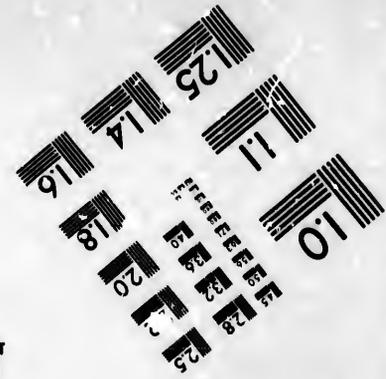
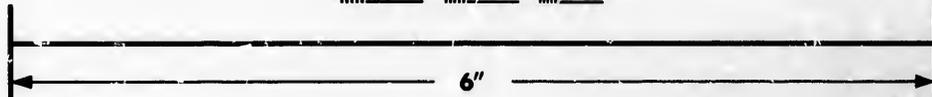
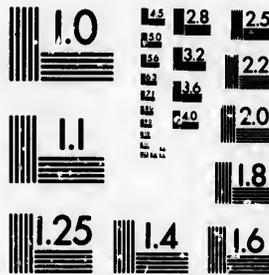


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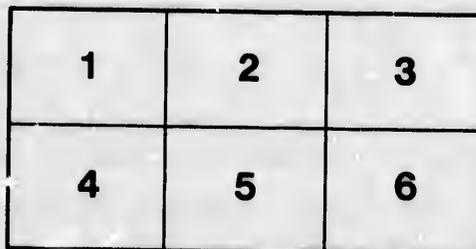
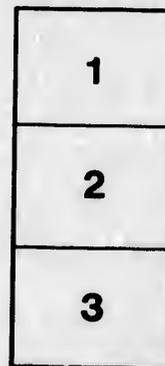
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VISITATION CHARGE,

BY THE

*LORD BISHOP OF ONTARIO,*

DELIVERED IN

CHRIST CHURCH, OTTAWA,

OCTOBER 28<sup>TH</sup>, 1879.

Printed at the Request of the Clergy.

KINGSTON:

PRINTED AT THE BRITISH WHIG BOOK AND JOB OFFICE, BROCK STREET.

1879.

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# A CHARGE.

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REVEREND AND DEAR BRETHREN,

*wisely* Through the kind Providence of God, we are once more permitted to meet at a Visitation, and to discuss in conference some ~~mighty~~ subjects which are out of place in the Diocesan Synod. It is neither feasible nor profitable to mingle together the spiritual and temporal affairs of the Church in a meeting of a body of men incorporated by Parliament for special objects. At a Visitation, however, we have an opportunity of interchanging ideas on topics purely theological, while those of organization and practical efficiency in Church work, are not excluded.

Of the material progress of the Diocese, I may truly say it has been satisfactory. During the seventeen years of my Episcopate, the funds administered by the Synod have grown, as you know, to very large proportions indeed, while during the same period the number of the Clergy has been doubled, between 80 and 90 new churches have been built, and parsonages provided for all but a few Missions. Having kept a most accurate account of my confirmations, I would call special attention to the fact, that up to the present date, 18,484 persons have been confirmed, and 14,716 of them admitted to their first communion at the same time. These figures would indicate much prosperity to us as a Diocese, were it not that so many thousands of the members have gone westward, so

that I believe neither the population nor the Church membership of the Diocese has much increased.

But we have had much more serious difficulties to contend with than the loss of members by emigration,—I mean the agitation caused by such agencies as the Church Association on one side, and on the other side the influence of societies in the Mother Church representing opinions perilously near to Romish error. I can say with thankfulness that this Diocese has been but little affected, comparatively speaking, by such religious strife, but it would have been marvellous had we escaped altogether. We have had suspicions aroused and passions excited about the doctrine of the Holy Communion and the ritual attending it, not only in England, where there may be some reason for it, but in Canada, where there is none. And in carefully noting the progress of attack, it cannot have escaped us, that the arguments, if they may be so called, of the impugners of the Catholic faith regarding the Eucharist, are wholly confined to negations. We have denials and protests in abundance, but no positive affirmations of belief. But protestations and contradictions are but poor ~~means~~ wherewith to satisfy the cravings of the soul. A religious society never yet thrived which prided itself on the number or strength of its disbeliefs. What the human soul wants is something positive to trust in, by means of which the intellect is satisfied, and food for our faith supplied. The true successful method of defeating error is not by denials and protests and imputations, but by affirming the truth. The dogmatic statement of the truth will take care of itself, and finally prevail, but a Christianity which depends on its disbeliefs for its popularity is the sure precursor of total infidelity, and the reign of Antichrist. My Reverend Brethren, it has often occurred to me to ask, are we blameless in this matter? Is it, or is it not, the fact that multitudes of the sermons preached from our pulpits might just as well be preached from those of almost any given sect? Congregations do not, if it is true, wish didactic sermons; they prefer what is sensation-

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al and emotional, or what is novel and startling. But surely it is not the part of a Minister of Christ to pander to this vicious appetite. Rather should his aim be to banish and drive away those parasitical notions of popular theology which have engrafted themselves on the standard theology of the Anglican Church. Now, in no instance is this divergence so remarkable as in the doctrine of the Eucharist, and you will bear me witness that during my episcopate, I have ever endeavoured to set forth the doctrine of the Holy Communion to the candidates for confirmation, and to free it, as far as possible, from the accretions of Romish and Protestant superstitions. And in taking this doctrine as a subject for a Visitation Charge, let me use the language of St. Peter, "I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth."

That the subject is one of pressing importance is plain, when we see a new Divinity School established in the Diocese of Toronto for the purpose, according to the prospectus, of "opposition to the figment of His presence, corporally *or spiritually*, on the Communion Table, under the form of bread and wine." In treating on this subject, I shall not conjure up theological giants for the pleasure of killing them, as the promoters of the new school are doing, as I never happened to fall in with an intelligent Churchman who held the view imputed to some of the Anglican clergy, or who attempted to localize the Presence of Christ "on the Communion Table," although to do so, would be consistent with sound Protestantism, the Lutheran Confession of Faith teaching, "that the true body and blood of Christ are truly present, *under the form of bread and wine.*"\* Moreover, "The Formula of Concord" says; "But others are artful, and the most pernicious of all Sacramentarians; these, in part use our words most speciously, and pretend that they also believe a real presence of the true, real, living body and blood of Christ in the Holy Supper, but say that this happens

\*Art. X.—Augsburg Confession.

spiritually through *faith*." And again, Luther's Catechism in answer to the question "What is the Sacrament of the Altar?" replies: "It is the true body and blood of our Lord Jesus Christ, under the bread and wine." Against this truly Protestant doctrine of the localization of the Presence of Christ the new Divinity School has set itself in array, but with the contest we have no concern. The Anglican Doctrine is equally removed from the Roman and the Protestant view of the Eucharist, and in order to a clear conception of the nature of the whole ordinance, we must "look unto the rock whence it was hewn, and to the hole of the pit whence it was digged." If the recapitulation be tedious, or seem unnecessary in addressing a body of Priests, my excuse must be that in speaking to you, my Brethren, I feel that I am speaking through you to all the Churchmen of the Diocese "over which the Holy Ghost hath made me overseer."

I do not remember ever to have got a satisfactory answer from a Catechumen or candidate for Holy Orders, to the question, Why is it that the Service of the Church draws attention so specially to the Passover on Easter Day? Commentaries on the Prayer Book evade the question, or give an insufficient answer. And yet it is true, that the Jewish Sacrament is commemorated at Easter, as much as the Resurrection itself. It is brought into prominence by the substitution of the anthem "Christ our Passover is sacrificed for us," in place of the "Venite." The proper lesson is that which contains the history of the Institution of the Passover: in the Communion office, the proper preface praises God, "For the glorious resurrection of Jesus Christ our Lord: for He is the very Paschal Lamb which was offered for us;" and at Evensong the proper Psalms are the cxiii., cxiv., and cxviii., the great Hallel or Song of Praise, which was always sung at the close of the Passover feast—the Hymn sung by our Lord and His Apostles before they went out to the Mount of Olives. The answer to this question is, that Easter is the great Sacramental

Lord's Day of the year, and every church member is ordered by the Rubric to communicate on that day, and that the Eucharist or Christian Passover was instituted at a Passover, sprang out of it, took the place of it, and made what was a Jewish and local Sacrament a Christian and a Catholic one. So completely was the Passover associated with Easter in the minds of the translators of the Bible, that they render the Greek *πασχα*, by Easter, in Acts xii. 4, and it is much to be regretted that in the revised Lectionary, lessons in no way bearing upon the Sacramental ~~Lesson~~ <sup>Lesson</sup> of Easter, have been substituted on Monday in Easter week for lessons containing an account of the manna bread from heaven and the water from the rock, types of the bread and wine in the Holy Eucharist. It is not to be understood, of course, that the reception of the Eucharist is confined to the Easter Communion (though this practice is too common), but that on that day we celebrate the Lord's Supper with a special solemnity, while admitting the propriety of weekly communion, just as we magnify the Resurrection on the same day, and yet commemorate that great event in a lesser degree every Lord's day. We are then compelled to regard the Eucharist as having an intimate connexion with the Passover, at least the service of the Church indicates so much, on the principal of the *Lex orandi*, being the *Lex credendi*. Let us then examine its name and meaning. The word is a translation of the Hebrew *Pesach*, and the Greek *πασχα*, meaning a passing or skipping over, and in our authorized version, means sometimes the whole Festival, but more frequently the Paschal Lamb, as for instance, to "sacrifice the Passover" (Deut. vi. 2) "to kill" the Passover (Mark xiv. 12) and "to roast" the Passover (2 Chron. xxxv. 13.) It was not a Levitical Sacrifice, as it was instituted before the Law was given, and the original Passover in Egypt was what no subsequent Passover was, a sin offering and a sacrifice of atonement; all Passovers except the first, were Memorial Sacrifices of the original one. It seems very obvi-

ous that in this were typified, "Christ our Passover sacrificed for us," "once for all," and all the Christian Passovers ever since, memorials of it. Again, all the Passovers subsequent to the Egyptian one, were not, as I said, sin offerings, but peace offerings, implying, *firstly, Completion or perfect peace with God. Secondly, Joyous Thanksgiving. Thirdly, Communion with a Covenant God*, by feasting on the sacrifice, while God (as was implied) became His people's guest; consequently the name "Sevach," by which the peace offering was denoted in the Pentateuch, means to kill for the purpose of feasting, the feast upon the sacrifice being the principal idea throughout. Fourthly, the Passover as a peace offering expressed, *Communion with God's chosen people as one body*. It is equally plain that all this typified, and was fulfilled in the Christian Passover which it foretold, because, *firstly*, our Passover is a Memorial Sacrifice of *Completion*, a feasting by faith on the Lamb who made on the Cross "by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," "peace with God having been made by the blood of His cross." *Secondly*, The Christian Passover is a *joyous Thanksgiving*, and hence is called the Eucharist. *Thirdly*, it is a *Communion with a Covenant God*, for "the bread which we break, is it not the Communion of the body of Christ, and the cup of blessing which we bless, is it not the Communion of the blood of Christ?"—the "blood of the Covenant," or the "new Covenant in my blood." And as we are guests at God's table, "not presuming to come to that Table, trusting in our own righteousness," so is Christ our guest, for "then we dwell in Christ, and Christ in us, we are one with Christ and Christ with us;" God, as Israel's guest in the peace offerings, typified the spiritual blessing expressed by our Lord, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him," (St. John xiv. 23,) and again, "If any man hear my voice, and open the door, I will

come unto him, and will sup with him, and he with me." (Rev. III. 20.) Hence we are assured of the real, that is, the spiritual Presence in the Eucharist, which is, *fourthly*, like the Passover peace-offering, a Communion with *God's elect* as one family or body, "for we being many are one body and one bread, for we are all partakers of that one bread;" (I Cor. x. 16, 17,) and so the Communion Office teaches that God does assure those who duly receive these Holy Mysteries, that they "are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people." But the Passover prefigured the Eucharist in a great number of other respects. Like the other two great memorial and sacrificial Feasts of Pentecost and Tabernacles, it was called a "*Sacrifice of seeing*," that is, the faithful Israelite saw in it a representation of all food. The sanctification of food at the Passover was *diffusive* throughout the whole year. The meat that they ate in their tents in the wilderness was first sacrificed to God at the Tabernacle. Similarly, the holiness of the Eucharist should be *diffusive* throughout the year. The bread and wine represent all food, making the meals of all faithful Christians in some sense Eucharists. Hence every head of a household, as the family Priest, asks a blessing, and says grace, the ordinary form, "Bless these Thy creatures to our use, and make us thankful," being suggested by the words of the Liturgy, "grant that we receiving these Thy creatures of bread and wine." This blessing or grace is a prayer that God would make our food blessed to our bodily health, in the same way that the consecrated elements are to our spiritual health, so that "whether we eat or drink, we may do all to the glory of God," and receive "every creature of God as good, and nothing to be refused, if it be received with thanksgiving (or Eucharist,) for it is sanctified by the word of God and prayer." (I Tim. IV. 4.)

It should be remembered that the Apostles with their Jewish instincts, could form no conception of a peace-offering sacri-

fice, unless a feast upon it took place after the sacrifice had been made in the temple. Hence our Lord having offered Himself as a Sacrifice for sin, left them a Feast upon His Sacrifice—the Holy Eucharist; saying, “take eat, this is My Body.” Moreover the Passover Peace-offering did not consist of the Lamb alone, but was accompanied by a Meat and Drink offering of bread and wine, and it will justly help us to a right understanding of the Institution of the Eucharist, if we endeavour to realize a Passover, as it was observed in the days of our Lord. \*

The Passover then in our Lord's day differed from its original in Egypt, in that the blood was not sprinkled on the door posts, but was poured out at the base of the Altar “in the place which the Lord did choose,” the Temple. It was not eaten “in haste, with shoes on the feet, and staff in the hand,” but at leisure, in a reclining posture, as became men settled in the promised land. It was limited to a lamb only, and not as in Egypt to a lamb or kid. It was not confined to a Household and the next-door neighbour, but the company was chosen indiscriminately, provided they were not less than ten, nor more than twenty. From these and other differences between the First and all subsequent Passovers, we infer the right of the Church to regulate all matters of detail such as kneeling or sitting at the Eucharist. The Levitical Law did not command the attendance of women at the Passover, neither does the Gospel prescribe their attendance at the Eucharist. We know, however, from the instances of Hannah (1 Sam. i. 3, 7) and that of the Blessed Virgin (Luke ii. 41) that women attended the Passover, and by analogy they are present at the Eucharist.

In describing the essential features of the Passover as celebrated by our Lord, we begin with the command, “None shall appear before me empty.” Accordingly a burnt offering

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\* See a most valuable work published by the Religious Tract Society. “The Temple, its Ministry and Services,” by Rev. Dr. Eidersheim.

or "Chagigah" taken from such things as did not otherwise by the Law belong to the Lord, was offered in the Temple on the day of the Passover; and I need not say that in strict analogy with this requirement, an Offertory accompanies every Eucharist. There were other preliminaries to the Passover, such as, the head of each family searching with a lighted candle for leaven and removing every particle of it, the previous evening. This reminds us of St. Paul's exhortation to "keep the Feast" of *Christ our Passover* "not with the old leaven, nor with the leaven of malice or wickedness but with the unleavened bread of sincerity and truth," and "to purge out the old leaven," (1 Cor. v. 7.)

The Lamb without blemish was slain in the Temple in the afternoon, by each head of a family or company, and the blood poured out at the base of the Altar. Meanwhile the Priests and Levites chanted the Passover Liturgy, while the people responded antiphonally. This Liturgy was called the "Haggadah," or the "*showing forth*," with reference to the command of Moses, (Ex. xiii. 8,) "Thou shalt show thy son in that day," and to this corresponds St. Paul's account of the Eucharist, "as oft as ye eat this Bread and drink this Cup, ye *do show forth* the Lord's death," (1 Cor. xi. 23.) Let us now describe the actual Feast.\* The Lamb was roasted whole, without a bone broken, with two spits thrust through it, the one lengthwise crossing the longitudinal one, so that the Lamb was in a manner crucified, a type of Christ our Passover, and was called the *Body* of the Passover, in allusion to which Christ said, abrogating the Passover, "This is My Body." Each guest was supplied with four cups of wine mixed with water, and bitter herbs which were dipped twice during the ceremony in a mixture of wine and dates. The first of these was the cup which our Lord took, and said, "take this and divide it among yourselves." (Luke xxii. 17.) All then washed their hands, and our Lord took the opportunity of showing His humility by

\*Dr. Edersheim.

washing the disciples' feet. All then ate of the herbs, and the second cup was filled. Everything was then removed from the table, and the youngest present asked the President the meaning of the rites in which they were engaged. He replied in a discourse recounting the history of the chosen people, and specially of the institution of the Passover; to this corresponds in the Christian Passover, the Sermon, which is part of the Communion Service, except in the case of the Communion of the sick, when it may be omitted.

After this discourse, the dishes were replaced on the table, and the first part of the Hallel sung. (Psalms cxiii and cxiv.) The second cup was then drunk, and the hands washed again. All these rites were but preliminary to the Passover proper, which now commenced by pieces of unleavened bread dipped in vinegar, and dates, being handed to each person. This was the sop given by our Lord to Judas, after receiving which "he went immediately out," (St. John xiii. 30,) from which it appears that the idea of the traitor's receiving the Eucharistic bread and wine from our Lord is quite erroneous. The "Apostolical Constitutions," the oldest Liturgical document extant, expressly says that he did not receive them. Judas received the sop before the institution of the Eucharist, and "went out," before even the Paschal Lamb had been eaten. The mistake has arisen from the unhappy blunder of our translators in rendering *δείπνου γενομένου*, (St. John xiii. 2) by "supper being ended," instead of the correct translation, "supper going on;" and it is remarkable that no where else is *γενομένου* rendered by them in this way. The following instances may suffice: In Acts xvi. 35, *Ἡμέρας γενομένης* is rendered, "when it was day." In St. Math. xxvi. 20, *Ἄφιας δὲ γενομένης* is translated, "when the even was come." In St. John xxi. 4, *Πρωίας δὲ γενομένης* is rendered "when the morning was come," and, not to multiply instances, we have the same participle translated in St. Luke iv. 42, "when it was day." This error is the more surprising as the translators had

Wycliffe's translation before them—"and whanne the souper was made." After the departure of the traitor, the lamb was eaten, the third cup filled, and thanks given, the prayer in St. John xvii. being, in all probability, the words used. After thanks were given, the third cup was drunk. This was the cup called by the Jews and St. Paul, the "Cup of Blessing," because a special blessing was said over it, and is mentioned by St. Luke as "the Cup after Supper;" which our Lord consecrated and stiled "My blood of the New (Covenant)." This was the point of time in the Feast when our Lord instituted the Eucharist, after which the Feast terminated by the drinking of the fourth cup and the singing of the second part of the Hallel, (Psalms cxv.—cxviii.) the Hymn sung before. "they went out into the Mount of Olives."

It is supposed by some that our Lord partook of the Consecrated Bread and Wine; but it is inconceivable that He could in any sense have partaken of the Memorials of His Own Body not yet broken, or of His Own Blood not yet shed. We have also good reason for believing that He did not drink of the two cups preceding the Eucharistic one, because we are told that before the consecration of the Cup of Blessing, He took (not *the* cup) as our version has it, but *a* cup, and said, "take this and divide it among yourselves, *for* I say unto you, I will not drink of the fruit of the vine until the Kingdom of God shall come." He evidently gave as a reason for asking them to divide it among themselves, that He would *not* drink it; and if He did not drink of the Passover wine, it is not likely that He drank of the cup—the New Covenant in His own blood. From what has been said, we perceive how intimately interwoven with the Passover was the institution of the Eucharist, and how plainly it must partake of the character of a Memorial Sacrifice. Our Lord could have selected any time He chose for the institution, but He selected an intensely sacrificial time, and chose His elements from those of a Memorial Sacrifice. This will appear more forcibly, if we consider a few of

the many points of contact between the Passover and the Eucharist in Apostolic times, as well as now. In the first place unless we hold that the Passover merged in, and was fulfilled in the Eucharist, we cannot understand those passages which say that the Passover was "to be an ordinance for ever," or "an ordinance unto thee and to thy sons for ever," (Ex. xii. 24,) no more than we can see how the predictions in the old Testament that the Jewish Priesthood should never cease (Jer. xxxiii. 17, 18,) were verified, unless by supposing that it was fulfilled in, and superseded by the Christian Priesthood. Accordingly the Laws of the Passover passed naturally, in their spiritual meaning, into the Eucharist. This is *prima facie* evidence that we are warranted in connecting the Passover and the Eucharist together, and in interpreting the latter by the former when spiritually understood. As the uncircumcised, and all persons ceremonially unclean, were prohibited from eating the Passover, so the unbaptized and the spiritually unclean, were forbidden to partake of the Eucharist, and it is to this spiritual uncleanness that St. Paul alludes when he says, "let a man examine himself, and so let him eat of that bread, and drink of that Cup." As those Jews who were ceremonially unclean went up to Jerusalem before the Passover to purify themselves (St. John xi. 55,) so Christians, spiritually unclean, purify themselves for the Christian Passover, by examining themselves "whether they repent them truly of their former sins," by "making (their) humble confession to Almighty God, meekly kneeling upon (their) knees," and by receiving the absolution pronounced by the Priest. Again, it was firmly believed by the Jews, that if uncircumcised or unclean persons dared to eat the Paschal Lamb, their sacrilege was punished by disease or sudden death. Similarly, in the profanation of the Christian Passover, St. Paul says, "For this cause many are weak and sickly among you, and many sleep," (1 Cor. xi. 30) and the Church warns profaners of the Lord's Table "that they provoke Him to plague them with divers diseases and

sundry kinds of death. There are many other details in the  
 Passover ritual which find their counterpart in the Eucharist.  
 I shall mention a few of the more significant. A "Chagigah,"  
 or peace-offering, accompanied every Paschal sacrifice, and in  
 this the Priests shared. To this corresponds St. Paul's declar-  
 ation that as "they who minister about holy things, live by  
 the things of the temple, and they who wait at the altar are  
 partakers with the altar, *even so* hath the Lord also ordained  
 that they who preach the Gospel should live of the gospel."  
 (1 Cor. ix.) Moreover, on the second day of the Passover,  
 the private offerings of the Jews were brought to the Temple,  
 and to this agrees the Church's rule as laid down by the Ru-  
 bric, that "at Easter, every Parishioner shall pay to his Par-  
 son or Curate all Ecclesiastical Duties accustomedly due;"  
 and the law, by which the Priests shared in the Passover offer-  
 ings, has a recognition in the Rubric, which orders "that if  
 any of the bread and wine remain unconsecrated, the Curate  
 shall have it for his own use." We trace another point of an-  
 alogy between the Passover and the Eucharist, in the law  
 which commanded that none of the Paschal Lamb was to re-  
 main until the morning, but whatever was unconsumed was to  
 be burnt; the Rubric enjoining, that if any of the consecrated  
 bread and wine remain, "it shall not be carried out of the  
 Church, but the Priest and such other of the communicants as he  
 shall then call unto him, shall reverently eat and drink the  
 same." And as from the time of the Evening Sacrifice, noth-  
 ing was eaten till the Paschal Supper, so the usage of Chris-  
 tians was to come to the Christian Passover fasting.

But there is one point in which the original institution of  
 the Jewish and Christian Passovers corresponded in a remark-  
 able manner; both were instituted *before* the atonement, of  
 which they were to be Memorials, had taken place. They were  
 unique of their kind; both were anticipatory, and required faith  
 in a Redemption yet to come, while all subsequent ones are Me-  
 morials of the Lord's Passover, and the Lord's Supper respec-

tively. The Passover lasted seven days, and accordingly the Church commemorates at Easter and seven days after "the very Paschal Lamb," in the proper preface for the Communion Office.

But I need not adduce other instances to show that the Christian Passover is a key which fits into and unlocks the mysteries of the Jewish Passover, because we have positive assertion that the Eucharist is the anti-type or fulfilment of the original Passover. Our Lord said, "With desire I have desired to eat this Passover with you before I suffer; for I say unto you that I will not any more eat thereof, until it be fulfilled in the Kingdom of God." From this it appears that all the types and prophecies of the Passover found their completion and fulfilment in the Church or Kingdom of God. Our Lord's earnest desire to eat the Passover with His Apostles before He suffered, can only be explained by His anxiety to substitute His Sacrament for the Passover which was to cease from that night forward, and to leave to His Church the comfortable words of His solemn discourses and intercessory prayer given by St. John in the XIII.—XVII. chapters of his Gospel. There seems also a great probability that He wished to instruct the Church to regard the Eucharist as a fitting preparation for death, to teach us that as He "with desire desired" to eat the Passover before He suffered death, so "the same mind should be in us, which was also in Christ Jesus." Accordingly, in the Primitive Church, the Eucharist was called the *viaticum*, or provision for the journey "through the valley of the shadow of death," and was, after each celebration, sent by the hands of the Deacons to the sick and dying members of the Church. He may also have desired to shew them the great value of the Eucharist as a consolation to mourners in their bereavement. In St. John's Eucharistic account, it is evident that our Lord was addressing men stunned with grief, and the prospect of being left desolate by Him for Whom they had given up everything. He consoles them in His addresses

at the supper, in language easily understood because familiar to them. He used the language of the Sabbath-eve ritual, to which they were accustomed. In the Synagogue service, the cup of wine was given to the "*little children*," who stood round for the purpose, and further, the response to the "grace," or consecration," was said by an *orphan*. Now, whence this singular provision? It was doubtless because the nation had been taught to view their condition in Egypt as one of orphanhood and desolation. In the great Psalm which embodies the national feeling on this point (the LXXVIII.) we read, "A Father of the fatherless (*orphans* LXX.) and a defender of the widows, is God in His holy habitation." On the weekly recurring eve, therefore, of the day of their deliverance they were in like manner represented as orphans and desolate. And this is the reason why *wine* was the more especial, and in the Synagogue the *sole* "outward visible sign" in this Memorial action, although in the household ritual, bread was also employed. For so was the national and Oriental custom to give to mourners, and especially to orphans, the "cup of consolation for father and for mother," and thus "to comfort them under their loss." "Give strong drink unto him that is ready to perish, and wine to those that be of heavy hearts. Let him drink and forget his poverty, and remember his misery no more." (Pro. xxxi. 6, 7.) Bread was also given for the same purpose, but the expression to "break bread" was appropriated to eleemosynary giving of it, including specially the case of children and mourners. It never means taking an ordinary meal, but giving food to the sad or destitute, as, e. g. "Neither shall men break bread for them in mourning;" "the young children ask bread, and no man breaketh it to them." In a perfectly parallel manner does our Lord adopt the strain of *consolation*, and that too as towards *orphans*, actually calling them by that name. (St. John xiv. 18.) Addressing them in His very first words as "*little children*;" speaking of God as the Father forty times in His discourses and six times in His prayer, "breaking

to them the bread" of mourners, and "giving them to drink the cup" of consolation. This He did both as a balm for their present bereavement, and a pledge of His restoration to them by His coming again. Even on this last point their Israelitish nurture had been an appropriate training for them. For it was not solely to keep alive a sense of gratitude for their great original deliverance that the nation were thus taught to see themselves as orphans or destitute. The true Jewish temper looked forward as well as backward, and "waited for redemption in Israel." And this feeling is impressed in the Sabbath-eve ritual. For after the orphan had said his part, the congregation sung a hymn, concluding thus: "He will send at the end of the days our anointed Messiah to relieve those who hope for that end, with His salvation; the dead He makes to live again."\*

In order to see the full force of the words, "until it be fulfilled in the Kingdom of God," we must remember that the original Lord's Supper was not properly a Sacrament. Like the original Passover it was simply the rehearsal of a rite to be fulfilled afterwards, that is, to become Sacramental, in the Kingdom of God. Accordingly St. Luke and St. Paul represent our Lord as using the expression, "This is my body *being* given or *being* broken for you," intimating that the sacrifice was going on, but not as yet consummated. The Institution or dedication of the Sacrifice must therefore be distinguished from the Memorial Celebration of it, after it had been offered up and finished on the Cross. Indeed it ought to be obvious that neither the original Passover nor the original Lord's Supper, could in any sense have been Memorial Sacrifices, because the events of which they afterwards became permanent memorials, had not as yet occurred; and as Moses by God's command, gave instructions touching the Passover to the heads of the twelve Tribes, (Ex. XII. 21.) so our Lord

\* Vide Freeman's Principles of Divine Service, Vol. II., pp. 307.

prescribed the details of His Sacrament to His Apostles who should "sit on thrones judging the twelve Tribes of Israel."

Let us now consider the language in which the Institution of the Eucharist has been handed down to us. It is Hellenistic, as distinguished from classical Greek, the same dialect as that of the Septuagint which differs from classical Greek in having so much Hebrew texture in it that it was the opinion of one of the greatest modern Greek scholars (Bentley) that Demosthenes could not have understood it. The Greek Old Testament preceded the Greek New Testament by about three centuries. Without it, not only should we be unable to understand the Hebrew original which would be as unintelligible as hieroglyphics, but even the New Testament itself would be obscure. Hence it has been called "ostium gentium," the gate of the Gentiles, because it served to open the door of the Gospel to the Greek-speaking Gentiles, and enabled "Jews, devout men from every nation under heaven" assembled in Jerusalem at Pentecost, to have a common bond of union—a Common Bible. This was the Bible used by our Lord and His Apostles. Out of thirty-seven quotations which our Lord made from the Old Testament, thirty-three agree with the Septuagint, and the writers of the New Testament while quoting three hundred and fifty passages from the Old, in three hundred cases quote the Septuagint, even when the Hebrew differs from it. For the first three centuries after Christ, it was the only Bible used in public worship, and it is still the authorized version of the great Eastern Church. It is our great help in understanding the New Testament, because the Jews in our Lord's time thought and spoke on religious matters in the language of that version. From it, as from a vocabulary, they and the first believers derived the phrasology, the technical terms and terminology of our religion. Whatever a religious term meant in the Septuagint, that and nothing else it meant in the mind of our Lord and His Apostles, for to all intents and purposes it was to them what our Bible is to

us, the *authorized version*. Bearing these facts in mind, and also that the time when the Eucharist was instituted was an intensely sacrificial one, that sacrificial ideas prevailed above all others at the Passover, that the occasion of the institution of the Eucharist was during the feast upon the sacrifice, let us consider the additional and most important fact, that the language in which it was instituted, was, in every important word, sacrificial, and borrowed from the Septuagint. Besides the obvious words, "body" and "blood," the other Sacrificial words are *ποιεῖτε* Do, *ἀναμνησθεύ* Covenant, and *ἀναμνησθεύ* Remembrance or Memorial. The word *ποιεῖτε* (*Do*) is the Septuagintal translation of the Hebrew *פָּעַל*, the words both in Hebrew and Greek meaning to make, do, offer, celebrate or sacrifice according as the context requires. In the Bible familiar to Jewish ears in the days of our Lord, it meant to celebrate or to sacrifice. When the word both in Hebrew and Greek means to *sacrifice*, it is rendered in our version by *Do*, or *Do with*, seven times; by *offer*, about forty-two times; by *prepare*, about twelve times; and by *sacrifice*, twice at least, Lev. xxiii. 19, and 2 Kings xvii. 32; and when it is rendered by *offer* it means to *sacrifice* as in Ex. xxix. 39, 41, "one lamb thou shalt offer," that is, literally "thou shalt *do*." To "*do*" the heifer, the goat, the oxen, are expressions of constant occurrence in the Septuagint, as for instance in Num. xxviii, 4 and Ps. lxvi. 15; and though rendered in our version by *offer* should have been translated by *do*. *Doing* the Paschal lamb is rendered twelve times in one chapter, Numb. ix. 2, by "*keeping the Passover*"; but the context shows that the *Festival* is not meant, but the *Lamb*, which was not kept but sacrificed and eaten. In order to be consistent, all these passages should have been rendered by *do* instead of *keep*, which indeed is admitted by our translators by putting *do* instead of *keep* in the margin in Ex. xii. 47. In the New Testament also, the word is inconsistently translated by *keep*, as for instance, "I will *keep* the Passover at thy house," St. Matt. xxvi. 18, and in Heb. xi. 28,

"By faith he *kept* the Passover," instead of the proper translation "he sacrificed or offered the Paschal lamb." Nor is this technical meaning of the word *ποιέω* confined to Hellenistic Greek. It occurs in classical Greek constantly, in the sense of sacrificing. Herodotus uses the word to express sacrifice, *ποιέων ἱμα*, and Demosthenes has the expression *ποιέων Ἰσθμια*, to celebrate the Isthmian games. There can therefore be no doubt that this word which we translate *Do* conveyed at the Passover to the minds of the apostles the idea of sacrifice, or the oblation of a memorial sacrifice.

But the question arises, when our Lord said "Do this," what did he intend by *this*? It cannot mean *Do*, or offer this bread, because *this* (*τοῦτό*) is the neuter gender, and bread is masculine. We are, therefore, forced to believe that our Lord's meaning was, make this offering which you have seen me make, by taking bread and blessing it, by giving thanks, and by breaking it, and eating it. To partake, therefore, of the body of Christ includes the ideas and requirements of an oblation of the bread and wine, and a blessing or consecration, a thanksgiving or Eucharist, and a breaking of It and eating It. It may be well to mention here, that *ποιέων* (*Do*) means to offer sacrificially when applied to unbloody sacrifices, as well as to those of animals. We find the word applied to the fruits of the earth in Ex. xxix. 41, Num. xv. 5, and Ezek. xlvi. 13, 14, though in our version it is rendered by *prepare*. They who lived nearest the time when the Evangelists wrote, and understood their language better than we can, clearly took the word *Do* to mean *offer*, that is, offer sacrificially. Justin Martyr, born A.D. 114, says in his Dialogue with Trypho, "The offering of fine flour was a type of the bread of the Eucharist which the Lord Jesus Christ charged us to *Do* in remembrance of His Passion." He then quotes the Prophet Malachi as speaking of us Gentiles "who in every place offer sacrifices to Him, that is, the bread of the Eucharist, and also the cup of the Eucharist," and again he says speaking of the

prophecy (Is. xxxiii. 15—19) "It is evident that this prophecy alludes to the bread which our Christ commanded us to *Do*, that is, offer for a memorial"; and it is worth our remarking that the *doing* or *offering* extended to the cup as well as to the bread. If indeed we had only the narratives of the evangelists, we should not be sure of this, but St. Paul supplements their account, and tells us that our Lord used the words, "*Do this*," at the giving of the cup also.

Another difficulty cleared up by St. Paul is this: the Evangelists tell us that Christ gave thanks and *blessed*, but they do not say *what it was* that He blessed, whether God or the bread. But St. Paul says, "the cup of blessing which we bless," plainly intimating that the blessing at Institution was the blessing of the elements, so that our translators were justified in inserting the word *it*, after the words "*He blessed*."

The next word of a sacrificial character used by our Lord at the Institution of His Eucharist, and to which I invite attention, is *διαθήκη* translated by our revisers, by "Testament" to the destruction of any sense or meaning whatever. It would be curious to ascertain what meaning is attached by the ordinary worshipper to these words of the Priest when consecrating the wine, "This is my blood of the new Testament." The blood of a Will, a Testament or Bequest would have bewildered the Apostles, for wills were not ratified by Blood, nor is there an allusion to wills or will-making in the whole Bible. The word means "Covenant," and in the Jewish religion there was not a more familiar, or a more easily understood phrase than "the blood of the Covenant." In the Septuagint, the word occurs two hundred and sixty times in the sense of Covenant. Never once does it signify a Will. The whole basis of the Jewish religion was the Covenant made between Jehovah and the Jews by the mediator Moses (Ex. xxiv. 6). That Covenant like all others in those days was ratified by sacrifice upon the principle of *representation*—the covenanting parties being considered as dying, (in respect to

their contract) in the slain victim, and so acknowledging that they could have no power of changing their minds ; they laid their hands on the head of the victim, and the blood was afterwards sprinkled as a symbol of the death or destruction of every thought word or deed which was not in accordance with the covenant established. To this corresponds the ratification of the everlasting Covenant made on the Cross. The Lamb of God, the sacrificial Victim, represented God and man ; both died in Him symbolically. He possessed the nature of both the covenanting parties, and so the Covenant was ratified by One Who was Victim, Priest and Mediator, all in one. To this mode of confirming a treaty or covenant Jehovah condescended. Such a covenant was made between God and Abraham (Gen. xv. 17) when God, represented by a smoking furnace and lamp, symbolically passed between the pieces of the sacrifice. Even at the present day, the Jews at their morning service, pray God to "remember the covenant with Abraham made between the division." Again, the first Covenant was ratified by blood ; Moses was the mediator, while God was represented by the altar, and the people stood for themselves. Hence, St. Paul says that it was dedicated, "not without blood," (Heb. ix. 18). On this, the first Covenant, all future sacrifices rested ; they were either sacrifices expressive of communion with God, like the peace-offerings, or sacrifices for restoration to communion forfeited by sin. This original covenant-sacrifice was never repeated. In this it resembled the "new Covenant" ratified by the blood of the Cross. To this ratification of covenants by sacrifice, Jeremiah refers when he says (Jer. xxiv. 18) "The men that have transgressed my covenant, which they made before me when they cut the calf in twain and passed between the parts thereof." When, therefore, our Lord said, "This is my blood of the new Covenant," as is recorded by St. Matthew and St. Mark, or "The new Covenant in my blood," as recorded by St. Luke and St. Paul, the Apostles would have at once un-

derstood Him as meaning that the old Covenant was about to be superseded by another ; they would have reasoned as St. Paul did, " In that He saith a new covenant, He hath made the first *old* ; now that which decayeth and waxeth old is ready to vanish away," (Heb. VIII. 13) ; they would as Jews have understood that this new covenant needed ratification by blood-shedding, and seen how that was symbolically done " in the blood of the new covenant, shed for many for the remission of sins." From all this we infer that the word Covenant used by our Lord in the Institution of the Eucharist must have conveyed a highly sacrificial meaning to His hearers, and that knowing this, He in whom was no guile, would not have used language liable to be misunderstood, if He had not meant to speak sacrificially.

But it may be said, does not St. Paul call our Lord the " Mediator of the New Testament ?" (Heb. IX. 15). So our English Version falsely renders the word. The Greek word answers to the Hebrew (Berith), and always means a compact or covenant, and indeed is so rendered by our translators every where else, except in the account of the Institution of the Eucharist, in 2 Cor. III. 6, Heb. VII. 22, and in the passage just quoted. The expression " the Mediator " of the new Will or Testament, is absurd. As Dr. Macknight, one of the best of Presbyterian commentators, has well said, " Was it ever known in the practice of any nation, that a will needed a mediator ? or that it was necessary that the testator of a new will should die in order to redeem the transgressions of a former will ? or that any will was ever made by sprinkling the legatees with blood ? All these things were, however, usual in covenant-making." Moreover, our translators most inconsistently, in Heb. XII. 24, render *διαθήκη* by covenant—" Jesus the mediator of the new covenant : " to call Jesus the mediator of the new *covenant* in one passage, and to translate the same word in the same Epistle by *testament* is straining the language to an absurd degree, especially as the word *testament*

has been inserted into the 18th verse of chapter 9. What St. Paul wrote was this, "whereupon neither the first was dedicated without blood," that is of course the first covenant, (Ex. xxiv. 7, 8), since the idea of the compact between Jehovah and the Israelites being a will or testament is unmeaning; for who was the testator of it? Or, can a testator be a mediator of his own will? The rules of language demand that whatever meaning is attached to the word in one verse, the same must be adhered to in the other. In the only other places in which *διαθήκη* is translated Testament, we find the same difficulty in attaching any sense to the word. In 2 Cor. III. 6, we have "able ministers of the New Testament" and in Heb. VII. 22, "Jesus made a surety of a better Testament;" but no meaning can be attached to the words "Ministers," or literally deacons of a will, or to a "surety" or sponsor of a will.

There is one passage in which St. Paul is represented in our version as saying "a testament is of force after men are dead, otherwise it is of no strength at all while the testator liveth," (Heb. IX, 17); but here again the whole force of the apostle's argument is lost by this mistranslation. He had, in the previous verse, as rendered in our version, said, "for where a testament is, there must also of necessity be the death of the testator." But surely the existence of a testament does not necessitate the death of a testator. The verse should, in my judgment, have been rendered in this way: "For where there is a Covenant, a necessity exists that the death of the covenanter be brought in" (or implied). St. Paul goes on to say, "For a covenant is certain over dead victims, since it is never of force when the covenanter is alive," that is, represented as alive. We have here a plain allusion to the practice of making covenants over sacrificial victims, such as we find in Ps. L. 5: "Gather my saints together, that have made a Covenant with me (*ἐπὶ θυσίαις*) upon sacrifices." Now Christ represented both God and man, the covenanting parties, and was besides the

Mediator of the Covenant, but this idea is quite lost in our version. The forensic term (*φερεσθαι*) meaning *to be brought in, or implied*, is rendered simply by the word "be," and the word signifying certain or valid is rendered by "of force," to the weakening of the sense. Again the words (*ἐπι νεκροῖς*) upon dead bodies (victims or sacrifices) is translated "after men are dead," which seems far-fetched, because it is not true even as regards a will, that it is not valid except the testator be dead. It is valid to all intents and purposes till it be changed or destroyed. It may be that our translators took the words to mean that a will does not take effect or become operative till the testator dies, but the Greek will not bear this interpretation.

We should then bear in mind that in Heb. ix.15 the word I am considering, *διαθήκη*, can by no possibility mean anything else than Covenant; in the following verses, (18th and 20th,) it must mean Covenant also. For is it to be supposed that St. Paul would have perplexed his readers by suddenly and without a word of warning using this identical word in a completely different sense, a meaning too, quite foreign to the minds of Hebrews who knew nothing of wills or will-making in the ordinary sense of the term? Their rights of property were so regulated (says Dr. Fairbairn) as to render these for the most part unnecessary, if only the means were at hand for ascertaining the family descent and relationship of the parties concerned. They consequently made much account of genealogies, but none, so far as we know, of testaments. It has been well said, "that such a freak in composition, and sudden shifting of the meaning, without any word in the context to prepare the reader for it, is unprecedented in any good writer."

The remaining sacrificial word in the institution of the Eucharist is *ἀνάμνησις*, translated in our version by "remembrance." But it means much more than a remembrance or a recollection. It signifies a *memorial*, as indeed our translators admit by putting in the margin "*for a remembrance*," that is, as Wycliffe rendered the words, "in to my commemoracion."

The true rendering then is, "For my memorial." This word *ἀνάμνησις* occurs only twice in the Old Testament. In Num. x. 10—it refers to the peace-offerings, that they may "be to you a memorial before your God," and in Lev. xxiv. 6,7, where it refers to the shewbread, "for a memorial, an offering made by fire unto the Lord." In both instances the word evidently signifies a something whereby God is reminded—a reminder before God. The word occurs only twice in the New Testament, in the institution of the Eucharist, and in Heb. x, 3, where we read, "In those sacrifices there is a remembrance (*ἀνάμνησις*), again made of sins every year." This memorial refers to the sacrifices made annually on the great day of atonement, when they brought them before God, in acknowledgment of sin, and to plead before Him for forgiveness by reminding Him of the great Sacrifice of which the Levitical were a type. These are the only places in which this word occurs, and in them all alike, they have a sacrificial reference. Moreover the word cannot signify merely a means of recalling to mind the body broken and the blood shed. For it is inconceivable that our Lord would have devised so far-fetched a reminder as eating bread and drinking wine. Surely a picture or a crucifix, or the reading the Gospel story would have served the purpose of a reminder more effectually. The only allusion that we have in the New Testament, to a visible representation of the death and passion, is that given by St. Paul (Galatians III, 1), and it will be observed that it refers to a preaching or proclamation, "Before whose eyes, Jesus Christ has been evidently set forth (*προσηγήραθη*) crucified amongst you;" nor could our Lord have meant by "Do this for my memorial." Do this that I may be remembered, or brought to your recollection, because the remembrance must come first, that is, precede the celebration, or the "Do this." We do not remember because we celebrate, but we celebrate because we *do* remember. Men do not drink to the memory of a deceased benefactor, solely for the purpose of calling him to mind, but it is just because they

remember him so well, that they drink it at all. The memorial must include not only a "thankful remembrance of His death," "a continual remembrance of the sacrifice of the death of Christ," but also a pleading of that sacrifice before God, a pleading it before God to remind *Him* of it, not by words only, but by divinely appointed actions, the only ritual, the details of which were "ordained by Christ Himself." There is quite as much difficulty in understanding how God can be reminded by *words*, as reminded by *actions*. In both cases He has condescended to our infirmities. He set His bow in the cloud, "the token of the Covenant," and said, "I will look upon it: that I may remember the everlasting Covenant." (Gen. ix. 16.) In the Egyptian Passover the great type of the Eucharist, He commanded that the blood should be sprinkled, and added, "When I see the blood, I shall pass over you." (Ex. xii. 13.) St. Paul tells us "that Moses by faith kept the Passover," or literally, "did the Paschal Lamb, and the sprinkling of the blood," (Heb. xi. 28.) and even so now, God sees the faithful pleading the blood of "Christ our Passover," for the remission of their sins, in the Eucharist, which is the Passover "fulfilled in the Kingdom of God," and to give one more instance, the prayers of Cornelius "went up as a *μνημόσυνον* or reminder before God."

It seems then clear that *ἀναμνησις* means the offering before God of a *μνημόσυνον* like the peace-offerings and shew-bread to which, as we have seen, the word is applied, but there are other reasons for believing the Eucharist to be a Memorial offering before *God* as distinguished from before *men*. It ought indeed to be sufficient proof that it could not mean before *men*, that in the only other instance in which *ἀναμνησις* is used in the New Testament, it has reference to the sacrifices on the great day of atonement, when the blood was sprinkled by the Priest "within the Veil," and "upon the Mercy Seat," of course out of the sight of the people (Lev. xvi.); but there are other considerations leading to the same conclusion. It is

impossible that St. Paul should have ascribed such awful punishments as debility, sickness and death to a reception of the Eucharist unworthily, if the sin consisted merely, in not having a vivid recollection, or a memory not sufficiently fervid or spiritual. As temporal death was the penalty of profaning the Passover, so unless the Eucharist had a sacrificial import, such awful results could not have resulted from its profanation, or the profanation itself have been called, "being guilty of the body and blood of the Lord." The sin which merited so grievous punishments was the pleading of Christ's death before God in a presumptuous and unworthy manner. This constituted the profanity. As under the Levitical dispensation, "he that despised Moses' law died without mercy. of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted *the blood of the Covenant* an unholy thing, &c. (Heb. x. 28, 29.) The unworthiness which incurred such severe condemnation, was, "not discerning the Lord's body," and forgetting that "the bread which we break is the communion of the body of Christ." Even among those Christians who hold that the Eucharist is simply "a setting apart Bread and Wine by prayer for sacramental use, and a partaking of the same in order to remember Christ," instinct is too powerful to allow them to go wholly astray. The "indescribable dread" with which Presbyterians in the Highlands of Scotland look upon the Lord's Supper is described in the life of Norman Macleod, and proves that in spite of theological standards, they believe the Eucharist to be something more than a mnemonical help. The "week's preparation" for communion, and the preparatory fast for an annual celebration, show that something more serious than a solemn reminiscence is involved. And the same is implied by St. Paul's statement that there is a "showing forth of the Lord's death." A showing to whom? Not to the communicants, for that would be unmeaning, nor yet to the world, because the early Christians

never celebrated the Eucharist till the Catechumens and unbelievers had departed. The Eucharist was a holy mystery kept secret from the outside world, and this accounts for the scant allusions to it in the writings of the Apostolic Fathers, and for the charges laid against the primitive Christians that they celebrated unnatural rites. The Church of England does not regard the Eucharist as a "showing forth of Christ's death" to the world at large, nor as an acted sermon for the edification of the public in general, because the non-communicants retire before the Celebration, and even the communicants themselves do not regard the celebrant's actions as a "showing forth" to *them*, because, for the most part they cover their faces and are absorbed in their devotions during the consecration. Therefore, the only remaining view is, that the "showing forth" is *before God*, by the oblation of the elements; for the Lord's Supper was not ordained by Christ to be gazed upon by man, but to be presented as an oblation before God. In short it is a representation before God of that pleading which our great High Priest is ever carrying on in Heaven, "seeing that He ever liveth to make intercession for us." With this view agrees the Liturgy of St. James, probably the oldest extant. In the Prayer of Consecration, the Priest says, "He took the bread into His holy, undefiled, faultless and immortal hands, and looking up to heaven and *showing it to Thee His God and Father.*" John Wesley has well expressed this great truth in his well known hymn:

"With solemn faith we offer up,  
 And spread before Thy glorious eyes,  
 That only ground of all our hope,  
 That precious bleeding sacrifice,  
 Which brings Thy grace on sinners down,  
 And perfects all our souls in one."

The Communion Office of the Scottish and American churches bring out this same truth in the prayer of Oblation, "We, Thy humble servants do celebrate and make new before Thy Divine Majesty, with These Thy Holy Gifts, WHICH WE

NOW OFFER UNTO THEE, the Memorial Thy Son hath commanded us to make." But more illustration is needless; the remaining question is, since the technical terms in which the Eucharist was instituted, are so evidently of a sacrificial import, and must have been so regarded by the Jews to whom our Lord addressed them, how does it happen that the sense is obscured in our Authorized Version? I strongly suspect that the translators in a natural recoil from the Roman doctrine of "the Sacrifice of Masses in the which it was commonly said that the Priest did offer Christ for the quick and dead, to remission of pain or guilt," (Art. 31) shrank from giving the words a sacrificial meaning of any kind, and rendered the Greek in such a way as to speak the truth, but not the whole truth. Their minds were no doubt occupied with the great corruption of the doctrine of the Eucharist against which we protest, that in it there is a re-iteration of the sacrifice once and for ever offered on Calvary, and that there is a change of substance of the elements effected by consecration.

But our proof does not rest merely in the technical meaning of words. St. Paul asserts in unmistakable language that "we (Christians) have an altar whereof they have no right to eat who serve the tabernacle." (Heb. XIII. 10.) Here we are told plainly that there is a Christian Altar, and that on it was laid something whereof *Christians* could eat, but *Jews* could not. Under the Levitical law, "They who ministered about holy things, lived of the sacrifices, and they who waited at the altar were partakers with the altar," but none except Christians could partake of the Feast on the altar mentioned by St. Paul. This altar St. Paul calls also "the Lord's Table," (1 Cor. x. 21), but the terms *table* and *altar* are synonymous under both Dispensations. The Prophet Ezekiel (chap. XLIV. 16) calls the Jewish altar "the table of the Lord," and Malachi (chap. 1. 7) says, "ye offer polluted bread upon mine altar, and ye say, wherein have we polluted Thee? In that ye say, the *table* of the Lord is contemptible." St. Paul, too,

makes the words table and altar convertible terms, for he says, "ye can not be partakers of the Lord's table, and of the table of Devils," (1 Cor. x. 21) meaning of course by the "table of Devils" the heathen altars. Even Richard Baxter admits that the words "we have an altar," "seem plainly to mean the Sacramental Communion." (Institutes I. pp. 304.) From all this it is clear that the Eucharist was considered by St. Paul to be a Memorial Sacrifice.

Let us, however, rise from St. Paul to his Master Christ, who emphatically teaches us that we must feast upon His sacrifice in the Eucharist. In his discourse in the vith Chapter of St. John, which the Church rightly interprets as a reference by anticipation to the Eucharist, He says, "He that eateth my flesh and drinketh my blood dwelleth in me, and I in him," and again, "Whoso eateth my flesh and drinketh my blood hath eternal life." These sayings are interpreted by the Church to mean partaking of Eucharist, for in the Exhortation in the Communion Office, we are told if we receive the Holy Sacrament aright, "then we dwell in Christ, and Christ in us, we are one with Christ and Christ with us," and in the prayer of humble access, we ask, that we may so eat His flesh, and drink His blood, "that we may evermore dwell in Him, and He in us." Also, in delivering the elements, the Priest says, "The Body of Our Lord Jesus Christ preserve thy body and soul unto everlasting life," referring to Christ's words, "If any man eat of this bread, he shall live forever," and "whoso eateth my flesh, and drinketh my flesh hath eternal life." Now there are no other passages in the New Testament which teach the doctrines of the mutual in-dwelling of Christ and His believers, or of everlasting life, as blessings conveyed through the Eucharist, but those I have quoted from St. John (vith chapter) consequently the Church believes that the discourse at Capernaum was intended to refer by anticipation to the Eucharist, as on a previous occasion, Christ referred by anticipation to Baptism, in His discourse with Nicodemus. Besides, our

Catechism teaches that the Body and Blood of Christ "strengthen and refresh" the soul of the communicant, and we are nowhere taught this but in this famous chapter ; " unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and " he that eateth Me, even he shall live by Me." But supposing it to be quite plain that our Lord referred to the Eucharist, a question arises, have we reason to believe that He spoke of a Feast upon a Sacrifice ? It seems certain that He did, because in the 51st verse He spoke, evidently, of His death and sacrifice, " the bread which I will give is my flesh which I will give for the life of the world." He then goes on to speak of a Feast *upon* that sacrifice ; " except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you." His disciples thought this " an hard saying," because they could not conceive the idea of a human sacrifice, or the feasting upon it. It is, therefore, certain that the whole discourse was like many others of our Lord, " not understood at first." Indeed, the thought of drinking blood, even figuratively, must have been loathsome to the Jews. Even when the Church had been firmly established, the first Council at Jerusalem prohibited the Gentile converts from eating blood. The solution of Christ's language must therefore be found in the Institution of the Eucharist, when He called the bread His Body, and the wine His Blood. Without this key to unlock the mysterious language of our Lord, that language would be to this hour utterly unintelligible. Even supposing that Jews could have taken in the idea of the Sacrifice of the Cross, yet they could not have imagined such a sacrifice unaccompanied by a feast upon it ; and as there is no allusion in the whole New Testament to any other way of feasting on Christ's Sacrifice, we must believe that our Lord made anticipatory allusion to the Eucharist in His discourse ; otherwise it has no meaning at all. It is true that some expositors have tried to explain away our Lord's words, by saying that the " eating the flesh and drinking the blood" meant only receiving

the benefits of His passion, in the same sense as St. Paul speaks of eating (or receiving) condemnation. But surely if eating and drinking meant in those days receiving benefits, the Jews would have understood our Lord, and would not have gone away offended. We do indeed know that the term *eating* was in those days used to express slandering one's neighbour, as St. Paul says, (Gal. v. 25) "but if ye bite and devour one another," but the Jews could not have attached this meaning to our Lord's words, and as they knew of no other, they were puzzled, and exclaimed, "how can this man give us His flesh to eat."

St. Paul's reasoning in (1 Cor. xth Chap.) requires us to believe that he took it for granted that the Eucharist was a Feast upon a Sacrifice. He tells us that the feasts of the Jews on their sacrificial victims, of the Gentiles on things offered to idols, and of Christians on the Eucharistic bread and wine were parallel, all of them being feasts upon Sacrifices; and as to eat the sacrifice offered to devils, was to have a federal Communion with Devils, so, to eat the Sacrifice offered in the Eucharist, is to have federal Communion with our Lord; we become His guests at His Table, obtaining "remission of our sins, and all other benefits of His Passion."

I now come in the last place to say a word on the *Real Presence* of Christ in His Eucharist. That there is a presence is indisputable, because as His body and blood are "given, taken and eaten" (Art. 28), His Presence must be assumed and involved in such reception. His body and blood being "verily and indeed taken and received by the faithful," there must be a real presence. But what is the force of the word *real*? It can only mean *spiritual* as distinguished from *material or carnal*. It is equivalent to *true* or to the "verily and indeed" of the Church Catechism. Our Lord is called the "true Bread," the "true Light." He calls His flesh "meat indeed," and His blood "drink indeed," all meaning, spiritual bread, spiritual light, and spiritual flesh and blood. If we suppose the word *true* to

mean material, we make nonsense of each text. One material light, or material vine is as much a true light or a true vine as another, but supply spiritual as the meaning, and all becomes plain. The word *true* is not opposed to *false* in these texts, but to shadowy or typical. The contrast is between the shadow and the substance, the type and the anti-type, the manna and the Eucharist, the candlestick and Christ the light of the world—the one great *reality*, because spiritual. Here we have the explanation of the reason why the Church speaks of the Body and Blood of Christ being “verily and indeed” taken and received, instead of, *spiritually* taken and received. She draws attention to the fact that there is nothing real but that which is spiritual. Everything material is mutable and perishable, but a spiritual body is eternal and immutable; and this view is not confined to Christian Philosophy. Heathen religionists like Plato thought that sensible objects and nothing were one the same. Christian Philosophers like Bishop Berkeley have denied the existence of Matter altogether, and modern ones of sceptical or even infidel views, like Stuart Mill, teach that all we can know of external objects is that they are the cause of certain sensations to us, all our knowledge of them being confined to their phenomena or appearances, or as Ralph Waldo Emerson says, “the true meaning of Spiritual is Real.”

It is by no means unnecessary for a Minister of Christ to meet a very common objection that the real Presence on earth is inconsistent with the real Presence in heaven. Though heaven be His throne, the earth is His footstool; He is present in heaven in the highest and special sense, but by the operation of the Holy Ghost, that Presence is extended to His Mystical body the Church, and to every faithful member of it. He is present “where two or three are gathered together in His name,” and this Presence is vouchsafed to the recipients of it in various degrees. The presence of the Sun of righteousness may be said in some measure, however feebly, to be illustrated

by the natural Sun. It has been well said by a recent writer,\*  
 "The Sun which has its own proper place in the Heavens,  
 where it may be said to be present in such a sense that it  
 cannot be said to be present anywhere else in the same sense,  
 is yet present in another and this a true and *real* sense, in its  
 rays whenever those rays may penetrate. But those rays  
 come sometimes into contact with bodies which are able to  
 receive and transmit their light; and at other times and  
 perhaps more often, they come across opaque bodies which  
 are unable to do so. Again they sometimes come into contact  
 with bodies that are capable of absorbing and appropriating  
 their heat; and sometimes also they meet with bodies that do  
 so but very imperfectly, if at all. But the rays are there just  
 the same with all their natural light and heat, no matter what  
 sort of objects they may come in contact with. It is not in  
 fact in the power of these objects either to make or unmake  
 the Sun's rays, though their own situations to those rays, are  
 of course affected by the physical properties and conditions of  
 their own being. Here then we have an illustration of the  
 objective character of our Lord's Presence, not only in heaven,  
 but also upon earth, and in this latter sense, within us, and  
 outside of us alike. But again, the Sun may be said to be  
 more or less specially present in its rays when those rays are  
 made to pass through convex lenses of various degrees of size  
 and convexity. Here then we have an illustration in some  
 sort, of those various degrees of speciality under which, in  
 different ways, our Lord is pleased to vouchsafe His Presence  
 to upon earth."

My Rev. Brethren, My excuse for detaining you so long is the  
 great importance of my subject. You are well aware that the  
 bitterest controversies, manifold heresies, and the direst  
 theological hatreds, have clustered round and been caused by  
 the diversities of opinion touching the revelation of Sacramental  
 doctrine. I now conclude by reminding you of St. Jude's

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\* Revd. Morton Shaw's, "Position of Celebrant."

words in the Epistle for this day,\* "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the Saints." Amen.

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\* Fest. SS. Simon and Jude.

