiving the Lord's Supper *fasting* was the practice of the whole Catholic Church up to his day, which was as early as 396.

The words of St. Cyril stand in connexion with the manner in which bread is to be delivered to the people, that is not according to the practice Roman Church into their mouths, but as the Rubric in the Prayer-book directs "into their hands." Companion, p. 122. I can see nothing implied in these words of Cyril beyond *reverence* in handling the symbol of Christ's blessed Body; that same *reverence* which the Prayer-book inculcates, where the Rubric enjoins the "Minister *reverently* to place upon the Lord's table what remaineth "of the consecrated elements, covering the same with a fair linen cloth;" and another that "he and other of the communicants shall *reverently* eat and drink the same."

By way of conclusion I shall briefly recapitulate what I have written. The first of Dr. Gray's objections rests upon a misapprehension and misquotation on his part of the language of the Author of the "Companion," and falls to the ground as soon as the one is explained and the other exposed. In the second Dr. Gray in effect charges our Post-Communion Collect with teaching that the benefits of the Sacrament of the Lord's Supper extend to the *DEAD* as well as the living, which neither it nor the passage from the "Companion" which he quotes, does in any conceivable way. In the third Dr. Gray in effect charges the Homily of *ALMS DEEDS* with being not in harmony with the 11th and 12th Articles, which both it, and the passage from the "Companion" which he quotes, strictly are. In the fourth he denies that which the Homily of *REPENTANCE* and Hooker affirm. And in the fifth he asserts, that a circumstantial recommended by eminent Fathers and practiced by the Universal Church, and said to have originated with St. Paul, is objectionable, which is in direct opposition to a fundamental principle of the English Reformation.

Having thus shewn how utterly groundless all of Dr. Gray's five objections really are, the two passages being altered in the way I have suggested, I can safely leave it to the Members of the Church and the Church Society, to decide whether the teaching of this little book is of an objectionable a character as to justify what has been both said and done respecting it; and with the greatest willingness do I leave Dr. Gray in full and unenvied possession of all the satisfaction he may be able to extract from the consciousness, which he must feel, of having been the originator, contriver and manager of a "most distressing discussion," to use the words of a friend of his own; or as it might with great propriety have been called, a most disgraceful row.

F. COSTER, RECTOR OF ST. GEORGE'S,
Carleton, St. John.

FEBRUARY, 1849.

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