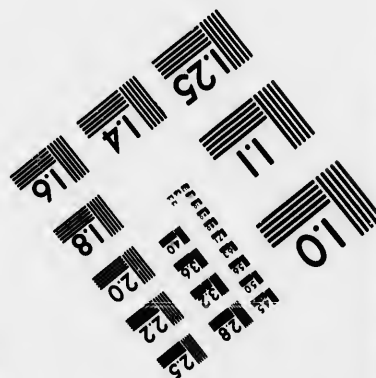
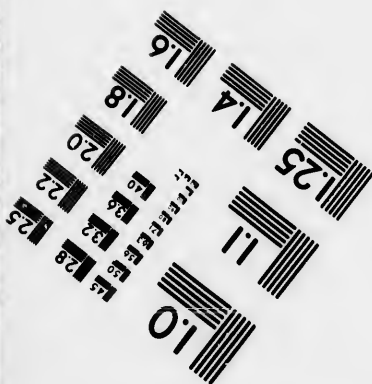
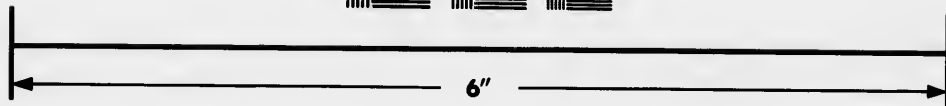
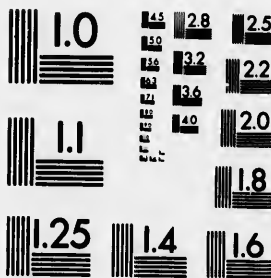


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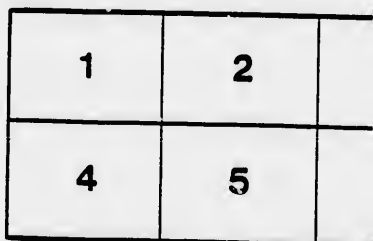
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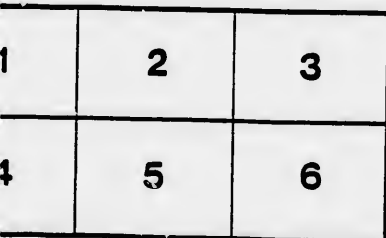
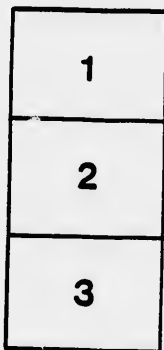
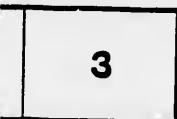
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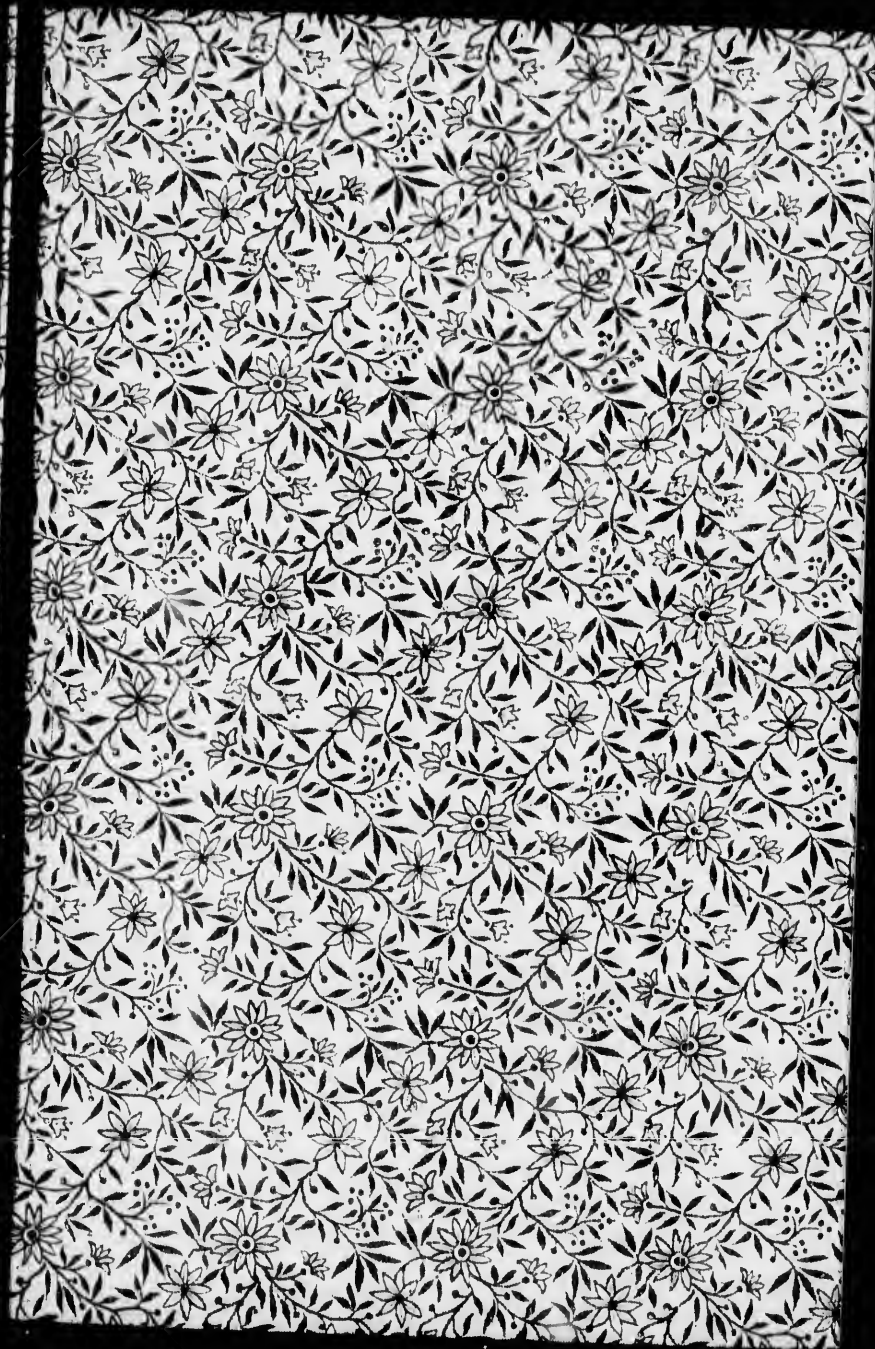
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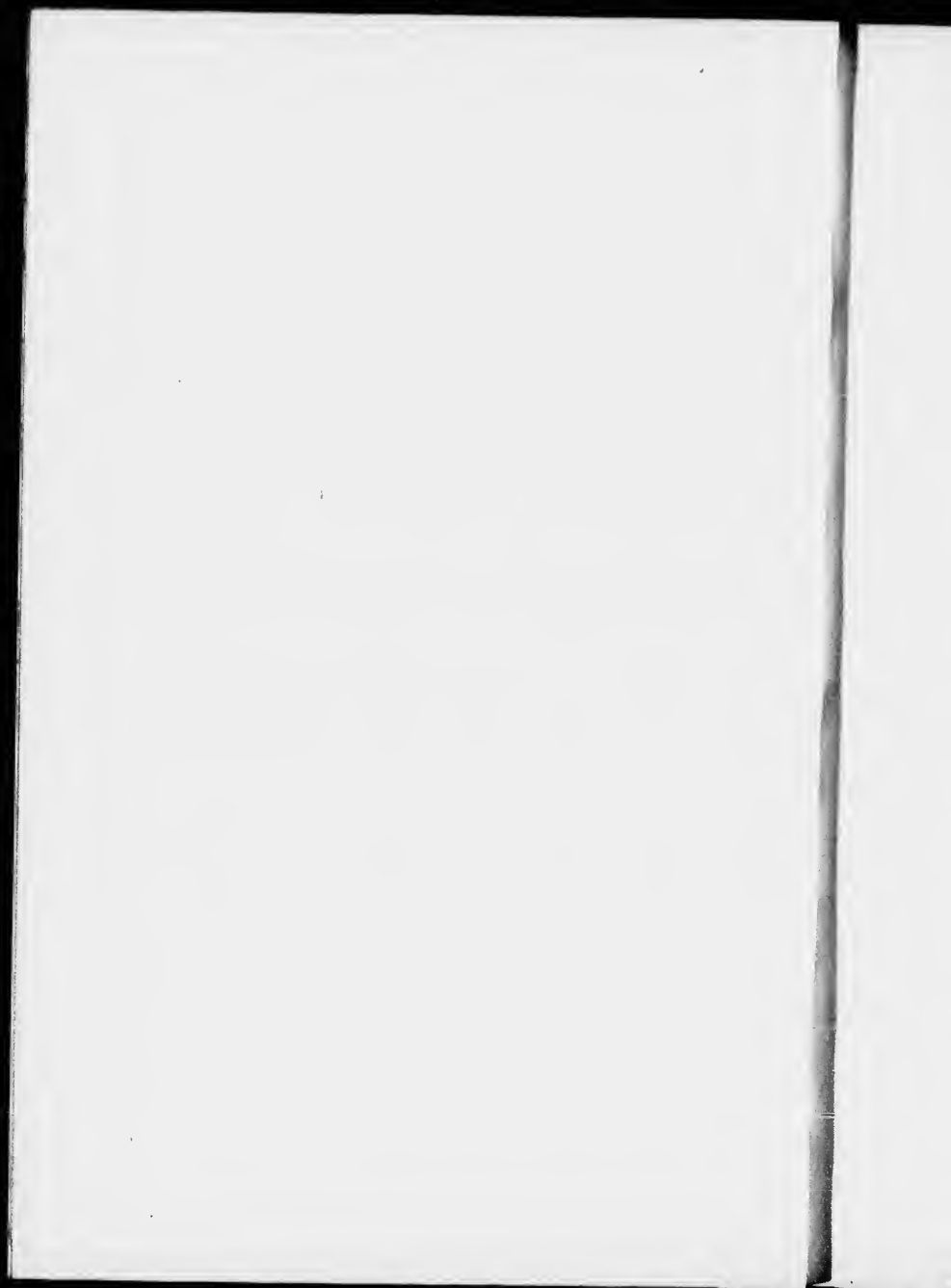
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The Right Reverend
Father in God

M. Y. Kingston D. D.
Coad: Bp: of Freeport

with the Author's
respectful compliments

26th Feb. 1889.



THE DIVINE MEMORIAL
OF THE
HOLY EUCHARIST

A BRIEF EXPOSITION OF THE HARMONY SUBSISTING
BETWEEN THE PASSION OF CHRIST AND ITS
RÉPRESENTATIONS IN THE OLD AND
NEW COVENANTS

BY THE
REV. H. C. STUART, M.A.
INCUMBENT OF BOURG LOUIS, QUEBEC

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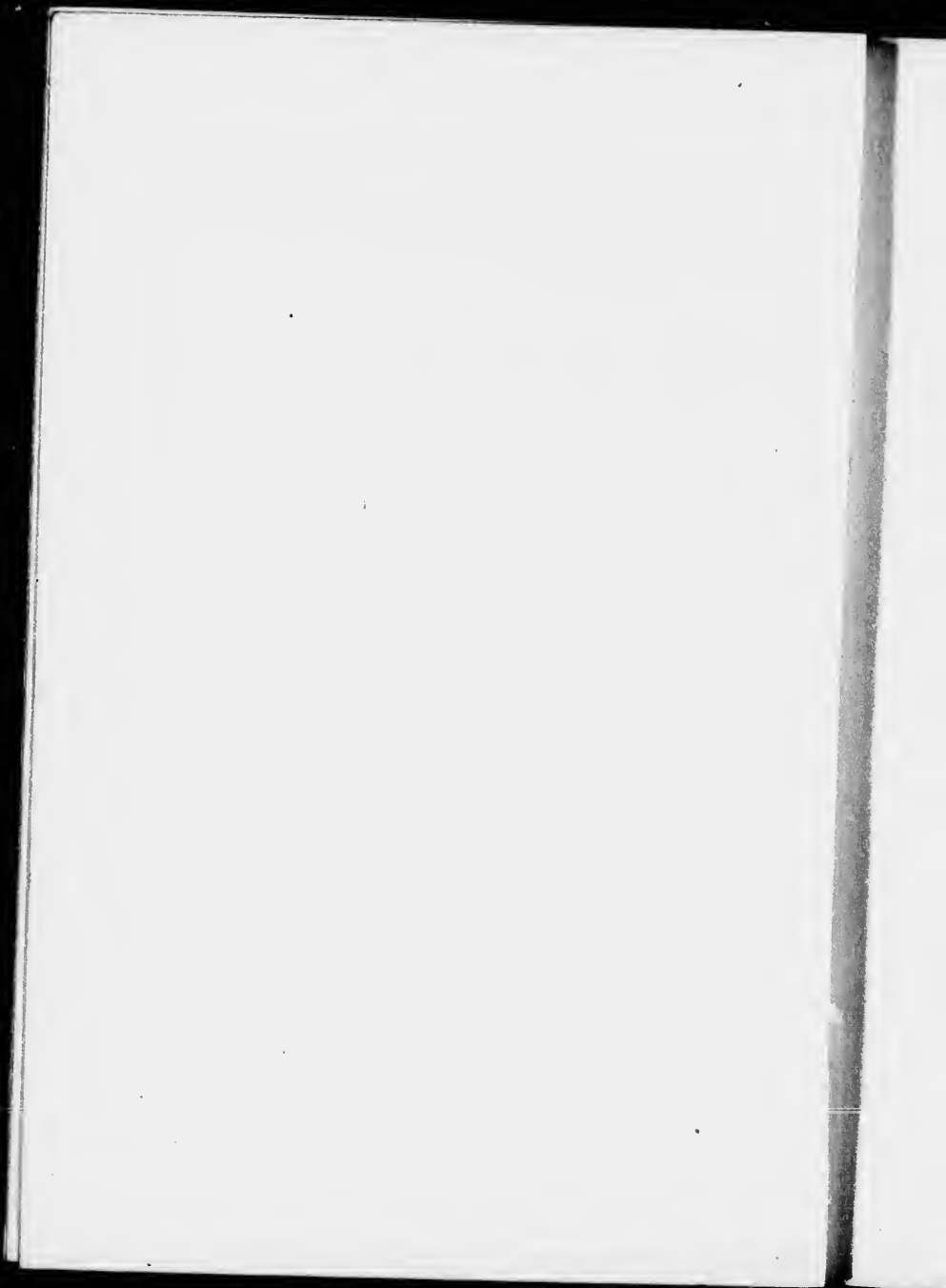
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“Moreover they be neither dark nor dumb Ceremonies, but are so set forth, that every man may understand what they do mean, and to what use they do serve.”

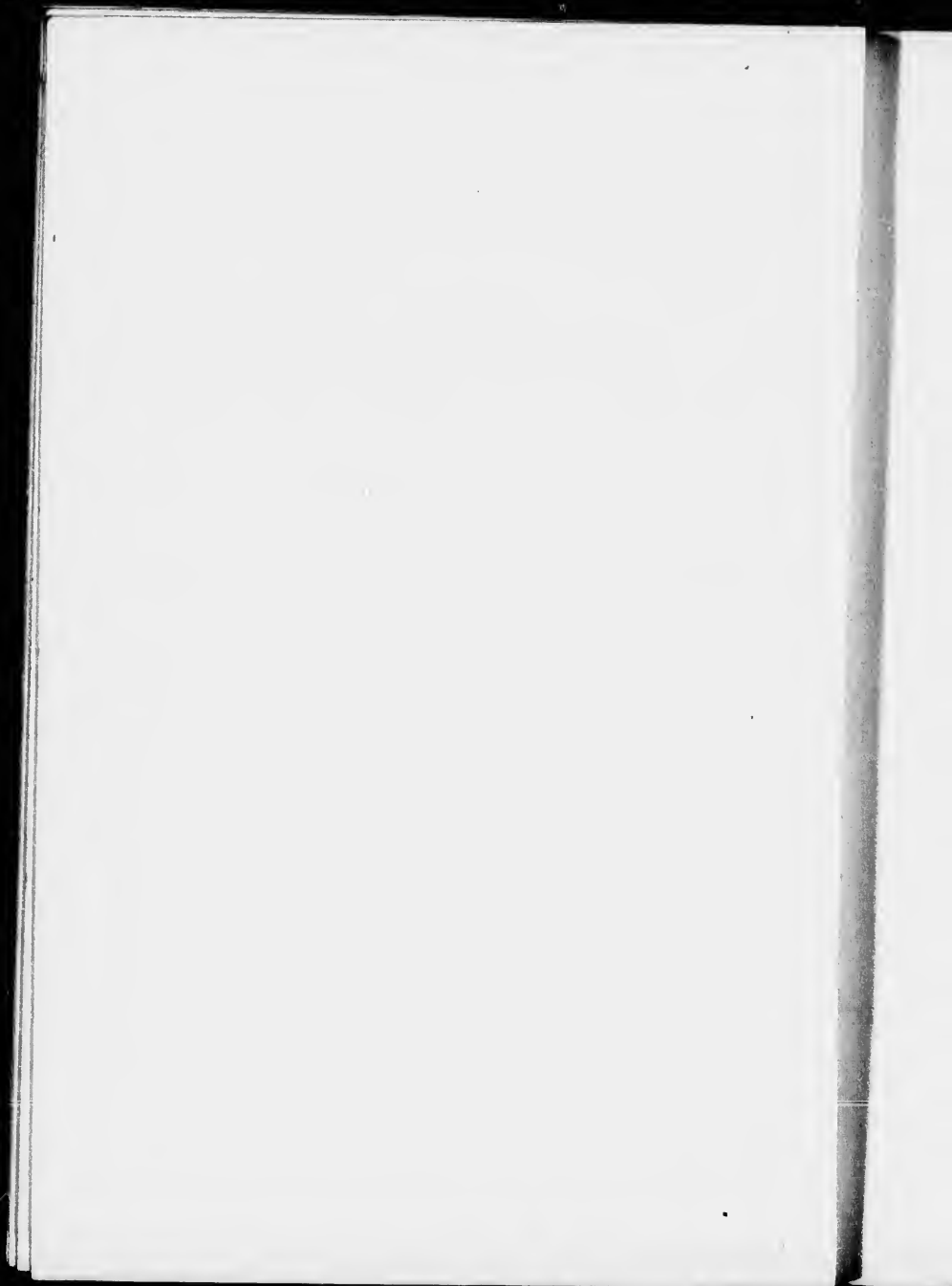
—*Preface of English Prayer Book.*

“Seriously considering what Christianity is, and what the truths of the Gospel are; and earnestly beseeching Almighty God to accompany with His blessing every endeavour for promulgating them to mankind in the clearest, plainest, most affecting, and majestic manner, for the sake of Jesus Christ our blessed Lord and Saviour.”—*Preface of American Prayer Book.*



CONTENTS.

	PAGE
I. THE MEMORIAL OF THE PASSION	3
II. EUCHARISTIC REPRESENTATIONS	9
III. KEY TO THE EUCHARISTIC REPRESENTATIONS	13
IV. HARMONY OF THE PASSION AND ITS MEMORIALS	21
V. THE DIVINE LIFE AND ITS MEMORIALS	27
VI. THE OLD TESTAMENT OUTLINE OF THE PASSION	35
VII. THE EUCHARISTIC PICTURE OF THE PASSION	39
VIII. THE SIN-OFFERING	43
IX. THE BURNT-OFFERING	63
X. THE PEACE-OFFERING	105
XI. CONCLUSION	129



I.

THE PRECIOUS DEATH IS
SHOWN IN THE EUCHARIST.



I.

THE PRECIOUS DEATH IS SHOWN
IN THE EUCHARIST.

THE commemorative aspect of the Holy Eucharist is practically an enigma to the majority of English churchmen. And yet it is so important that the Prayer Book of the Church of England sets it forth as the most important aspect of the Eucharist. For instance, every child is thus catechised :

“Why was the Sacrament of the Lord’s Supper ordained?”

“For the *continual remembrance* of the Sacrifice of the Death of Christ, and of the benefits which we receive thereby.”

And the prayer of Consecration contains these words: “He hath instituted and ordained Holy Mysteries as pledges of His love, and for a *continual remembrance* of His Death.” “Did institute, and in His Holy

Gospel command us to continue, a *perpetual memory* of that His Precious Death until His coming again. . . . Grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's Holy Institution, *in remembrance* of His Death and Passion. . . . Do this *in remembrance* of Me. . . . Do this, as oft as ye shall drink it *in remembrance* of Me."

The teaching of the Church is thus seen to be identical with that of our Lord, and with the declaration of S. Paul, that "as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26).

In accordance with this teaching, I here add the following testimony of some of the greatest among modern divines:

Bishop Andrews: They (of our side) believe that the Eucharist was instituted by our Lord for the *commemoration* of Him; even of His Sacrifice, or, if we may so speak, for a *commemorative Sacrifice*, and not only for a Sacrament.—*Responsio ad Apologiam*.

Bishop Jeremy Taylor: As it is a *commem-*

oration and *r*epresentation of Christ's Death, so it is a *commemorative Sacrifice*.—*Life of Christ, Discourse xix.*

John Keble: The Eucharist has two purposes: 1. To be a *continual remembrance*, or *memory*, or *memorial*, before God as well as man, not a repetition or continuance of the Sacrifice of the Death of Christ. 2. To be verily and indeed taken and received by the faithful, for the strengthening and refreshing of their souls.—*Eucharistical Adoration*, p. 75.

Dr. Von Dollinger: The sacrificial rite of the earthly Church *r*epresents and *typifies* that act of love, of which it is the appointed *memorial*.—*First Age of the Church*.

The following quotations from the writings of the most celebrated fathers may be taken as representing the teaching of the early Church on this most important view of the Holy Eucharist.

S. Cyprian: As often as we drink, we do *in remembrance* of the Lord the same thing which the Lord also did.—*Epistle to Caecilius, sec. ii.*

S. Augustine: That alone we call (the Body of Christ) which, taken of the fruits of the

earth, and consecrated with the Mystic Prayer, we receive solemnly, to the salvation of our souls, *in memory* of our Lord's Passion for us.—*De Trinitate*, iii. 4, sec. 10.

S. Chrysostom: What then do we not offer every day? Certainly we do; but to make a *memorial* of His Death.—*Homily*, xviii. 3.

It is needless to continue quotations from great divines, as those given above are more than sufficient to show that the most eminent Christian teachers have left on record their unqualified adherence to the plain statements of the Bible, that the Holy Eucharist is essentially a *r*epresentation of Christ's Passion and Death, or as Brevint briefly states it, "a Sacramental Passion," and as S. Paul vigorously asserts, a "shewing the Lord's Death."

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II.

HOW CHRIST'S DEATH IS SHOWN IN THE EUCHARIST.

THE Holy Eucharist from the earliest ages has shown a clear and systematical representation of our Lord's whole Life, from His Conception until His Ascension into Heaven, and it is professedly an imitation of His present pleading for us at the right hand of the Father.

The Saviour's Life on earth is commemorated in the varying parts of the Liturgy, as the Introits, Collects, Epistles, Gospels, Sermons, Hymns, etc., used at the Great Festivals and during the Seasons of the Church's year, which professedly commemorate the whole period. It is also represented by the use of the Ecclesiastical or Liturgical Colours which are employed to mark and accentuate the teaching pertaining to those Seasons.

And the Saviour's Passion and Death are

commemorated, not only by the consecration prayer and the manual acts accompanying it, but by the very parts of the Liturgy itself, whose nature and order owe their very existence to the commemorative aspect of the Eucharist. The rubrics explain how these parts must be employed, and with what ceremonies they must be accompanied, to secure the representation required. And the officiating clergy and attendant ministers, in connection with the ancient ornaments of the Church, complete the prescribed means, not only for making the awful memorial, but also for making our Sacrifice of Praise and Thanksgiving an intelligible and reasonable service.

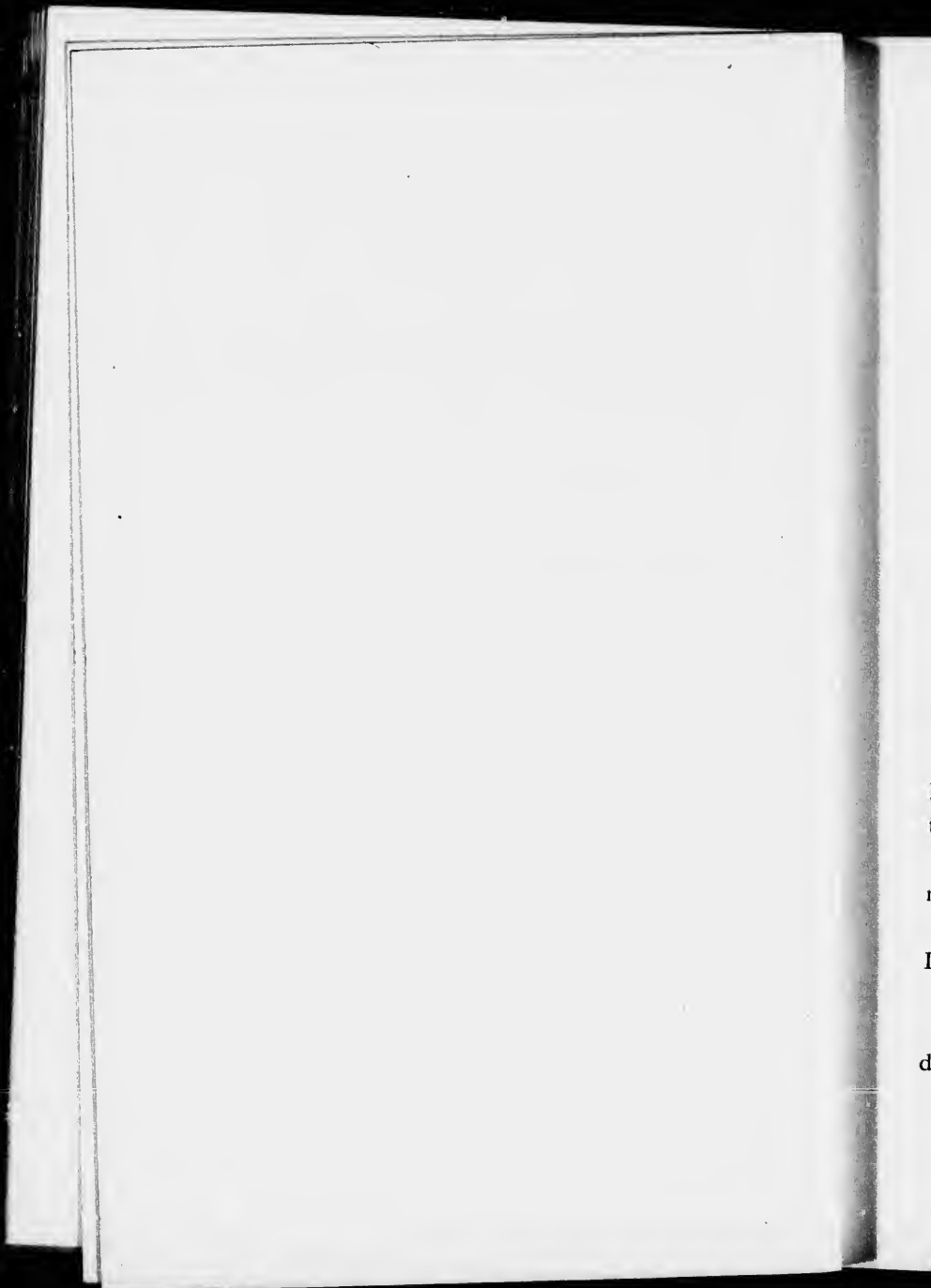
It is thus seen that every part of the Liturgy, every rubrical direction, and every adjunct of the service is filled full of holy meaning. How sad it is to hear thoughtless people, when asked "What mean ye by this service?" boldly declare that it means nothing at all! As if the universal practice of God's Church, from the earliest times, and the solemn enactments of holy synods, constitute no authority they are morally bound to respect.

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III.

FROM THE OTHER MEMORIALS
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LEARN THE REAL SIGNIFI-
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III.

FROM THE OTHER MEMORIALS OF CHRIST'S DEATH, WE LEARN THE REAL SIGNIFICANCE OF ITS EUCHARISTIC RĚPRESENTA- TION.

EVERY Christian knows that the great Sacrifice once made for the Redemption of mankind, was the Death of Jesus Christ upon the altar of the Cross. Of this Sacrifice, which can never be repeated, the Bible teaches us there have been established by Divine authority three memorials or rĚpresentations, namely,

1. The Sacrificial System of the Old Covenant.
2. The Holy Eucharist of the Christian Dispensation.
3. And the Worship in Heaven.

Now, as three pictures of the same object drawn by three different masters, contain the

same features recognizable in all, so must these sacred pictures of the Passion and Death of Christ, drawn in every case by the same, and that a Divine hand, bear a remarkable likeness to one another. The comparison enables us to see here and there, in the mystical picture the Eucharist presents to us, worlds of meaning and wonderful resemblances that our study of the Death of Jesus, as related in the Gospel, had not revealed to us. Archdeacon Freeman remarks that the necessity for a thorough examination of the old sacrificial system, "follows from a view of all such passages of the New Testament as describe the work of Christ as sacrificial. . . . In a word, the New Testament, in the matter of Christ's sacrificial and priestly operation, is throughout *written in cipher*; and the key is only to be found in the old sacrificial economy."* Again, it is scarcely necessary to point out that the deep significance of the mysterious blood-sprinkling of the sin-offering, and the corresponding Confession and Absolution of the Christian memorial, and very many other features of the two

* Principles of Divine Service, Vol. II., part 2, p. 8.

Covenants, are only recognized by a careful comparison with the heavenly pattern.

The three dispensations which represented the Redeemer's Death, in their solemn acts of worship, were themselves symbolized in the three parts of the ancient tabernacle, the Court, the Holy Place, and the Holy of Holies. Regarded as a whole, the tabernacle was a type of the Incarnation. This is implied in its very name, "Tabernacle of Meeting" between God and man. For in the Incarnate Jesus, who "tabernacled in us" (S. John i. 14), the Divine and human natures met together. Jesus claimed to be the fulfilment of all that the tabernacle foreshadowed, for He called the temple His Body, and in the Book of the Revelations we read: "I heard a great voice out of heaven, saying, Behold, *the tabernacle* of God is with men, and *He* will dwell with them, and they shall be His people" (Rev. xxi. 3). Here Jesus is called "the tabernacle of God," and He is also called "the temple,"—"I saw no temple therein; for the Lord God Almighty and the Lamb *are the temple of it*"

(xxi. 22). It is thus seen that the tabernacle was a symbol of *God dwelling with man in Christ*, and it also symbolized *man admitted to dwell forever with God in Him, Who is both God and man*; "I in them, and Thou in Me" (S. John xvii. 23). "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us" (xvii. 21).

The tabernacle being a symbol of Christ it follows that it must also have typified His mystical Body, the Church. Here we notice the extraordinary correspondence between them. Kurtz briefly explains their similarity. "The threefold division of the tabernacle contained a figurative and typical representation of the three progressive stages, by which the kingdom of God on earth arrives at its visible manifestation and ultimate completion. . . . This triple stage of approach to God, which was set forth *simultaneously* in space in the symbolism of the tabernacle, is realized *successively* in time through the historical development of the kingdom of God. The first stage was the Israelitish theocracy; the second is the Christian Church; the third and last will

be the heavenly Jerusalem of the Apocalypse." *

The court of the tabernacle with its brazen altar, its gorgeous worship, its music, its priests in their grand robes, led only into the Holy Place, as the whole Israelitish economy was but the schoolmaster to lead God's ancient people to Christ. The outer court with its bleeding sacrifices, its laver and brazen altar of burnt offering, fitly represented the Mosaic dispensation, with its unceasing shedding of blood which could never take away sins.

The Holy Place, in which no bleeding sacrifices were offered, illuminated with the sevenfold flame of the golden candlestick, with the Table of shew-bread and altar of incense, was a fit representation of the Christian Church, illuminated with the sevenfold gifts of the Holy Spirit, interceded for by the incense of the true High-priest's perpetual pleadings, and on whose altar-table ever lies the bread of the pure unbloody offering of the New Covenant (Malachi, i. 11).

That the Holy of Holies was a type of Hea-

* Sacramental Worship of the Old Testament, p. 44. Clark.

ven we are distinctly assured by the Apostle. "Christ is not entered into the holy places made with hands, *which are the figures of the true*; but *into heaven itself*" (Heb. ix. 24).

In considering the threefold division of the tabernacle, and its symbolism, we must notice that the progression was from a lower to a higher stage, and that a veil in each instance guarded the entrance into each place. When the veil which barred the way was removed, it granted access to the stage above it. When Christ died, the veil which hung between the outer court and the Holy Place was rent asunder. His death broke down the wall of partition between Jew and Gentile, that they might be one in God, dwelling together in love and peace in the holy places.

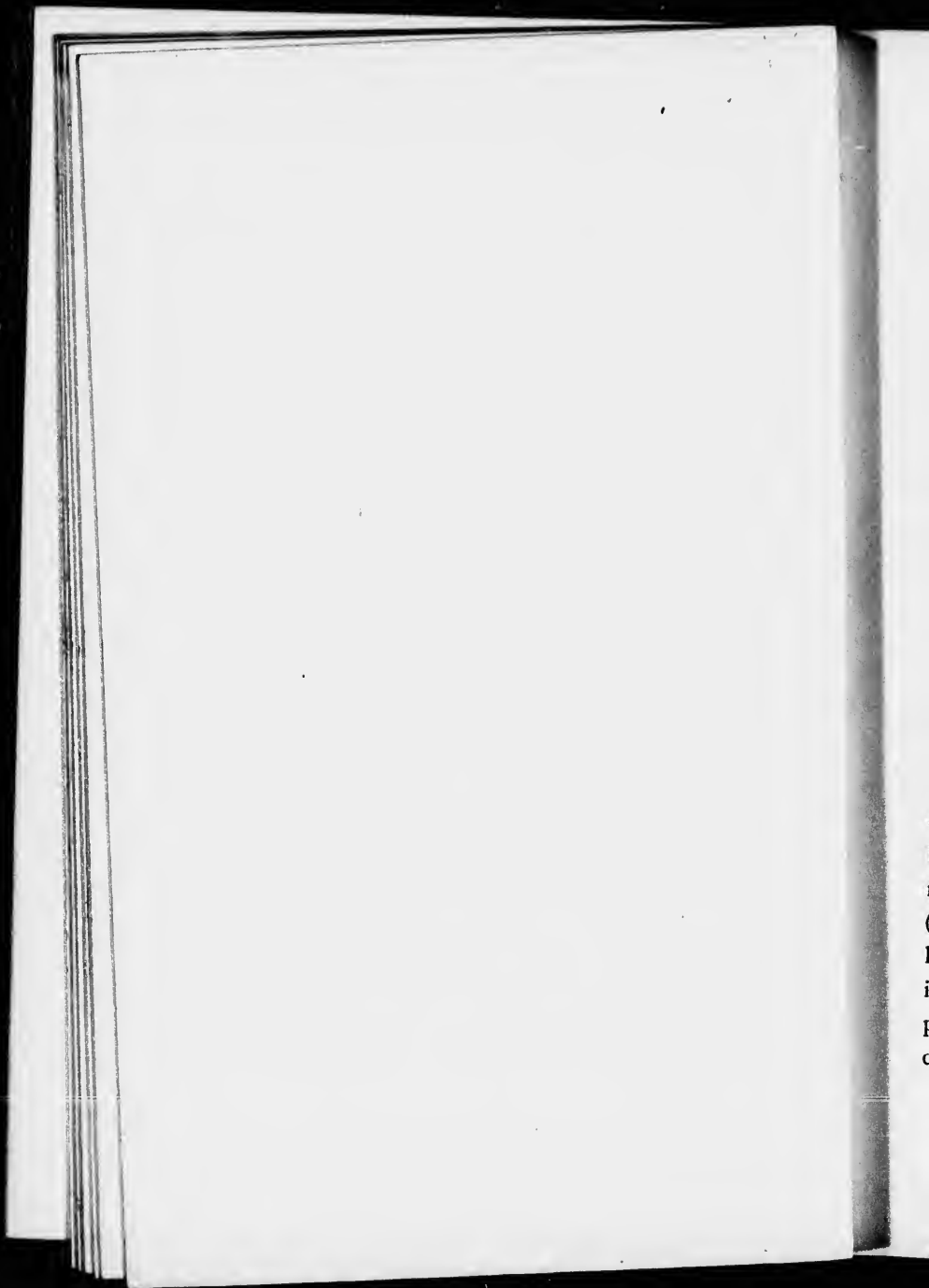
And here the Church now waits in the Holy Place, patiently walking by faith, and knowing full well that after the Judgment of the last great day, the final veil, the everlasting doors, shall be broken down, and the final dispensation shall be reached, the Church at rest, triumphant in the golden city.

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IV.

THE RELATION SUBSISTING BETWEEN THE TWO ME- MORIALS AND THE THINGS THEY REPRESENT.



IV.

THE RELATION SUBSISTING BETWEEN THE TWO MEMORIALS AND THE THINGS THEY REPRESENT.

THE relation which the Old Covenant bears to the New is clearly stated as follows: Hebrews x. 1, "The law having a shadow of good things to come, and not the very image of the things."

On the interpretation of this passage, Bishop Wordsworth writes, "According to the mind of ancient expositors, the word *σνία* would best be rendered here by *sketch* or *outline* (and not *shadow*); and the word *εικων*, by *picture* (not *image*). There are three things considered here, 1. The *reality* of the *future* good things—in *heaven* and *eternity*; 2. The *εικων*, or clear picture of them, *in the gospel*; 3. The *σνία*, or dim outline of them, *in the Law*." "S. Paul

designates here the *future life* as the *things themselves*; and he calls the Gospel the *εικόνα*, or picture of those things; and he terms the Old Dispensation the *σκιάν*, or sketch of the future: for the *εικῶν*, or picture, exhibits the objects more clearly, but the outline delineates them more obscurely than the *εικῶν* does."—*Theodoret*.

The means of comparing these memorials with the reality is thus indicated to us. We shall obtain a truer, juster idea of the great truths of Redemption, and we shall be able to discern in the finished picture features that would otherwise escape attention, by carefully examining the sacrificial system of the Old Covenant, and detecting therein the broad outline of the Saviour's Death on the Cross, and then by comparing it, line by line, with the finished picture produced in the Eucharist, and finally by repeating the comparison of both with the divine reality.

There are three special features of the Saviour's Death to be considered.

1. He shed His precious Blood for the sins of mankind.

2. He offered Himself a complete sacrifice, so that nothing was lacking to its perfect consummation.

3. He instituted the means by which He could be sacramentally joined to mankind, and mankind could be joined together in Him.

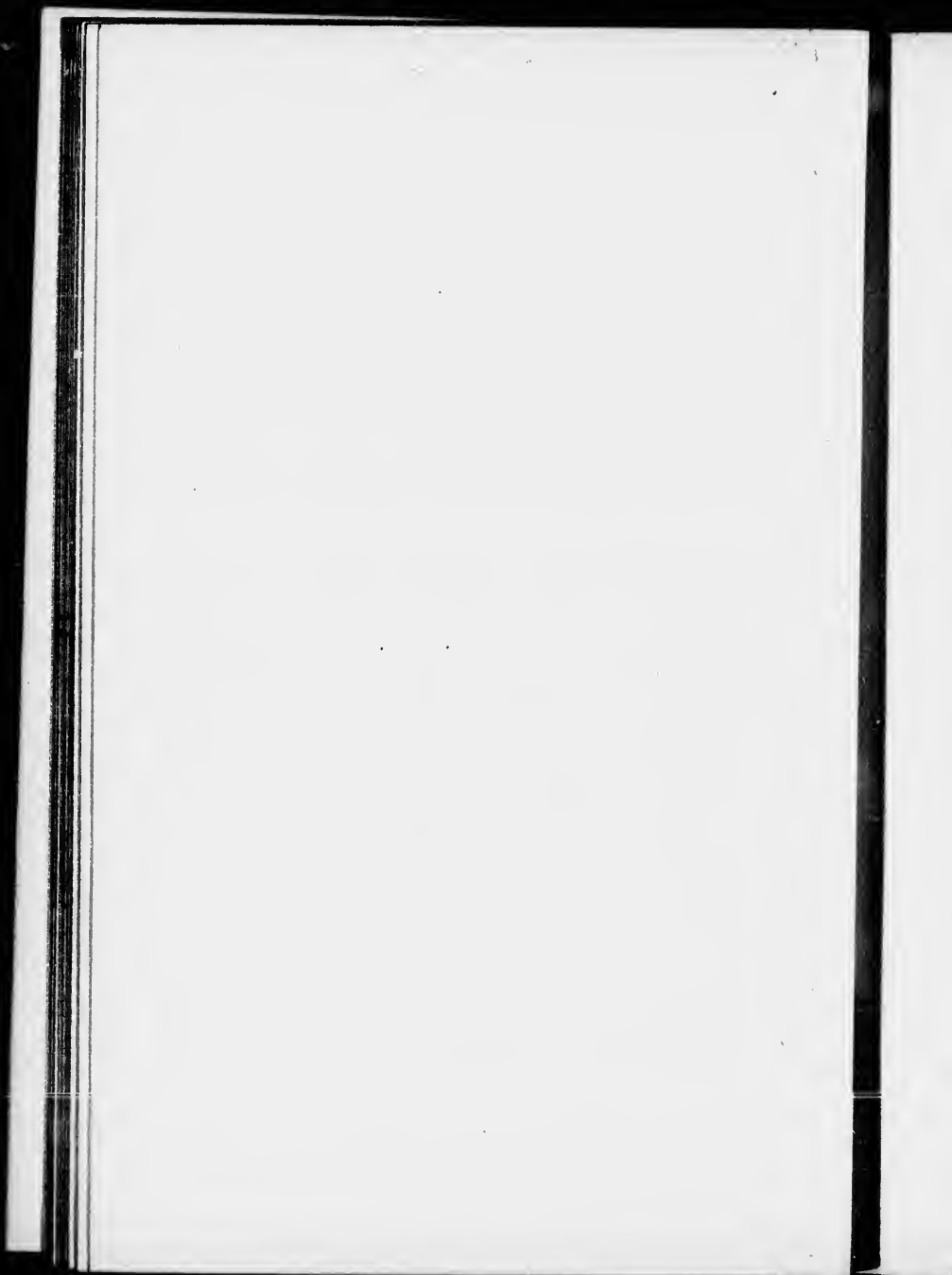
These form the special features of the sacrificial system of the Old Covenant, and they exhibit the special features also which characterize the Holy Eucharist. The following table will perhaps show this more clearly, and also the representative value of these features in depicting the sacrifice of Christ :

THE SKETCH.			THE PICTURE.	THE REALITY.
The Sin Offering.			Sacramental Confession and Absolution.	Shedding His Blood on the Cross.
	The Burnt Offering.		The Holy Eucharist as a Sacrifice.	Offering to God a life of Perfect Obedience.
		The Peace Offering.	The Holy Eucharist as a Communion Feast.	Feeding us with His Body and Blood.



V.

CHRIST'S LIFE AS COMMEMO-
RATED IN THE TWO COVE-
NANTS.



V.

CHRIST'S LIFE AS COMMEMORATED
IN THE TWO COVENANTS.

THE Divine and human natures of our Blessed Lord are mystically represented in the Eucharist by the two altar lights. The injunctions of Edward VI., 1547, order the continuance of "two lights upon the high Altar, before the Sacrament, which for the signification that Christ is the very true light of the world, they shall suffer to remain still."

The Incarnation is also mystically set forth in the "mixed chalice," or the admixture of a little water with the sacramental wine. This is explained by S. Cyprian as follows: "In the water is understood the people, but in the wine is showed the blood of Christ. But when the water is mingled in the cup with wine, the people is made one with Christ, and the assembly of believers is associated and conjoined

with Him on whom it believes; which association and conjunction of water and wine is so mingled in the Lord's cup, that that mixture cannot any more be separated. . . . Thus, therefore, in consecrating the cup of the Lord, water alone cannot be offered, even as wine alone cannot be offered. For if any one offer wine only, the blood of Christ is dissociated from us; but if the water be alone, the people are dissociated from Christ; but when both are mingled, and are joined with one another by a close union, there is completed a spiritual and heavenly sacrament."—*Epistle lxii., sec. 13. Vol. V. The Ante-Nicene Fathers. American Edition.*

In the worship of the Old Covenant, the Incarnation was mystically represented by a variety of means.

1. By number. Bishop Wordsworth on S. Matt. x. 2, writes, "From an induction of particulars it would appear that 3 is an arithmetical symbol of what is *divine*, and 4 of what is *created*. $3 + 4 = 7$ is the union of the two; $3 \times 4 = 12$ is the blending and indwelling of what is divine with what is created." Twelve

speaks of a body conditioned by the very indwelling of God, and is also the number of the mystic Body of Christ. Thus there were twelve patriarchs, twelve tribes, twelve pillars at the great sacrifice at Sinai (Ex. xxiv. 4), twelve apostles, and twelve times twelve thousand, the number forming the Church of the redeemed (Rev. vii. 4).

The number of the Incarnation is also seen in the number of loaves on the table of shew-bread, and in the jewelled breast-plate of the high-priest.

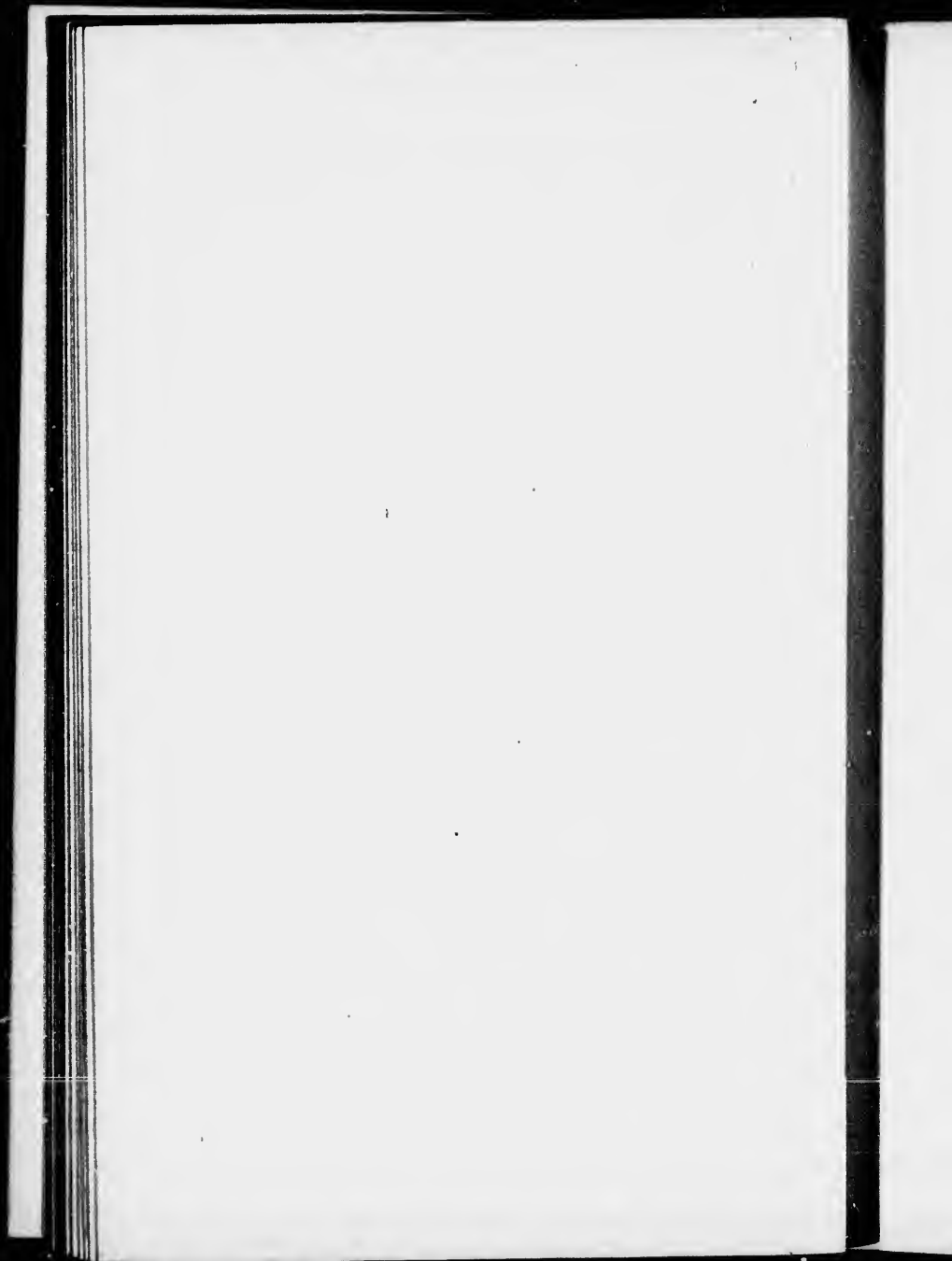
2. By Colour. The sacred colours of the tabernacle were blue, red, purple, white and gold. Blue is the symbol for what is *divine*, and red for what is *created*. The intermixture of red and blue is purple, and is therefore the colour used to symbolize the Incarnation. It appeared side by side with blue and red in the interior hangings, in the veils, and in the vestments of the high-priests. In one instance it is found alone; the altar of burnt-offering, during removal, was covered with a purple cloth.

3. The Incarnation was also symbolized by the two goats of the great day of Atonement,

and by the two birds of the Purification of the leper. In Bishop Wordsworth's commentary on the Bible (Lev. xvi. 8, note), we read: "Some were of opinion that the live goat represented Christ in His Divine Nature, while the goat that was slain symbolized Him in His suffering humanity." Of the birds he writes: "In the two birds, one killed, and the other let go, ancient expositors have seen a figure of the One sacrifice for sin in His two natures, human and divine, the union of which was necessary to constitute an acceptable sacrifice for the moral leprosy of sin; and in the living bird, dipped in the blood of the slain one, a type of the union of Christ's everliving Godhead with His Manhood" (Lev. xvi).

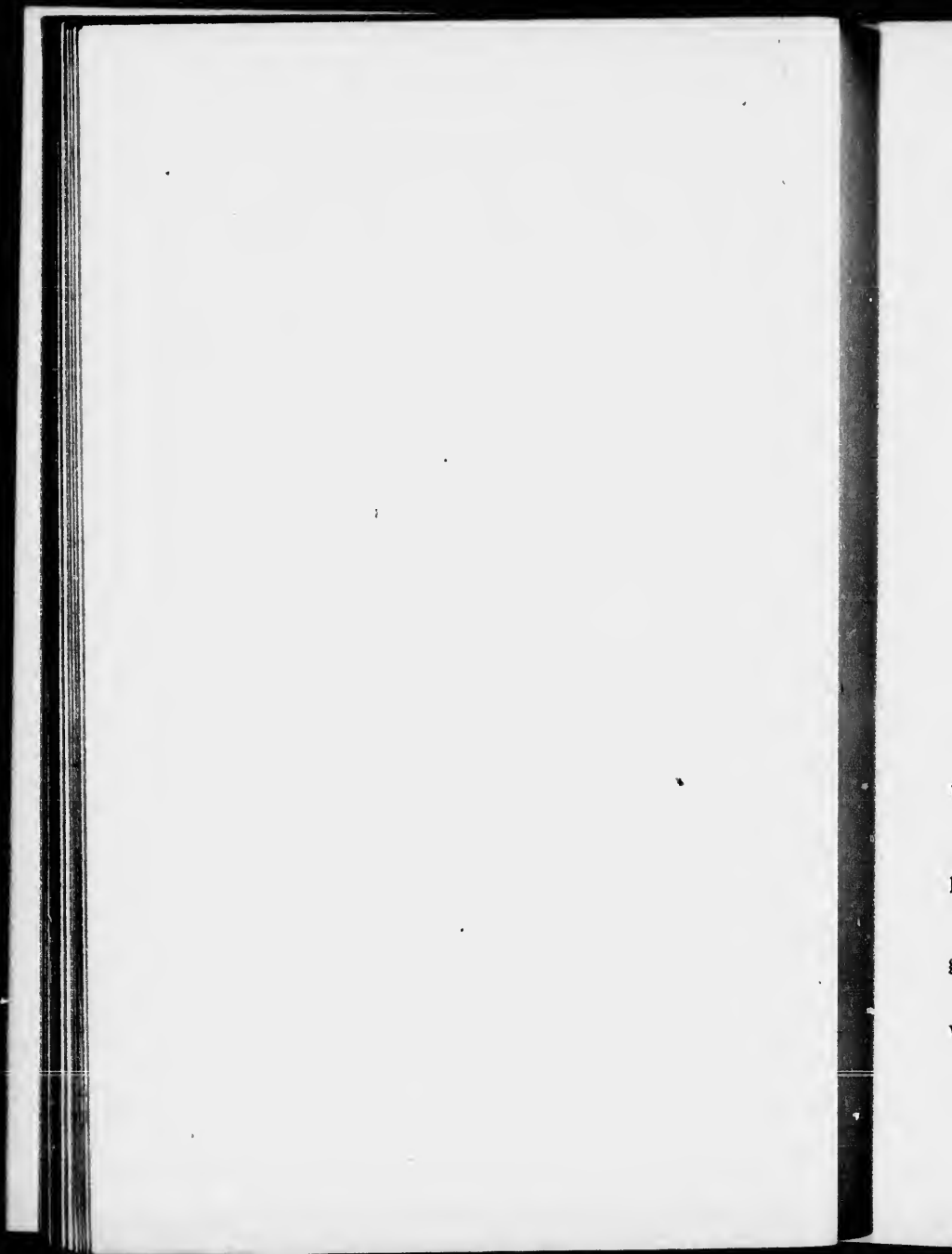
We have already considered the whole tabernacle as a symbol of Christ's life among men. (1.) Every Christian Church edifice is supposed to depict the same divine life,—to do this by its threefold division of nave, choir and sacra-
- rium. The Church's manner of commemorating the Lord's life will at once recur to every reader's mind. (2.) There are the regularly-

recurring allusions to each great division of His life, made in the Introits, Processionals, and other hymns, and there are the Collects, Epistles, Gospels, Prefaces, and Sermons; (3.) and also the Liturgical colours that have naturally passed on from the tabernacle and temple, into use in the Christian Church. By these means the most complete commemoration of the life of Christ is made in the regular services of the church every year.



VI.

CHRIST'S DEATH AS OUTLINED
IN THE WORSHIP OF THE
OLD COVENANT.



VI.

CHRIST'S DEATH AS OUTLINED IN THE WORSHIP OF THE OLD COV- ENANT.

THERE were six distinct actions in the ritual of the ancient sacrificial system, as follows :

1. The Presentation of the offering by the offerer.
2. The Imposition of hands by the offerer.
3. The Killing of the victim by the offerer.

4. The Sprinkling of the blood by the priest.
5. The Burning of parts of the offering upon the altar by the priest.

6. The Partaking of the offering by both priest and offerer.

This system represented the chief acts of the great sacrifice of Christ.

1. He was offered for the Redemption of the world.

2. He was accepted as a substitute for mankind.

3. He was slain as the substitute for mankind.

4. His Blood sprinkling means His continual mediation.

5. The Burning signified God's acceptance of the offering.

6. Both priest and offerer partake of the Sacrament of the Lord's Body and Blood.

The sacrificial scheme consisted in the sacrifice of three victims, each one of which had as its characteristic one of the special features named in the last three numbers of the preceding scheme. Thus:

1. *The Sin-offering* had its characteristic in the sprinkling of the blood.

2. *The Burnt-offering*, in its being entirely consumed by fire upon the altar.

3. *The Peace-offering*, in its being eaten as a sacrificial meal by both priest and offerer.

Christ was the Sin-offering, the Burnt-offering, and the Peace-offering, and His great sacrifice contained the special features which characterized them.

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VII.

CHRIST'S DEATH AS SET
FORTH IN THE EUCHARIST.



VII.

CHRIST'S DEATH AS SET FORTH IN THE EUCHARIST.

THE outline, with its six sacrificial actions, agrees with the completed picture in the number and signification of its parts.

1. The bringing in of the elements, and arranging them upon the Credence-Table, answer to the Presentation of the victim by the offerer.

2. Confession and Absolution and all the subsequent parts of the Liturgy to the beginning of the Canon, or Consecration Prayer, answer to the Imposition of hands.

3. The Consecration of the Elements, and the ritual Fraction, answer to the Slaying of the victim.

4. The mediatorial element of the Eucharist answers to the Sprinkling of the blood.

5. The commixture or placing one part of the

threefold fraction into the Chalice to represent the Resurrection, answers to God's acceptance of the sacrifice of the Death of Christ as a substitute for mankind. "He was raised for our justification."

6. Communion is the Feast on Christ's Sacrifice.

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VIII.
THE SIN-OFFERING.

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VIII.

THE SIN-OFFERING.

I. THE SACRIFICIAL OUTLINE.

THE sacrificial scheme of the Mosaic Dispensation consisted in three degrees of approach towards God. The first step must be the sin-offering. This was expiatory in its nature, and must therefore precede the Burnt and Peace Offerings. The righteous Abel, conscious of his need of cleansing from the defiling touch of sin, humbly brought a lamb for a sin-offering, and it was accepted. Cain, on the other hand, was conscious of no sin, his self-righteous soul considered itself in no need of any expiation whatever. He considered himself ready for communion with God without any repentance, and without the formal acceptance of a burnt-offering as a substitute for himself. Therefore he appeared at the altar bringing a peace-offer-

ing; and although he was graciously informed that his offering was rejected on account of unrepented sin, he was unwilling to retrace his steps, and was angry because God could not receive him without repentance.

The sin-offering differed according to the station of the offerers. (1) For the high-priest, or for the whole congregation, the sin-offering was to be "a young bullock without blemish" (Lev. iv. 3, 14); and (2) in the case of a common person, "a kid of the goats, a female without blemish (Lev. iv. 28), or a lamb, a female without blemish (ib. 32); and in the case of a ruler, "a kid of the goats, a male without blemish" (ib. 23).

1. The offerer brought the victim to the door of the tabernacle. In every case he must be a willing offerer.

2. He then laid his hands upon the head of the victim, at the same time confessing his sins. Outram gives the form of confession, as follows:—"I beseech Thee, O Lord; I have sinned, I have. . . . [*Here the person specified the particular sin he had committed, and for which*

he desired expiation]; but now I repent, and let *this* be my expiation."

3. He then killed the victim.

4. The priest now took the blood of the victim, and if the offerers were of the first order mentioned above, he carried it into the Holy Place, and sprinkled it seven times before the veil which hung over the entrance into the Holy of Holies, put some of it upon the horns of the golden altar of Incense, and then poured the blood at the bottom of the altar of burnt-offering. If the offerers were of the second rank, that is, rulers or common people, the priest took the blood of the victim to the brazen altar of burnt-offering, put some of it upon the four horns of the altar and poured it out at the bottom as in the sin-offering for the first order of people.

5. The priest now burnt all the fat upon the altar.

6. If the offerers were priests or the whole congregation, the flesh of the victim was taken outside the camp, and there entirely consumed by fire. If the offerers were rulers or common people, the flesh was taken into a part of the

Court called a holy place, where it was eaten by the priests.

In the majority of cases the blood was not taken into the sanctuary, and therefore the victims had to be eaten by the priests. The people were never permitted to partake of the sin-offering. Thus the priests were made to bear the iniquity of the congregation. See Leviticus x. 16-18.

2. THE SACRAMENTAL PICTURE.

1. The Introit, the bringing in of the elements, and placing them on the Credence Table, at the beginning of the Eucharistic Service, answer to the Presentation of the victim by the Israelitish offerer.

2. *The Confession* and Absolution came here in the primitive form of the Liturgy. We must mark the similarity of the ancient confession of the English Liturgy, with the form as used in the confession of the Old Covenant.

"I confess to God . . . and to you, that I have sinned exceedingly in thought, word and deed, of my fault: I pray . . . you to beseech for me."

The priest then, after giving the deacon and sub-deacon the Kiss of Peace, went to the midst of the altar, and said silently, with inclined body and joined hands, "Let us pray. Take away from us, we beseech Thee, O Lord, all our sins, that we may be deemed worthy to enter into the Holy of Holies with pure minds. Through Jesus Christ our Lord." Then raising himself, he kissed the altar and signed himself, saying "In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

The deacon then put incense in the censer, and said to the priest, "Bid a blessing;" to which the priest responded, "The Lord, in whose honour this incense shall be burnt, by Him be it blessed. In the Name of the Father, and of the Son, and of the Holy Ghost." The deacon then gave the censer to the priest, who censed the altar, (1) in the midst, (2) then on the Epistle side, (3) and then on the Gospel side, and lastly he was himself censed by the deacon. In the modern English Liturgy the celebrant goes to the north side of the altar (not end) and then says aloud the *Lord's Prayer*, and the *Collect for purity*. Then came

the *Kyrie*. In its ancient form it was repeated as follows, which was also the form in the Liturgy of Edward VI. :

Lord have mercy upon us (iij).

Christ have mercy upon us (iij).

Lord have mercy upon us (iij).

On certain days the *Kyrie* had verses, that is, there were verses sung before each *Kyrie*. On all Doubles, except Principal Feasts, one arrangement might be used containing ten verses. This was unquestionably the origin of the present use of the ten commandments in connection with the *Kyrie*.

After the *Kyrie* the *Gloria in Excelsis* was sung. The first Liturgy of Edward VI. continued its use in the ancient place. In all subsequent revisions it appears as a post-communion hymn. The reasons for the change were probably the following. If placed after the consecration, an additional petition would do away with the necessity of singing the *Agnus Dei*. Its burden of "Peace on earth," would naturally connect it with giving of the Pax, and make it an appropriate Hymn to sing after the reception of the peace-offering. From a

Liturgical and memorial view the change is much to be deplored.

After the Gloria came the Collects, the Epistle, Gradual, Alleluia and Sequence, the Gospel, Creed and Offertory. As these particularly represent the Lamb of God offered as the substitute for mankind, they will be examined when we deal with the burnt-offerings.

3. The Sursum Corda, Preface, and Sanctus. The worshippers are here solemnly bidden to lift up their hearts, because Christ is drawing near. And during the singing of the Sanctus, it was always the custom to ring the Sanctus bell to herald His approach. The Consecration of the Elements and the breaking of the consecrated Bread, answer to the slaying of the victim. The efficacy of the sin-offering depended entirely on Christ's Death. Without this there would have been no blood of the victim to sprinkle for the atonement of men's sins. The manner of representing His Death will be more fully described in connection with the burnt-offerings.

4. The mediatorial element of the Eucharist answers to the sprinkling of the blood of the

victim, the characteristic of the sin-offering. The blood was sprinkled after the victim was slain, consequently the pleadings after consecration answer to the sprinkling of the blood. The ancient Liturgies plead the Sacrifice for three classes, those who are present, the faithful departed, and the Catholic Church throughout the world. The Liturgy of S. John Chrysostom, after Consecration, contains the following petitions. *Priest.* (i) "And make this bread the precious Body of Thy Christ. . . . And that which is in this cup, the precious Blood of Thy Christ. . . . Changing them by Thy Holy Spirit *so that they may be to those who receive them, for the cleansing of their soul, for remission of sins, for communion of Thy Holy Spirit, for the fulness of the kingdom of heaven, for confidence in Thee, not for judgment or for condemnation.* (ii) We also offer unto Thee this reasonable worship for those who are at rest in the faith, our forefathers, patriarchs, prophets, apostles, preachers, evangelists, martyrs, confessors, hermits, and for every righteous spirit departed in the faith . . . (*here the Priest commemorateth*

whom he will of the departed), and grant them rest in that place, where the light of Thy countenance shineth upon them. (iii) Again we beseech Thee : remember, O Lord, every episcopate of the orthodox, who rightly divide the word of truth, the whole priesthood, the diaconate which is in Christ, and the whole sacerdotal body. Again we offer unto Thee this reasonable service for the whole world, for the Holy Catholic and Apostolic Church, for those living in purity and a holy state, for our most faithful and Christian kings, for their whole court and army," etc.

The ancient Liturgy of the Church of England contained these pleadings after consecration, as follows : (i) " We humbly entreat Thee, Almighty God, command these things to be carried by the hands of Thy Holy Angel to Thy Altar on High before the sight of Thy Divine Majesty, that as many of us, as shall by partaking at this Altar receive the most sacred Body, and Blood of Thy Son, may be fulfilled with all grace and heavenly benediction, through the same Christ our Lord. Amen. (ii) Remember also, O Lord,

the souls of Thy servants and handmaidens, N and N, who have gone before us with the sign of the faith, and sleep the sleep of peace; to them, O Lord, and to all who rest in Christ, we pray Thee, grant a place of refreshment, of light, and of peace. Through the same Christ our Lord. Amen. (iii) To us, also; Thy sinful servants, who hope in the multitude of Thy mercies, vouchsafe to grant some part and fellowship with Thy holy Apostles and Martyrs . . . into whose company, not weighing our merits but pardoning our offences, we beseech Thee to admit us." The ancient use of the Church of England agrees substantially with the Roman use in these prayers. The Clementine Liturgy, the oldest Liturgy extant, contains the petition after consecration as follows: (i) "That all who shall partake of it may be confirmed in godliness, may receive remission of their sins. . . . (iii) We further pray unto Thee, O Lord, for Thy holy Church; spread from one end of the world unto the other, which Thou hast purchased by the precious Blood of Thy Christ, that Thou wilt keep it steadfast and immovable unto the end

of the world. . . . Let us pray for kings and all that are in authority. . . . (ii) Let us commemorate the holy martyrs, that we may be deemed worthy to be partakers of their trial. Let us pray for all those who have fallen asleep in the faith."

The first Liturgy of Edward VI. contained these petitions in the following order: (ii) (before consecration) "We commend unto Thy mercy (O Lord) all other Thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace: grant unto them, we beseech Thee, Thy mercy and everlasting peace. . . . (iii) (After consecration) "most humbly beseeching Thee to grant, 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 our sins, and all other benefits of His Passion. . . . (i) Humbly beseeching Thee, that whosoever shall be partakers of this holy Communion may worthily receive the most precious Body and Blood of Thy Son Jesus Christ, and be filled with Thy grace and heavenly benediction."

The revised Liturgy now in use among us contains a commemoration of the living and dead in the prayer for the Church militant. The following appears to be the order for the special pleadings, at or subsequent to the consecration :

(iii, ii) Most humbly beseeching Thee to grant, 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 our sins, and all other benefits of His Passion. (i) And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and living sacrifice unto Thee ; humbly beseeching Thee, that all we, who are partakers of the Holy Communion, may be fulfilled with Thy grace and heavenly benediction."

From a Liturgical point of view it is necessary that these special pleadings be contained in the Sacred Canon, as they answer to the characteristic feature of the sin-offering.

5. *The Commixture* answers to the burning upon the altar, signifying God's acceptance of the sacrifice. This is the characteristic of the

burnt-offering, and will be considered in connection with that part of the sacrificial system.

6. The Communion answers to the disposition of the victim. The greater number of the sin-offerings were those whose blood was *not* taken into the sanctuary, and which were consequently eaten by the priests in a holy place. The offerer was never permitted to partake of the sin-offering, but in the peace-offering both priest and offerers partook of their respective shares. This points to the Communion of the priest as containing a special element that can never be received by the lay communicants. The explanation of this is given in Leviticus x. 17; the eating of the sin-offering, over which the offender's sin had been confessed, and on which that sin had been representatively laid by the priest, set forth the mediatorial character of the priesthood; it is written: "God hath given it you *to bear the iniquity of the congregation, to make atonement for them before the Lord.*" The people's sin thus passed into the very substance of the priests who thus, as Archdeacon Freeman observed, "in a deep mystery neutralized, through the holiness

vested in them by their consecration, the sin which the offerer had laid upon the victim, and upon them."—*Principles of Divine Service, vol. ii., part ii., p. 247.* In the case of sin-offerings, in which the blood was taken into the sanctuary, and the bodies burnt without the camp, it must be observed that the fire made use of to consume the victim was not the consecrated fire, but common fire, and that this consumption of the victim is never to be confounded with the burning upon the altar, for their whole signification was different.

3. THE DIVINE REALITY.

1. Christ and His disciples going to Jerusalem to eat the Passover,—represented by the Introit and approach to the altar,—was typified by the journey to the tabernacle of the offerer of the sin-offering, in company with the victim destined for the sacrifice. SS. Peter and John, sent to prepare the upper room for the feast, were represented in the old English rite by the two candle-bearers, one of whom brought the bread, wine and water for the Eucharist, and the other the basin with water

and a towel. The symbols of the Lord's Body and Blood represented Jesus as the Victim, and the celebrant represented Him as Priest. He had come to suffer death, to offer Himself as the sacrifice to take away the sins of the world.

2. After Supper and the Institution of the Holy Eucharist, Jesus girded Himself and washed the disciples' feet.

The Rev. T. T. Carter, in his volume of Sermons, pp. 93-98, says of this transaction: "This example was primarily intended to symbolize the Apostles' ministrations as priests, theirs and their successors' for ever, in applying the virtues of His precious Blood. It refers to a washing that has previously taken place, and can never be repeated. Baptism contains not in itself the power of remedying all after falls. It imparts a covenanted claim to ministries which are ordained to renew the forfeited purity of baptismal grace; but other means are provided to meet the case of sin after baptism, prayer, confession, etc. The absolving power of the Church is the special ministerial agency, which, having relation respectively to Baptism

and the Holy Eucharist, repairs the losses of the first grace, and removes the hindrances to the ever-increasing fulness of grace in the Communion of the Lord's Body. These exercises and ministries of repentance are 'the washing of the feet.'"

It was necessary that the disciples should love as brethren, a necessity symbolized by the Kiss of Peace, which was given in this place in the old English Service.

The use of incense is explained as follows :

The altar is censed first in the midst because it is the place of honour, being the spot where the Blessed Sacrament is consecrated; afterwards on the Epistle side first, because the ministry of intercession was first committed to the Jewish Church, the ritual South; then the Gospel side, the ritual North, because it is now committed to the Christian Church; then again from the Gospel to the Epistle side, to signify that Jew and Gentile are both one in Christ.

Judas had gone out to betray Him. How needful to be reminded that we too require to be guarded from falling into temptation, and delivered from the evil one! Jesus had said :

"Ye are not *all* clean." How necessary the Collect for Purity.

Thus our modern Liturgy begins with the Lord's Prayer and this beautiful Collect.

When they had sung a hymn, they went into the garden of Gethsemane. This was represented by the repetition of the Introit.

The Agony of Jesus in the Garden was represented by the Kyries. Every step of the way was marked by Blood; the characteristic of the sin-offering was the sprinkling of Blood. "His sweat was as it were great drops of Blood falling down to the ground" (S. Luke xxii. 44). The blood of the sin-offering, poured out at the base of the altar, descended through pipes into the valley of the Kedron, where the Garden was situated, and it was bought up by the gardeners, and poured, out or sprinkled on the garden to enrich the soil. Archdeacon Freeman wrote: "There are strong grounds for interpreting the Agony of Christ, which took place in this same spot, by reference to these *awful* ceremonies. Such accordingly is the view which the best divines have taken of this *awful* transaction. Nor can we fail, by the

light of that analogy, to ascribe to the Blood of the Agony, a mighty virtue, in its degree, in the work of Redemption."—Principles of Divine Service, vol. ii., page 250.

Three times did Jesus pray, "Father, if it be possible, let this cup pass from me," and thrice three times does the Western Church pray for deliverance "Kyrie Eleison." In the agony of the garden, Jesus began to sprinkle the ground with His Blood, which later on was poured out at the foot of the Cross.

"Behold and see if there be any sorrow like unto My Sorrow."—Lamentations i. 12.

"His visage was so marred more than any man, and His form more than the sons of men: So shall He sprinkle many nations."—Isaiah iii. 14, 15.

The remaining part of this and the iii. Section are special features of the Burnt-Offering, iv. and vi. of the Peace-Offering, and v. the characteristic of the Sin-Offering.

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IX.
THE BURNT-OFFERING.

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IX.

THE BURNT-OFFERING.

THE Characteristic of the burnt-offering was its entire consumption upon the brazen altar. In its nature it was dedicatory to God, and answered to the life of perfect obedience which Jesus offered to God.

I. THE SACRIFICIAL OUTLINE.

i. The sin-offering having been offered and its blood sprinkled as an atonement for him, the offerer brought the victim for the burnt-offering, a male of the flock or herd, to the door of the tabernacle, and there presented it, probably specifying the kind of sacrifice he intended it to be.

ii. The offerer then laid his hands upon the head of the victim, and made his confession as before.

iii. He then killed the victim, on the north side of the altar.

iv. The priest then sprinkled the blood round about upon the altar.

v. The priest then cut the victim into parts, and washed them, and placed upon the altar fire, wood, and the pieces of the victim "in order," that is, arranging them like a living animal. He then took a handful of the *Minchah* which had also been provided by the offerer as an indispensable part of the burnt-offering. This was commonly composed of flour and oil, and a "drink offering of wine." Every burnt offering had its accompanying meat and drink offering. (See Ex. xxix. 38-42, and Numbers xv., xxviii., xxix.) So important was the *Minchah* that its name is often applied to the whole morning and evening sacrifice. (2 Kings iii. 20; Dan. ix. 21; Ps. cxli. 2; 1 Kings xviii. 29.) Concerning the *Minchah*, Archdeacon Freeman wrote: "It is much to be observed, as an unfailling feature of *Gentile* sacrifice, when properly performed that animals were never offered alone, but always with an accompaniment of flour and wine. Nor

only so. The victim, though itself the efficacious element of the sacrifice, was offered by *means of the bread and wine*. The bread was broken and sprinkled on the head of the animal while alive; and again wine, with frankincense, was poured between its horns. This done, the sacrifice was conceived to have been duly offered, so far as concerned the *gift* and dedication of it on man's part, and the acceptance of it by the Deity. This is proved by the fact that *immolare*, 'to sprinkle' with the broken *mois.* or cake, was used, as is well known, to express the *entire action of sacrifice, the slaying and burning included*. So again, *mactare*, 'to enrich or crown with the addition of wine,' (*mauctus = magis auctus*), was likewise used for the whole action. This is an absolute proof of the immense virtue and implicit power attributed to the bread and wine in these sacrifices. They were held to carry within them, in a manner, the whole action. The presenting of them was the presenting of the slain sacrifice; the acceptance of them was its acceptance. And that, moreover, they were identified respectively, the broken bread with the body to

be slain, the poured-out wine with the blood to be shed, is both probable from the obvious parallel, and is countenanced by other parts of the system. Thus the poor, who could not afford slain victims, were allowed to do their part by providing cakes of bread; and these were sometimes made in the shape of the ox to be sacrificed, and might be offered alone." (Principles of Divine Service, vol. ii., pt. ii., p. 75.) The Minchah then represented the whole sacrifice, and it is to be specially noticed that the part placed upon the altar was called the "memorial" (Lev. ii. 2. 9). Thus the wonderful correspondence is brought out between the bloody sacrifices of the Old Covenant and the Minchah, which was to continue throughout the Christian Dispensation, as the divinely appointed memorial of the Lord's Death. "From the rising of the sun even unto the going down of the same, My name shall be great among the Gentiles; and in every place incense shall be offered to My Name, and a pure offering (minchah): for My Name shall be great among the heathen, saith the Lord of hosts" (Mal. i. 11.)

It is exceedingly useful to have thus pointed out the unassailable position of the Eucharist as a commemorative, unbloody sacrifice.

The burnt-offering with its accompanying minchah, was entirely consumed by fire upon the altar. The Hebrew name for the burnt-offering is the *Olah*, or the "ascending sacrifice," because it was made to ascend in the flame of the fire upon the altar, the whole victim thus ascending as a sweet savour unto the Lord.

vi. The consumption by the priests of the remaining portion of the meat and drink offering had a necessary connection with the burnt-offering as a sacrificial meal, because it was an offering "before the Lord, before the altar" (Lev. vi. 14). Again, if the priest offered the meat and drink offering for himself, he was not permitted to partake of the portion that remained after the "memorial" had been taken from it. Bishop Wordsworth commented on this as follows: "*It shall not be eaten.* That is, by the priest; because it was an offering for him. The *Levitical* priest is to be regarded as a man needing pardon and salvation for himself; and the imperfect and preparatory charac-

ter of the Levitical Priesthood is exhibited by this provision, that he was *not* to eat the meat-offering which was offered by *himself* for *himself*. The act of eating by the priest signified the transfer of the sin of the offerer to the priest, who as a priest, typifying Christ, incorporated into himself a part of the offering which represented the offerer's sin (chap. x. 17). He was to eat of the sin-offering for the *people* (vi. 26; x. 17); but he might not eat what represented his *own sin*. He could not transfer anything *from* himself *to* himself. Thus the Levitical Priesthood showed its need of *another* priesthood, the Priesthood of Christ, to take away the sins of its own corrupt humanity." (Note on Lev. vi. 23).

*The Holy Place in connection with the Burnt-
Offering.*

A. The Shew-bread.

In material at least the shew-bread was connected with the meat-offering. It was called "bread of the face," "bread of ordering," and the "perpetual bread." It consisted of twelve loaves or cakes of fine flour, but whether made

with or without leaven is uncertain. These loaves were in number according to the twelve tribes of Israel, and they were arranged on a golden table, which stood in the Holy Place, in two sets of six each.

Each loaf was split into two parts, and anointed with oil, with the sign of the cross. Upon each set or row was placed frankincense and salt. After the loaves had lain upon the table from Sabbath to Sabbath, they were taken away, and fresh ones put in their place. The old loaves were eaten by the priests in the Holy Place, and the frankincense burnt on the altar "for a memorial."

This burning of the frankincense "for a memorial" brings the shew-bread clearly into the category of offerings; for it is through a similar burning of a memorial upon the altar that the *minchah* itself becomes an offering made by fire; and it is also written of the shew-bread: "It is most holy unto him *of the offerings of the Lord made by fire* by a perpetual statute" (Lev. xxiv. 9). It is not said that a libation of wine was offered with the shew-bread, but it is taken for granted, on account of the frequent

mention of bowls and cans in connection with it. In the shew-bread the twelve tribes of Israel were perpetually presented before the presence of God, in a nearer manner than even by the perpetual burnt-offering of the lamb, because the table of shew-bread stood nearer to God's manifested presence in the Holy of Holies than did the brazen altar of burnt-offering.

The shew-bread was wholly dedicated to God, and yet it was wholly consumed by man. On account of the memorial of it which was burnt, it was called an offering made by fire, and yet it was all eaten by the priests. The golden table on which the loaves rested was therefore at the same time both an altar and a table; and the shew-bread itself was the "highest, most perfect form of combined *sacrifice* and *communion* known to the Mosaic scheme, and as such it has, even visibly, a special commission to set forth to us the mystery of the Holy Eucharist" (ii. Freeman, 2. p. 188).

This form has passed on into the Christian Church. The shew-bread, carrying in its twelve loaves the whole nation, was solemnly offered

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to God by the high-priest or his sons, when they were placed on the golden table, and secondly it was partaken of by them as 'most holy,' and as making them such. Thus it is seen that the shew-bread answers, first, to the *Church in Christ*, as a royal priesthood, *giving herself* acceptably to God, in bread and wine, which were so changed by the application to them of His priestly intercession, and the sanctifying fire of the Spirit, that they were, secondly, received back again by the Church, as the Body and Blood of Christ, and obtain for us through Christ, communion with God.

B. The Golden Candlestick.

This was made of pure gold. From the upright stem there branched out three arms on each side, which curved upwards; so that there would have been seven lamps in all. It stood on the south side of the Holy Place. It was the twin ordinance to the table of shew-bread. As the twelve tribes of Israel were presented before God, in the corn, wine and oil, of the shew-bread, so in the special products of the earth which yielded the *light* from the golden

candlestick, did the Israel of God make their light to shine before God. Fire both *consumes* and *yields light*. In both characters it is an emanation of the Holy Spirit. "As the shewbread gift returned in food to the giver, so did the gift rendered to God by man in the oil of the candlestick come back in light for the discharge of his own holy duties" (Freeman, vol. ii., part 2, p. 202). Thus, as the table of shewbread sets forth in all respects the eucharistic action of Christ and His Church, so does the candlestick the several and more ordinary work of the Holy Spirit on her behalf, apart from the eucharistic operation.

C. The Golden Altar of Incense.

Incense was composed of four ingredients (Ex. xxx. 34), and might only be used in the worship of God. It was burnt morning and evening upon the golden altar of incense: "Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it. And when Aaron lighteth the lamps at even, he shall burn incense upon it, a perpetual incense before the Lord

throughout your generations" (Ibid. ver. 7. 8). Like the shew-bread, and the daily sacrifice the incense also is called perpetual (Ibid. ver. 8). Aaron burnt the incense the first thing in the morning, as soon as the preliminaries of the burnt-sacrifice began; and again in the evening when he lighted the lamps of the candlestick, and when the sacrifice was on the point of being completed by the pouring out of the drink-offering. Thus the sacrificial work of the day began and ended with the incense, which, like the sacrifice itself, was called perpetual. Incense signifies Christ's intercessions for us sinners. It also signifies the intercessions of the Body of Christ, the Church. Thus are mentioned the prayers of the Saints as sacred odours (Rev. v. 8).

2. THE SACRAMENTAL PICTURE.

i. *The Introit, Presentation of Elements*, as before.

ii. *Confession and Absolution, Incense, the Lord's Prayer, Collect for Purity*, and the *Kyrie*. These formed a special feature of the sin-offering, and are therefore not dwelt upon in this section.

The Gloria in Excelsis in the Western Church, or a similar hymn in the Eastern, has been sung here from a very early period. As showing the division in the sacrificial scheme, between the offering of the sin-offering and the beginning of the burnt-offering, its ancient position is very important. The worshipper, having had an atonement made for him in the sprinkling of the blood of his sin-offering, would rejoice at his expiation, and naturally bless God who now permitted him to approach nearer to Him in the sacrifice of the burnt-offering. "Is any merry? Let him sing psalms" (S. James v. 13). "O bless our God ye people, and make the voice of his praise to be heard: which holdeth our soul in life, and suffereth not our feet to be moved. For thou, O God, hast proved us; thou hast tried us, as silver is tried. Thou broughtest us into the net; thou laidst affliction upon our loins. Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place. I will go into Thy house with burnt-offerings: I will pay Thee my vows" (Psalms, lxvi. 8-13). "*Thou O God hast proved*

us'. This and the following verses are applicable . . . especially to the Passion of Christ and the glory that followed it" (Wordsworth's note on Ps. lxvi. 10).

The Collects, a feature of the Western Church, succeeded the Gloria. "More than seven Collects are never to be said, for Christ in the Lord's Prayer did not exceed seven petitions. An uneven number of Collects is always to be preserved, except in Christmas-week, both at Mass and at Matins. If the number of Collects is naturally even, it is made uneven by adding the Memorial of All Saints" (Rubric from Sarum Missal).

The Epistle. "The proper side from which to say the Epistle is the south" (Blunt's Annotated Prayer Book, p. 168). The Gradual was then sung with the Alleluia, afterwards the Sequence. The subdeacon here prepared the bread and wine and water for the service of the Eucharist, the water here receiving a special blessing. The deacon then censed the midst of the altar only, took the Book of the Gospels, and asked and received a blessing from the celebrant for the reading of the Holy Gospel.

“Let the deacon go through the midst of the quire carrying the text solemnly on his left hand, the thurifer and candle-bearers preceding him, and if it be a double feast, the cross-bearer. At the pulpit let the sub-deacon take the text and hold it on the left of the deacon opposite him, the cross-bearer standing on the right opposite; the candle-bearers on either side, and the thurifer behind the deacon turned towards him; and let the Gospel be always read turning to the north. Then shall he say, signing the book, his forehead, and chest with his thumb:

V. The Lord be with you.

R. And with thy Spirit.

The Sequence of the Gospel according to Matthew, Mark, Luke, or John.

Glory be to Thee, O Lord” (Sarum Missal).

The twenty-fourth canon refers to the ancient use of epistoler and gospeller, who always read the Epistle on the south, and the Gospel on the north side of the altar, agreeably to the ancient place assigned for these lectures.

The canon is important as being the authorized direction for cathedral use.

"In all cathedral and collegiate churches the Holy Communion shall be administered upon principal feast-days, sometimes by the Bishop, if he be present, and sometimes by the deacon, and sometimes by a canon or prebendary, the principal minister using a decent cope, and being assisted with the gospeller and epistoler agreeably according to the advertisements published *Anno 7, Eliz.*" (Canons Ecclesiastical).

The Creed.

"At the end of the Gospel, the celebrant moves to the centre of the altar, to say the Creed" (Blunt's Annotated Prayer Book, p. 169).

The Offertory.

"And when there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient" (Rubric of Authorized Liturgy).

The manner of doing this is illustrated by the ancient rubric. The server brought to the celebrant the paten with the bread, and afterwards the chalice. In low celebrations, when

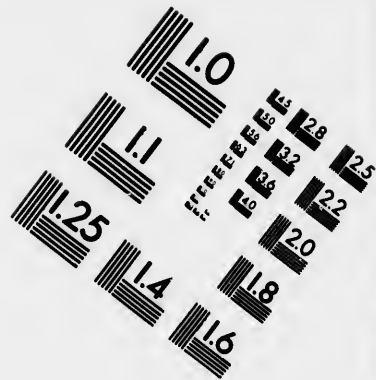
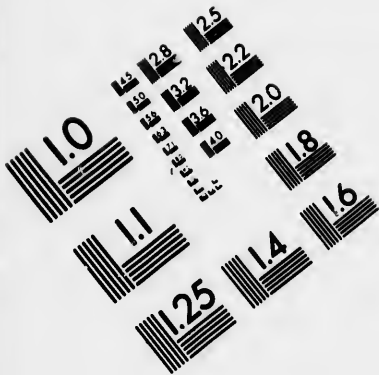
the elements had not been prepared before the reading of the Gospel, the server handed the cruets to the celebrant, who at the epistle side of the altar poured a sufficient quantity of wine into the chalice and added thereto a few drops of water. He then placed the paten with the bread upon the chalice, and raising the chalice somewhat in both hands, said privately: "Receive, O Holy Trinity, this oblation which I, unworthy sinner, offer to Thy honour for my sins and offenses, for the health of the living, and for the rest of the faithful departed. In the name of the Father, and of the Son, and of the Holy Ghost, may this sacrifice be acceptable to Almighty God." There are two authorized prayers used in the Anglican rite. The former is only used at the coronation of the sovereign. The rubric preceding it, and the prayer of oblation are as follows:

"And first the Queen offers Bread and Wine for the Communion, which being brought out of King Edward's Chapel, and delivered into her Hands, the Bread upon the Paten by the Bishop that read the Gospel, are by the Archbishop received from the Queen, and reverently placed

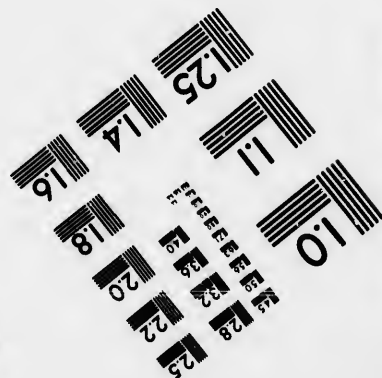
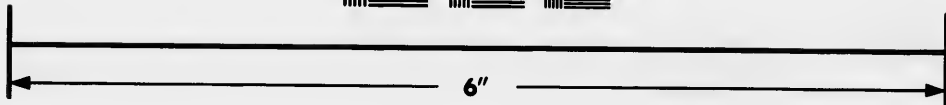
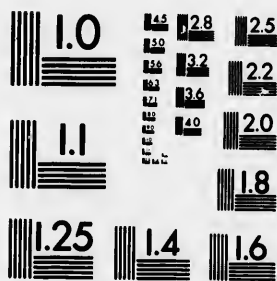
upon the Altar, and decently covered with a fair linen Cloth, the Archbishop first saying this Prayer: 'Bless, O Lord, we beseech Thee, these Thy gifts, and sanctify them unto this holy use, that by them we may be made partakers of the Body and Blood of Thine only-begotten Son Jesus Christ, and fed unto everlasting life of soul and body'' ("Maskell's Monumenta Ritualia Ecclesiae Anglicanae," vol. ii., p. 137). The other is the brief form in the Prayer for the Church Militant: "We humbly beseech Thee most mercifully to accept our oblations."

Having recited the prayer of the old rite secretly, the celebrant reverently placed the chalice upon the corporal that had been previously spread upon the altar, in the midst thereof, and lifting the paten from the chalice, he placed it before the chalice, where it rested upon the one cross embroidered on the corporal. The paten was then covered by turning back the right corner of the corporal over it, and the chalice was covered with the left hand corner, the "pall" being unknown to ancient English use.





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After the offering of the oblation at a high celebration the celebrant received the censer from the deacon and censured the oblations, thrice in the form of a cross over the paten, thrice in a circle round the paten and chalice, and thrice the space between himself and the altar, saying meanwhile this verse: "Let my prayer be set forth as the incense in the sight of Thy majesty." The censuring of the choir then followed. This third use of incense in the Liturgy answers to the offering of incense on the golden altar of incense at the time of the burnt-offering. The celebrant then washed his hands at the right corner of the altar, saying: "Cleanse me, O Lord, from every defilement of mind and body, that I may be able purely to perform the holy work of the Lord."

There was then said the "In the spirit of humility," etc., and "In the Name of the Father," after which the priest turned to the people and said in a low voice: "Brethren and sisters, pray for me that my and your sacrifice may alike be accepted by the Lord our God."

The clergy answered privately: "The grace of the Holy Ghost illumine thy heart and lips,

and the Lord graciously accept this sacrifice of praise at Thy hands for our sins and offenses." It will be noticed that the oblation is the principal feature of this part of the ancient liturgies. The connection between the oblation and the offering of the burnt-offering, reminds the devout worshipper of the words of the Psalm: "The Lord hear thee, . . . remember all thy offerings, and accept Thy burnt sacrifice," words actually embodied in the English use at the oblation. (See Freeman's "Principles," vol. ii., p. 345.)

iii. *The Sursum Corda* announces that the Saviour of the world is drawing near.

At *The Sanctus* the world breaks forth into singing, and the ringing of the Sanctus bell heralds the advent of the Lamb of God. How reverently and naturally follows the *Benedictus*: "Blessed is He that cometh in the Name of the Lord. Hosanna in the highest."

The celebrant then rises and kisses devoutly the feet of the figure of Christ crucified, painted in the missal, a full-paged illumination at the beginning of the *Canon* or *Prayer of Consecration*.

The Consecration then follows. At the words,

"this is My Body," "this is My Blood," the sacring-bell is tolled thrice, and after the consecration of each element the paten and chalice are respectively elevated, that it may be seen by the people. The consecration answers to the slaying of the victim. The *Agnus Dei* is then sung, followed by the *Lord's Prayer* silently. Then the *Fracture* of the body, which was broken once in consecration, follows. The body is broken into two pieces, which answers to the death of the victim slain for the burnt-offering.

iv. Prayers for the living and the departed answer to the priest sprinkling the blood about the altar.

v. The Commixture answers to the burning upon the altar.

vi. The Communion will be considered in connection with the peace-offering.

3. THE DIVINE REALITY.

The life of perfect obedience which Jesus offered to God, answers to the burnt-offering, and in the Christian Church, to the Holy Eucharist as a sacrifice.

i. "He is brought as a lamb to the slaughter." Isaac cried out in innocent wonder: "My Father, behold the fire and the wood: but where is the lamb for the burnt-offering?" And Abraham said: "My son, God will provide Himself a lamb for a burnt-offering" (Gen. xxii. 7, 8). "When He said, 'Sacrifice and offering and burnt-offerings, and offering for sin Thou wouldest not, neither hadst pleasure therein: which are offered by the law;' then said He, '*Lo I come to do Thy will, O God.*' He taketh away the first that He may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Heb. x. 8. 10).

The Incarnation was the great Presentation, as it was "*when He cometh into the world*" that He said "*Lo, I come to do Thy will.*" When Jesus went up to Jerusalem with His disciples to eat the Passover, He formally approached the city and temple in a sacrificial manner, as the one burnt-offering, freely offering Himself as the one necessary sacrifice for sin, in perfect obedience to His Father's will.

ii. The true meaning of the laying on of

hands, with its accompanying confession of sin, is expressed by the word *substitution*. The offerer deserved death on account of his sins, and the victim became his substitute and suffered death in his stead. It was necessary that he should be a *willing* offerer, that he should lay his hands on the victim's head, and that he should confess his sins.

Jesus was the great Sacrifice, offered for the redemption of the world. Jew and Gentile must therefore unite in offering Jesus as their substitute. This section, then, must relate the terrible history of Jesus obedient unto death, and explain the mystic figures employed by the Old and New Covenants duly to set it forth. In considering the signification of the sin-offering, the *Kyrie* was seen to answer to the agony of Jesus in the garden. It will at once be observed that as an angel came to comfort Him, the song of the angels might well be placed here to represent this feature in the Liturgy. At His birth the angelic choir sang "Glory to God in the highest, and on earth peace, good will towards men." The last efficacious peace-offering of the Old Covenant had that very even-

ing been offered on the altar in the temple of the Lord, for it had been already superseded by the *newer rite*; the shadowy outline had gone, and the reality had taken its place. Well, therefore, may the Church sing "and on earth *peace*."

"JUDAS, HAVING RECEIVED A BAND OF MEN, AND OFFICERS FROM THE CHIEF-PRIESTS AND PHARISEES, COMETH THITHER WITH LANTERNS AND TORCHES AND WEAPONS." Those in authority had lent themselves to shed innocent blood. What prospect of a fair trial was there before Caiaphas, or Pilate, or Herod? There is certainly no place in the Liturgy where the Collect for the Sovereign could find a more fitting position than here. "Have mercy upon the whole Church (*Body of Christ*), and so rule the heart of thy chosen servant Victoria, our Queen and Governour, that she may above all things seek Thy honour and glory."

Concerning the number of Collects to be said, Archdeacon Freeman wrote: "The ancient rite of S. John Lateran * had the Lord's Prayer in

* Johann, Diacon., ap. Mabillon, Mus. Ital., ii. 566; Durand, iv. 37.

this place: and this may have led to the rule that there should never be more than seven collects, the number of petitions in that prayer" ("Principles of Divine Service," vol. ii., p. 416).

The seven petitions of the Lord's Prayer furnish a wonderful commentary on the apprehension of Jesus. "Our Father which art in heaven, hallowed be Thy Name." Here were the traitor's kiss, the rude arrest by the brutal band, the malignity of the chief-priests, and the wicked blasphemy of the scribes and Pharisees. In mournful contrast with these gleams forth the beautiful possibility expressed by the words "Hallowed be Thy Name."

The Church of God in its Jewish rule was compassing His death. Well might men and angels long for the Church of God in Christ to succeed the old covenant whose days were now fulfilled. Well might they pray "Thy Kingdom come." As Jesus had breathed forth in the garden the spirit of perfect resignation to the Father's will, "Nevertheless Thy will, not mine, be done," how blessed would this world be if every creature could also do His will, "in earth as it is in heaven." Surely if these dis-

obedient and cruel children had not strayed from their Father's love, but had cheerfully eaten of His bread, they would never have betrayed the Prince of Life. How deep were the trespasses of those who thirsted for His blood. Although Judas died impenitent and in his despair craved for no pardon, yet Jesus prayed, "Father, forgive them; they know not what they do." And all the time He was as willing to heal the spiritual wounds of His enemies as He was to heal the high priest's servant, whose ear Peter had cut off with a sword.

Judas had been led into temptation, the effects of which was so terrible that even he, wicked as he was, despaired. Had people never fallen unto temptation, no sacrifice had ever been needed. Well might the Passion of Jesus call forth the earnest cry from every human heart, "Deliver us from the evil one." Jesus was delivered into his power, "This is your hour, and the power of darkness" (S. Luke xxii. 53). He was haled before the judge and thrown into prison. He was a prisoner. And although at a word from Him more than twelve legions of angels would have delivered Him,

yet would He fulfil the scriptures, He would not go forth out of the prison of this world, out of the hands of the Jews, until He had paid the uttermost farthing.

But the imposition of hands must be performed in a sacrificial and formal manner. He must become the acknowledged substitute of both Jew and Gentile.

FIRST, JESUS WAS DRAGGED BEFORE THE HIGH-PRIEST.

Caiaphas was by his office the head and representative of the Jewish Dispensation. Besides this, the chief-priests and elders, and *all the council*, were called together, and they sought false witness against Him to put Him to death. Therefore, when Caiaphas asked for their decision concerning Him, they answered at once: "He is guilty of death." Caiaphas had before this "said unto them, 'ye know nothing at all, nor consider that it is expedient for us, that *one man* should die for the people, and that the whole nation perish not.' And this spake he not of himself: but being high-priest that year, he prophesied that Jesus should die for

that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together to put Him to death" (S. John, xi. 49-53). And now, after long plotting and planning, the Lamb of God was in their power, and their decree that He should die as a substitute for the people, was the formal imposition of the Jewish offerers, who thus made Him their substitute.

The substitution of Jesus for the Jews is represented by the Epistle being read on the south side of the altar. "On the north side lieth the city of the Great King; God is well known in *her* palaces as a sure refuge" (Ps. xlviii. 2). This "Hill of Sion," the joy of the whole earth, Jerusalem above, is the Church of Christ, and it is "on the north side," where the table of shew-bread stood, which was a complete symbol of Christ, and it was also on the north side of the brazen altar that the victim for the burnt-offering was slain (Lev. i. 11). The north side would thus seem to be the appropriate place for the Gospel to be read. The

corresponding position on the south side would mark the proper place for the representation of the Jewish Church. When the Epistle has been read, the reader says: "Here endeth the Epistle." No such words are used to mark the end of the Gospel lection, an arrangement that is explained by the fact that the Jewish Dispensation was to come to an end, but the Gospel Dispensation is unending and eternal.

As far as the Jews were able, they had sentenced Jesus to death. But they had not the power of the sword. They must seek that from the Gentiles. The hands of the representatives of the Gentiles must be laid heavily upon the victim's head, for He was their substitute also.

SECONDLY, JESUS WAS BOUND AND DRAGGED AWAY TO PILATE'S JUDGMENT-HALL.

The fierce and blasphemous cries of the rabble pressed around Him, as the procession journeyed along. The march to Pilate and Herod, representatives of the Gentile world, is symbolized by the procession which is formed at the close of the Sequence, and which proceeds to the northern part of the sanctuary,

with tapers, and cross, and incense. The transference of His special presence from the Old Dispensation is thus beautifully symbolized. The lights which had hitherto blazed forth from the seven-branched candlestick on the south side of the Holy Place, which represented the old Covenant, were being taken away, the candlestick was being removed, and the Divine Presence was going forth to be the Light to lighten the Gentiles. And it must be noted that the procession does not return to the south until the complete substitution has been symbolized. Henceforth the devout members of the Old Covenant must say with David of old: "I shall go to Him, but He shall not return to me."

CHRIST BEFORE PILATE AND HEROD is represented by the Gospel being read on the north side of the altar. Concerning this I have already given the plain ritual reason.

"Let the Gospel be always read turning to the north" (Rubric Sarum Missal).

"Herod with his men of war set Him at naught, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate"

(S. Luke xxiii. 11). The Roman governor was anxious to save Jesus, but fear caused him to yield to the demands of the Jews that He should be crucified. We now behold the spectacle of the representative of Gentile power weakly giving way to the Jews. Pilate's own ideas of justice gave way before the terrible demands of the chief-priests. His judgment, therefore, was nothing less than a Jewish sentence sanctioned by the imperial authority. It was not Roman, because it was given to appease the Jews: it was not Jewish, because the Jews had no power to condemn any man to death. The sentence of death, passed upon Jesus, was in its nature half Jewish and half Roman. The celebrant, therefore, in representing the journey back to Pilate, moves to the midst of the altar. It was there S. Paul tells us that Jesus "witnessed a good confession before Pontius Pilate" (1 Timothy, vi. 13). The whole passage is: "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and *hast professed a good profession before many witnesses*. I give thee charge in the sight of God, who quickeneth all things, and before

Christ Jesus, *who before Pontius Pilate witnessed a good confession.*" The Bishop of Wakefield has this note on the first part of the passage. "At his Baptism (compare Heb. x. 23; 1 S. Peter, iii. 21). The primitive profession made at baptism involved two main points: (1) the solemn renunciation of Satan; (2) the declaration of faith in Christ" (Comments on the New Testament). The Apostle thus informs us that Jesus made a formal profession of faith before Pilate. The proper place, then, for the celebrant to declare the profession of our faith as laid down in the Nicene Creed, would seem to be at the centre of the altar. The Sarum Rubric is: "Then let the priest, standing in the midst of the altar, begin the Creed."

"THEN CAME JESUS FORTH, WEARING THE CROWN OF THORNS AND THE PURPLE ROBE. AND PILATE SAITH UNTO THEM, 'BEHOLD THE MAN'" (S. John, xix. 5). "AND WHEN THEY HAD MOCKED HIM, THEY TOOK OFF THE PURPLE FROM HIM, AND PUT HIS OWN CLOTHES ON HIM, AND LED HIM OUT TO CRUCIFY HIM" (S. Mark, xv. 20).

Jesus was now accepted by both Jews and Gentiles as their substitute. "Surely He hath borne our griefs and carried our sorrows. . . . But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray: we have turned every one to His own way; *and the Lord hath laid on Him the iniquity of us all.* He was oppressed, and He was afflicted, yet He opened not His mouth: *He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment:* and who shall declare His generation? for He was cut off out of the land of the living: for the transgression of my people was He stricken" (Isaiah, liii.).

The great oblation, the delivery of Jesus to the Jews by Pontius Pilate, and the march to the hill of Calvary are represented in the Eucharistic Memorial by the ritual observed at the offertory; and in the Old Covenant it was symbolized by the imposition of the offerer's hands, by which the victim became his substitute.

The symbols of the Lord's body and blood, now claim great attention as representing Jesus as a divine victim. The server handing these to the celebrant represents Pilate delivering Jesus to the Jews, saying, "Behold the Man!" The celebrant taking them to the midst of the altar, and placing the paten on the one embroidered cross on the corporal, and the chalice behind it, represents the soldiers conducting Jesus to Calvary, where they laid Him down upon the cross, preparatory to driving the spikes through His hands and feet. The chalice behind it, or *below* it, represents the position of the sacred blood which fell down from the cross, and also symbolized by the sacrificial blood that was poured out at the bottom of the altar of burnt-offering. The covering of the chalice and paten is an act of reverence, beautiful in its signification.

The offertory closely resembles a deep mystery in this part of the sacred memorial. The celebrant, representing Christ, oblates the symbols of the Lord's body and blood, in agreement with the express assertion of Jesus that He laid down His own life, of His own will

(S. John, x. 17). He was Himself both Priest and Victim.

iii. The Imposition of hands was now accomplished. The world had performed what was necessary to make the Lamb of God its accepted substitute. The Divine Victim was now to be slain, which included not only the stroke of the knife, but also the death of the victim. The slaying of Christ was a slow process full of pain, extending from His immolation upon the cross until His death six hours later.

JESUS WAS NAILED TO THE CROSS.

His body was being broken, and His blood shed when the spikes were driven through His hands and feet. The nailing of Jesus to the cross, is represented by the Canon or Prayer of Consecration.

A difference between the type and its anti-type should here be noted. Jesus was placed upon the altar of the cross whilst He was yet alive, and the sacrificial victim was always slain before his body was laid in order upon the wood that was on the altar. The sacrifice of Isaac teaches us that even in this matter of detail, a deep truth must underlie this different

order of procedure. For the living Isaac was bound and laid upon the wood. He was therefore a truer figure of Christ nailed to the cross than any of the dead victims which were placed upon the altar. May not this difference point to the unfathomable depth of the sufferings of Christ? S. Paul certainly sees no inconsistency in the sufferings of Christ being typified even by the *burning* of the sin-offering outside the gate. "For the bodies of those beasts whose blood is brought into the sanctuary by the high-priest for sin, *are burned without the camp*. Wherefore Jesus also, that He might sanctify the people with His own blood, *suffered without the gate*" (Heb. xiii. 11, 12). He who was pierced through and through with sorrows, lived until every jot and tittle of the law had been fulfilled, and His dying voice could proclaim the divine decision, "It is finished." After the nailing to the cross, the cruel structure was at once raised up, and the cross was fastened into the earth to make it firm. This was intimated in the assertions of Jesus concerning the manner of His death: "I, if I be lifted up from the earth will draw all men unto

me" (S. John, xii. 32). "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life" (14, 15). "When ye have lifted up the son of man, then shall ye know that I am He" (Ibid. viii. 28).

No part of the Eucharistic Memorial is more misunderstood than the ritual elevation, which has always been made to represent the raising up of the "veil of flesh" between heaven and earth, the one door through which all who are saved must enter. The object of the ritual elevation was not to give a signal for the faithful to adore the Christ in sacrament, but to symbolize the profound truth that He was lifted up upon the cross to draw all men unto Him.

THE SEVEN SAYINGS FROM THE CROSS. These have been symbolized East and West alike by the seven petitions of the Lord's Prayer. Its removal to its present post-communion position must be considered as unfortunate from the commemorative point of view. It is, however, satisfactory to notice that it has been re-

instated in its ancient position, in the existing rite of the Scottish, and also the American branch of the Church.

JESUS' DEATH UPON THE CROSS. This is represented by the breaking of the consecrated bread. Anciently the *fraction* did not take place in the consecration prayer, but subsequent to the elevation and the repetition of the Lord's Prayer. In our Liturgy one fraction is prescribed in the Canon. It is ritually incorrect to break the bread in the consecration only, as such a course commemorates the victim *as dying as soon as nailed to the cross*. After consecration the consecrated bread can be broken twice, in agreement with the ancient custom, and also with the sacrificial division of the peace-offering into three parts. The symbolism of these parts will be considered in connection with the peace-offerings.

iv. The sprinkling of the blood, representing our Saviour's mediatorial work, is the characteristic of the sin-offering and has been already considered. Literally, His blood had been sprinkled upon the cross, and poured out at the foot of the altar of the cross.

v. When Jesus said, "It is finished," the *burning* had taken place. The meaning of the words "burnt-offering" is "the ascending sacrifice" and denotes the acceptance of the sacrifice by God. Jesus' death was accepted by the Father as a substitute for the race of mankind.

vi. The communion will be considered in connection with the peace-offerings.

We have now considered the Passion and Death of Christ as represented in the Holy Eucharist. The commemorative has been declared by great divines to be the chief aspect in which it should be viewed. We have seen that this is the view held by the Church as declared in her formularies, and also the plain assertion of our Saviour Himself and of S. Paul, as it is the aspect specially dwelt upon by them. At the present day this aspect is so misunderstood that it is practically a dead letter to the majority of our fellow churchmen. In the ancient church this was otherwise. The realization that each ritual action was a factor in the divinely-ordered commemoration of the

Passion and Death of Christ, caused the Christian Fathers to continually speak of an immolation in the sacrament. And their words have often led people to suppose that they believed they were causing Christ to die again His all-atoning death. It was of the commemorative aspect of the Eucharist that Saint Chrysostom said: "When thou seest the Lord sacrificed and lying (on the altar), and the priest standing and praying over the sacrifice, and all reddened with that precious blood, thinkest thou that thou art yet amongst men, and standest upon the earth?" (*De Sacerdot.* iii. 4.) This and similar passages mark the intense realization of the power with which the Eucharist represents the Death of Christ. Witness the same realization of the eucharistic picture as a perfect representation of the Death of Christ, in such a writer as John Wesley:

"With solemn faith we rader 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 DIVINE MEMORIAL.

" Father, behold Thy dying Son."

* * * * *

" By faith we see Thy Sufferings past

In this mysterious rite brought back,

And on Thy grand Oblation cast

Its saving benefit partake.

Memorial of Thy Sacrifice,

This Eucharistic Mystery,

The full atoning grace supplies,

And sanctifies our gifts in Thee."

X.

THE PEACE.OFFERING.

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X.

THE PEACE-OFFERING.

THE characteristic of the peace-offering is the meal upon the sacrifice.

I. THE SACRIFICIAL OUTLINE.

- i. The offerer presented at the door of the tabernacle, for the peace-offering, a male or a female of the herd or flock.
- ii. The imposition of hands was performed in the same manner as in sacrifices for sin and for burnt-offerings.
- iii. He then slew the victim.
- iv. The priest sprinkled the blood about the altar, as in the case of the burnt-offerings.
- v. The fat was now burnt upon the altar as before.
- vi. And the priests consumed their portion of the victim, the wave-breast and the heave-shoulder, whilst the remaining part was eaten by the offerer and his household.

As representing the three sacrifices, the peace-offering was best fitted to survive in the Christian scheme, as summing up in one the characteristics of each. The peace-offering dwelt specially on the concluding portion of the sacrificial system, being the meal on the sacrifice which had been offered and accepted as the offerer's act of worship. As the chief feature of the peace-offering was the consumption of the victim in a feast on the sacrifice, this feature must be chiefly dwelt upon in considering it. When the blood had been sprinkled round about the altar, the body was divided into three parts. For the purpose of exhibiting the manipulation of these parts in the clearest manner, it appears advisable to consider the fifth and sixth sections of the sacrificial scheme, under the threefold division to which they were subjected.

i. The breast and shoulder of the victim were separated from the other parts.

ii. The fat and the choicest of the inward parts were also set aside.

iii. And the remaining portion of the victim formed the third division.

These three parts were then subjected to the following ritual actions:

i. The breast was waved backwards and forwards, and towards the right, and towards the left. R. Bechai says: "He moves it forwards and backwards to Him whose are the four quarters of the world" (Outram on Sacrifice, i. xv. 5). The heave-shoulder was moved upwards and downwards. The importance assigned to waving and heaving is shown by the fact that offerings of various kinds are themselves sometimes spoken of as *wavings* and *heavings* (Ex. xxxv. 22, xxv. 2, xxx. 13-15. Num. xxxi. 41, etc.).

ii. The fat and the choicest inward parts were laid upon the burnt-offering that was upon the altar.

iii. The third part was not apparently subjected to any particular ritual action at this stage of the sacrificial proceedings.

Subsequently these parts were disposed of in the following manner:

i. The wave-breast and heave-shoulder were eaten by the priests in a holy place.

ii. The parts laid upon the burnt-offering were immediately consumed by the fire which was always burning upon the altar.

iii. The remaining portion was eaten by the offerer and his household in the place appointed for the sacrificial meal.

2. THE SACRAMENTAL PICTURE.

The special consideration of this section begins with the ritual *fraction*, which answers to the threefold division of the peace-offering. In the ancient Liturgy of the Anglican Church, the fraction was accompanied by certain ritual acts, which are here quoted: "*Here let him uncover the chalice and take the body, with an inclination, placing it over the bowl of the chalice, holding it between the thumb and forefingers, and let him break it into three parts, the first fraction whilst he says, Through the same Thy Son Jesus Christ our Lord, the second fraction whilst he says, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God; here let him hold the two broken pieces in his left hand, and the third over the top of the chalice*

in his right hand, saying aloud, World without end. Amen.

i. The first part answered to the wave-breast and heave-shoulder.

ii. The second to the part burned upon the altar.

iii. And the third to the portion set aside for the consumption of the offerer and his household.

The fraction was accompanied by the following ritual actions.

i. The paten was held up by the deacon with outstretched arms and solemnly waved from side to side to the four quarters of the heavens, and at the same time it was subjected to an upward or heaving motion. This answered to the waving and heaving observed in the case of the peace-offerings.

Archdeacon Freeman says: "The waving or movement from side to side has been perpetuated in some liturgies, as, for instance, in that of Salisbury, which directed the paten to be waved from side to side to the four quarters." Of the heaving, or movement upwards and downwards, he says: "There is one striking action

more especially—anciently common, as it should seem, to all liturgies; though it has now disappeared from some, and is probably misconceived in all—which tends to invest the reception with a very awful character, and to explain yet further the deep reverence here expressed. It is the ‘elevation’ already referred to. The elements, one or both, were *lifted up* towards heaven with mysterious words, desiring that they might be received up to God’s heavenly and spiritual altar. The words generally used in the East, and which we find also in one Western office, the Spanish, were: ‘The holy (things) are lifted up to the holy (places).’ This desire was sometimes most distinctly expressed in the ‘prayer of *bowing down*’; as, for example, in the Roman, ‘We suppliantly beseech Thee Almighty God, command these things to be carried up by the hands of Thy holy angel to Thy celestial altar, in the sight of Thy divine majesty’” (*Principles of Divine Service*, vol. ii., part. 1., p. 175).

iii. The part that was burnt upon the burnt-offering was placed thereon in connection with the memorial of the *minchah*. The second part

of the fraction, which was called the *memorial*, was put into the chalice with this prayer: "Let this most ✠ holy union of the body and blood of our Lord Jesus Christ be to me and all who receive it health of mind and body, and a saving preparation for worthily attaining unto eternal life. Through Jesus Christ our Lord." The immission of the consecrated memorial into the chalice was called the *commixture*.

iii. The communicants' portion, being upon the paten, was subjected to the same motion as that of the priests, signifying the royal priesthood of the Christian laity.

Finally, the three parts were reverently disposed of as follows:

i. The priests consumed their portion. The reader is referred to the Sarum Liturgy for the beautiful prayers which accompanied the priests' reception.

ii. The *memorial* remained in the chalice.

iii. The people consumed their portion kneeling.

During or after the communion the *Agnus*

Dei was sung. This ancient hymn was most wonderfully adapted to represent the conjoining and blending together of the characteristics of the sin-offering, the burnt-offering and the peace-offering.

"O Lamb of God (*The Burnt-offering*).

That takest away the sins of the world, (*The Sin-offering*).

Grant us Thy Peace" (*The Peace-offering*).

3. THE DIVINE REALITY.

The ritual *fraction* represents the separation in death of the soul and body of Christ. "The fraction is found in almost every liturgy, between the consecration and the communion, *symbolizing the Death and Passion*" (Hammond's *Liturgies, Eastern and Western*, p. 380).

i. The *waving* of the paten towards the four points of the compass brings to mind the voice which cried over the dry bones in the mysterious valley of bones: "Thus saith the Lord God; 'Come from the four winds, O breath, and breathe upon these slain, that they may live'" (Ezekiel, xxxvii. 9). The *heaving* symbolized the return of the soul of Jesus from the place

of departed spirits, which ritually was a motion upwards.

ii. The *commixture*, or placing the memorial into the chalice, represented the soul and body of Christ joined together at the resurrection." "It consists in placing a small portion of the consecrated bread, or wafer, into the chalice, symbolizing the restoration in the *resurrection* of the union of body and soul which had been severed in death; in a word, pointing to the Risen Life. Though probably not a primitive rite, it became nearly universal at an early date (Ibid. p. 378). "The mystical intention of the immission into the chalice is explained by Micrologus: '*Ad designandum corporis et animae conjunctionem in resurrectione Christi*' (cap. xvij). And to the same effect Pope Innocent: '*Commixtio panis et vini designat unionem carnis et animae quae in resurrectione Christi denuo sunt unitae.*'" (Maskell's *Ancient Liturgy of the Church of England*. Third ed. p. 199. See also the rubric and prayer in the Liturgy of S. John Chrysostom.)

iii. Jesus ever strengthens His earthly members by feeding them with His own body and

blood. His table is always spread, and His servants are always pressing His people to come, clothed in the wedding garb of righteousness.

Three times in the year, at their great feasts, they were obliged to offer sacrifices in the temple, and to partake of the peace-offerings: this was in addition to the voluntary offerings, which they might offer at any time.

The sacrificial scheme outlined, as we have seen, the Passion and Death of our Saviour. We have now to inquire into the manner of representing the Ascension and Mediation.

The Ascension was outlined by the peculiar ceremonies observed on the day of atonement. On this day, the tenth day of the seventh month, the one annual fast-day of strict obligation, the high-priest, having offered the daily morning sacrifice, put off his glorious high-priestly robes, and having washed his body in water, clothed himself in linen vestments worn only on this occasion (Lev. xvi. 4). It will be convenient to deal with the ritual actions observed on this day, in the order employed in describing the sacrificial scheme.

iii. The high-priest slew a bullock, as a sin-

offering for himself and his household. He then entered into the Holy of Holies, carrying a censer full of burning coals from off the altar, and with his hands full of sweet incense, together with the blood of the bullock.

Bishop Pearson writes concerning this entrance of the high-priest into the Holy of Holies, as a type of Christ's ascension: "The high-priest under the law was an express type of the Messiah and His priestly office; the atonement which He made was the representation of the propitiation in Christ for the sins of the world; for the making this atonement, the high-priest was appointed every year to enter into the Holy of Holies, and no oftener. For the Lord said unto Moses: 'Speak unto Aaron thy brother, that he come not at all times into the Holy Place within the veil, before the mercy-seat, which is upon the ark; that he die not' (Lev. xvi. 2). None entered into that Holy Place but the high-priest alone; and he himself could enter thither but once in the year, and thereby showed that the 'high-priest of good things to come, by a greater and more perfect tabernacle not made with hands, was to

enter into the Holy Place, having obtained eternal redemption for us (Heb. ix. 11, 12). The Jews did all believe that the tabernacle did signify this world, and the Holy of Holies the highest heavens (Josephus, *Ind. Antiq.*, lib. iii., c. 8.); wherefore, as the high-priest did slay the sacrifice and with the blood thereof did pass through the rest of the tabernacle and with that blood enter into the Holy of Holies, so was the Messiah here to offer up Himself, and, being slain, to pass through all the courts of this world below, and with His blood to enter into the highest heavens, the most glorious seat of the majesty of God. Thus Christ's ascension was represented typically" (*Exposition of the Creed*, Article vi.).

S. Luke, xxiv., contains the account of the Lord's Ascension. He appeared unto them and said: "*Peace be unto you*" (verse 36). This is represented by the celebrant turning to the people and pronouncing: "The peace of God which passeth all understanding." He then "*led them out as far as to Bethany, and He lifted up His hands and blessed them*" (v. 50). This is represented by the celebrant raising his

hands and saying: "And the blessing of God Almighty, the Father, the Son and the Holy Ghost, be with you all evermore." "*And it came to pass while He blessed them, He was parted from them and carried up into heaven*" (v. 51). In the Eucharistic Memorial the disappearance of Jesus is represented by the celebrant turning to the altar, reverently consuming what remains of the sacrament, and taking the ablutions. This is the literal disappearance of the sacrament, not into heaven above, it is true, but into the living temple of God, a member of Christ, who even now by virtue of the incarnation, sits at the right hand of God in the heavenly places.

In the sacrificial system of the Old Covenant the ascension was outlined, we have seen, by the disappearance of the high-priest, bearing into the Holy of Holies the sacrificial blood and the sweet incense.

iv. This appears to be the proper place to describe not only the sprinkling of the blood on the day of atonement, but the wonderful significance of this ritual action in the threefold sacrifice.

When the high-priest entered into the Holy of Holies, he carried with him "a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and" he brought it "within the veil. And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not; and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times" (Lev. xvi. 12, 14).

Here we have the description of the type of the work of our Saviour in the highest heaven. The type is the sprinkling of the blood and the use of incense. They constituted the great function of the day of atonement and they typify what Jesus, our great high-priest, is now doing in heaven. We must have a clear idea of His work, and how it corresponds with its sacrificial type.

The Creed explains it as a session. "He sitteth on the right hand of God the Father

Almighty." S. Mark says: "So then after the Lord had spoken unto them, He was received up into heaven, and *sat* on the right hand of God" (xvi. 19), and in Hebrews, i. 3. it is declared that Jesus, "when He had by Himself purged our sins, *sat down* on the right hand of the Majesty on high." (See also S. Matt. xxxvii. 64; S. Mark xiv. 62; S. Luke xxii. 69; Psalm xvi. 11, etc.) The *place* signifies the absolute power of Jesus in heaven, the honour and glory He has obtained there, after all the labors and sorrows of this world, when He rested above in unspeakable joy and everlasting felicity. Bishop Pearson writes as to the "sitting" of our Lord: "We must not look upon it as determining any posture of His body in the heavens, correspondent to the inclination and curvation of our limbs; for we read in the Scriptures a more general term, which signifies only His being in heaven, without any expression of the particular manner of His presence. So S. Paul: 'Who is even at the right hand of God' (Rom. viii. 34); and S. Peter: 'Who is gone into heaven, and is at the right hand of God'" (1 Peter iii. 22). Besides, we find Him

expressed in another position than that of session: for 'Stephen looking steadfastly into heaven, saw the glory of God, and Jesus *standing* on the right hand of God.' . . . He appeared *standing* unto Stephen, whom we express *sitting* in our Creed; but this is rather a difference of the occasion, than a diversity of position. He appeared *standing* to Stephen, as ready to assist him, as ready to plead for him, as ready to receive him" (*Exposition of the Creed*, Art. vi.).

The work of Jesus in the heavenly Holy of Holies is, as far as we are concerned, *mediatorial*. "This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Hebrews vii. 24, 25). "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high-priest alone once every year, not without blood, which he offered for himself, and for the errors of the people. . . . But Christ being come an

high-priest of good things to come . . . neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place. . . . For if the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth . . . how much more shall the blood of Christ, who, through the eternal Spirit offered Himself without spot to God, purge your conscience? . . . And for this cause He is the *Mediator* of the New Testament." . . . (Ibid. ix. 6, 14). If any man sin, we have an *Advocate* with the Father, Jesus Christ the righteous" (1 S. John ii. 1). "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to *make intercession for them*" (Heb. vii. 25). "There is one *Mediator* between God and men, the Man Christ Jesus" (1 Tim. ii. 5).

These passages show conclusively that Jesus' intercession and mediation for us were typified by the blood-sprinkling, and by the burning of incense by the high-priest, in the Holy of Holies, on the day of atonement.

Now the form of the Mediation is altogether sacrificial. S. John sees in a vision of the hea-

ven of heavens, in the midst of the throne, and of the four living creatures, and of the elders, a "Lamb standing as it had been slain," and as sacrificially slain, glorified by the heavenly hosts. "Thou wast slain and hast redeemed us unto God by Thy blood." "Worthy is the Lamb that was slain" (Rev. v. 6, 9, 11). The type of Jesus' intercession represents, of course, the divine reality. The high-priest offers the sacrificial blood, and Jesus, the true high-priest, entered into the true Holy of Holies, "not without blood," which He offers, and pleads our acceptance of God by its great virtue. Indeed His *sitting*, at the right hand of God is contrasted by S. Paul with the *standing* of the priest of the Old Covenant before the altar executing the duties of his sacrificial calling. Every priest *standeth daily ministering* and offering oftentimes the same sacrifices which can never take away sins; but *this Man*, after He had offered one sacrifice for sins, forever *sat down on the right hand of God*" (Heb. x. 11, 12). On this passage Bishop Wordsworth writes: "Observe the contrast between *ἕστηκε* (stands), said of the Jewish priests, v. 11, and

the aorist, ἐκάθισε (sat down), said of Christ, and declaring His dignity and continuance, sovereignty and judicature" (Theophyl., *Æcumen*). Bishop Pearson says on the session of Christ: "The belief of Christ's glorious session is most necessary *in respect of the immediate consequence, which is His most gracious intercession*. Our Saviour is ascended as the true Melchisedec, not only as the 'King of Salem,' the Prince of Peace, but also as the 'Priest of the Most High God' (Heb. vii. 1), and *whereas every 'priest,' according to the law of Moses, 'stood daily ministering and offering oftentimes the same sacrifices, which could never take away sins, this Man, after He had offered one sacrifice for sins, forever sat down on the right hand of God' (Heb. x. 11, 12). And now Christ being set down in that power and majesty, though the sacrifice be but once offered, yet the virtue of it is perpetually advanced by His session which was founded on His passion; for He is 'entered into heaven itself, now to appear in the presence of God for us'*" (Heb. ix. 24, *Exposition of the Creed*, Article vi.).

The Mediation of Christ in heaven is thus

seen to be a sacrificial action, and it was anciently typified by the presentation of the blood. Without this offering or presenting of the blood it was not a sacrifice *to God*; therefore this presenting of the blood included, so to speak, the previous death of the victim, and may itself be properly called the sacrifice. This is also true of the sacrifice of Christ. His eternal presentation of Himself was His sacrifice, so that He should be the Lamb slain from the foundation of the world. His presentation of His own blood is in the truest sense of the word sacrificial. "As His sufferings were perfect in His foreknowledge, so now do they exist perfectly in His mind or memory. So that this presentation of His Passion is far beyond the outward exhibition of the marks of suffering yet retained on the glorified body of the 'Lamb standing as slain.' His atoning pains, yet perfectly present in the mind of His Unchangeable Godhead, are by Him now set forth before the mind of His Father just as vividly as the outward signs of them are now set forth before the hosts of heaven. And so when He offers Himself as the Lamb slain, the mystery

is not a figure, but a Divine Reality ; but being unspeakable we call it a mystery. If the death of the Jewish victim existed and was included under the presentation of its blood, much more does the Death of the all-atoning Victim exist in the presentation now going on on the throne of God " (Sadler's *One Offering*, p. 90).

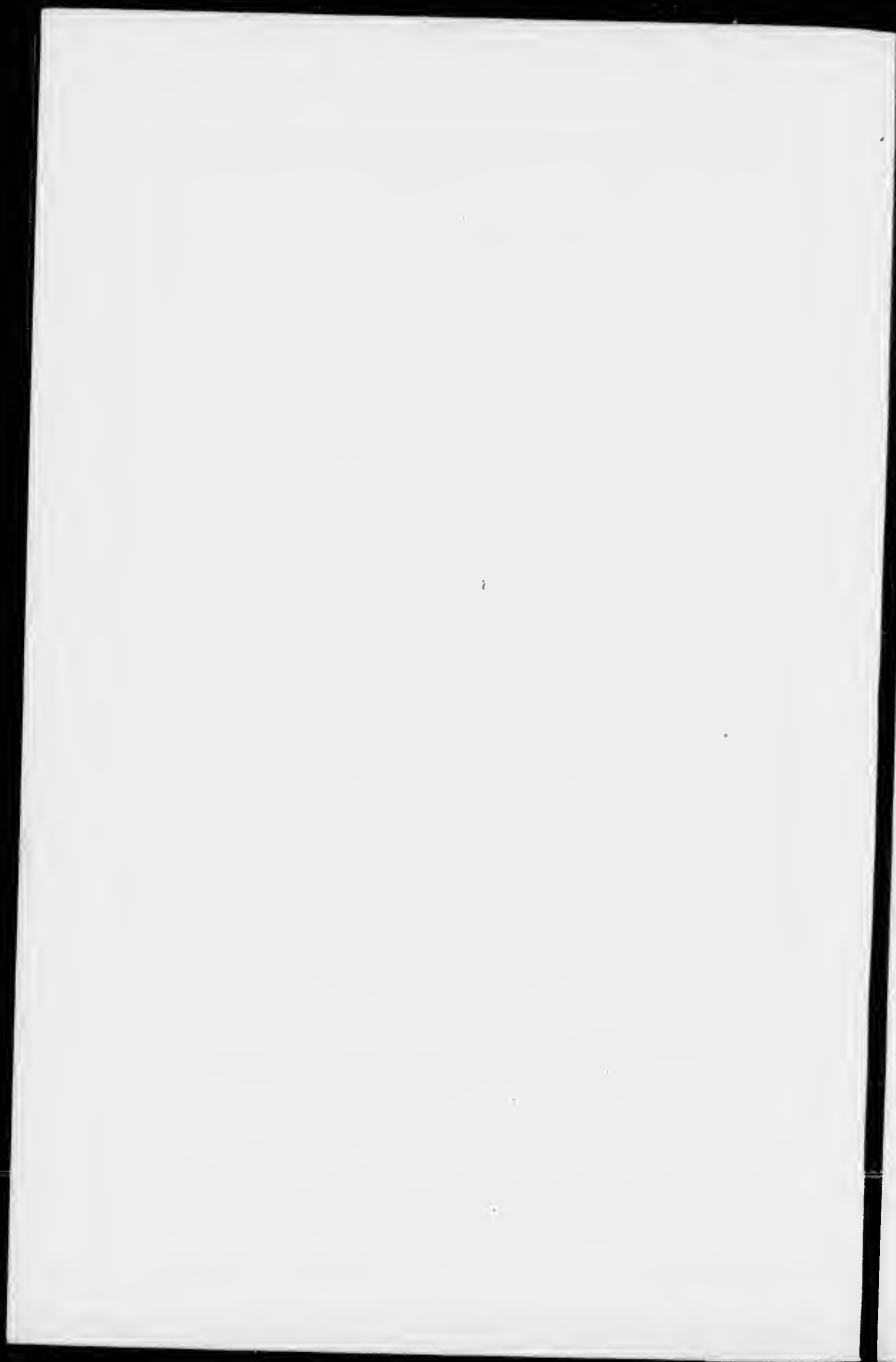
The Eucharist is the counterpart of this mysterious presentation in heaven, because Christ instituted it as such at the very time which identified it with His sacrifice. For when at that Passover He broke the bread and said, " This is my body," He sacramentally identified the bread with the body of the sacrifice, and He then and there said and did what necessitated His sacrifice on the cross the following day, and so in His divine intention He included His own sacrifice in the eucharistic action. Again, when He ordained the Eucharist He ordained it to be a perpetual memory of His death on earth, and He was then about to make a memory of that death in heaven. Therefore the highest act of earthly worship should correspond with the highest act of

heavenly worship, thus showing the great truth that the Incarnation and Death of Christ have united earth and heaven in the presentation of the one eternal sacrifice once offered on Calvary, and continually presented and pleaded before God for the sins of mankind. May the Church on earth strive to carry out effectually the Lord's will and command in her chiefest act of worship! "Thy kingdom come, Thy will be done in earth as it is in heaven."

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XI.

CONCLUSION.



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CONCLUSION.

I. THE OLD COVENANT IN CONNECTION WITH CERTAIN QUESTIONS OF THE DAY.

It was assumed at the beginning that the Church of God is one from the beginning to the end of the world, and that it is one with the Church in heaven. There was one great pattern given for the worship of God's Church, and this pattern was most carefully made after a heavenly model. Later on we get glimpses of the worship in heaven, enough to enable us to see clearly that the lawgiver did indeed form his work in close imitation of the pattern shown him in the mount.

The pattern given in the Old Covenant was the only pattern ever given by God for the celebration of public worship, and to that pat-

tern we must look for the principal features of acceptable worship. The great test that should be applied to everything in the system of the Christian Church, if this view be a correct one, is this,—does everything connected with the Church's system correspond with the prescribed worship and order of the Old Dispensation? For we have, by God's own appointment, a rule of worship, to which the worship of the Church in all ages must be referred as an authorized standard. In the foregoing pages an effort has been made to trace the connection which subsists between the worship of the Old and New Covenants. There are also some features, which have a peculiar interest at the present time, and on which this comparison throws a strong light. From many questions thus brought prominently to the front, I shall say a few words on certain subjects which appear to me to receive a remarkable accession of light from this method of treatment.

1. Under the old Covenant, sacrifice, which prefigured Christ's death, was offered *daily*. It cannot be soundly argued that in the New

Covenant, which specially sets forth the Lord's Death in a nearer and truer manner, anything less than a daily celebration of the Holy Eucharist can satisfy the ideal of worship held up before us by God Himself in the Mosaic law.

It must be with sorrow that the devout follower of Christ views the desolate condition of the majority of our altars. In unloving days the daily oblation was taken away, and its restoration to its rightful position is making but slow progress, a condition of things which is almost inexcusable in these days when eucharistic truth and ritual are everywhere receiving an amount of consideration as marked as it is gratifying.

2. The worship of the Old Covenant has an important bearing on what is commonly known as "non-communicating attendance," or what may more properly be termed the "withdrawal of the laity from the Eucharist." This very important subject will be briefly considered from four points of view :

i. Its correspondence with the Old Covenant.

ii. Its correspondence with the Death and Passion of Christ.

iii. Its relation towards the Eucharistic Memorial.

iv. Its historical authority.

(i.) With the Israelites, the attendance of those for whom the sacrifice was offered was imperative. They presented the victim, laid their hands upon its head, confessed their sins over it, and then with their own hands took away its life. After that they witnessed the burning of the burnt-offering, and partook of the peace-offerings. The sacrificial scheme being a type or outline of the one offering of Christ, demanded the presence of the offerer throughout. We cannot imagine such a lawless proceeding as an offerer solemnly presenting his offering to Almighty God, and then coolly turning his back upon it, going away from the temple, and leaving all the rest to be done by others. The presence of the offerer was *compulsory* throughout. His withdrawal would be nothing else than a direct insult to the majesty of God. He who refused to accept

imperfect offerings at their hands, could not receive from them a maimed service, a professedly crippled memorial.

(ii.) There is an unintentional symbolism in the withdrawal of the laity at the offertory. It answers to one of the darkest passages in the Passion of our Lord, the desertion of His friends, the defection and denial of Peter. "They all forsook Him and fled." "Could ye not watch with Me one hour?" "Will ye also go away?" If the view always maintained in the Church that the Eucharist is a solemn memorial of the Death and Passion of Christ, be a true one, then the remarkable coincidence between the withdrawal of the laity from the Divine Mysteries, and the cruel desertion of His friends, is so startling that the custom should find no one bold enough to defend it for a single moment.

(iii.) In its relation towards the Eucharistic Memorial the custom complained of can be called nothing less than an unhappy innovation. Mr. Keble says that the Eucharist "has two purposes: 1. To be a continual remembrance, or memory, or memorial, before God as well as

man, not a repetition or continuance of the sacrifice of the Death of Christ ; 2. To be verily and indeed taken and received by the faithful for the strengthening," etc. (*Eucharistical Adoration*, p. 75).

Every member of Christ is in duty bound to make the solemn memorial, and this is the very thing he avoids by leaving the Church at the offertory. If he be unable from various causes to communicate, let him remember that reception is not the sole object of the Eucharist. Several things may hinder his receiving the Divine Mysteries, but nothing can excuse him for neglecting to complete the memorial of the Lord's Death. It is indeed a strange excuse to plead in extenuation of such neglect, that non-reception warrants a *mutilated memorial!*

Want of preparation owing to insufficient notice, having received at an earlier celebration, and other similar reasons are sufficient to justify the presence of a communicant at the celebration of the mysteries, although he does not communicate. The blessing attendant on those who press near to touch even the hem of

His garment, should be sought and lovingly appreciated by the disciples of Jesus.

(iv.) Jesus said: "This do in remembrance of me." All were to make the Divine Memorial. The earliest canons of the ancient Church, which have come down to us, made presence at the Holy Eucharist obligatory on all who were entitled to be present at all. Those who were ineligible were dismissed before the offertory. The earliest evidence of all is that which is contained in one of the very ancient "Apostolical Canons." Bishop Beveridge considered that they were made up of decrees enacted by synods in the second century, or at latest, early in the third century, and at once accepted as authoritative rulings. The ninth canon is as follows:

"All who enter church and hear the Scriptures, but do not *remain* for the prayer and the Holy Communion, must be excommunicated, as occasioning disorder in the Church." The eighth canon declares that any clergyman who does not *partake* when the oblation takes place, is to be excommunicated, unless he can sufficiently explain his action. We must notice

that these canons state most positively that the clergyman was commanded to *partake* of the mysteries, and the layman was to *remain* "for the prayer and the Holy Communion." The distinction between "partake" and "remain," in the earliest evidence on the subject, must be carefully considered.

The next item of canonical evidence is contained in the Second Canon of Antioch in 341, which is as follows:

"All who attend God's Church and hear the Holy Scriptures, but who do not communicate in the prayer along with the congregation, or turn away from the communion of the Eucharist in any disorderly way, are to be cast out of the Church, until, having made confession and shown fruits of repentance, and made entreaty, they may be able to receive pardon."

Theodore Balsamon, the most eminent of Greek canonists, says that this canon does not apply to obstinate defamers and enemies of the sacrament, nor yet to such as from motives of humility and piety do not venture to communicate, but only to such as contemptuously go out of church before the time of Com-

munion, and will not wait to see it. Bishop Beveridge cites another ancient gloss on these canons :

“To say that we all, the faithful laity, the clergy who do not—on a given occasion—touch the sacrament, are bound every day to receive or else be excommunicated, is not enacted by the canon, nor is it practicable. And, therefore, the ninth canon says that the faithful who do not remain are to be punished; it does not add those who do not communicate. Thus interpret the canon consistently with the Second Canon of the Council of Antioch.”

Eusebius of Alexandria, about 415, says : “ Be early in church. . . . Abide during the Divine and Holy Eucharistic Service, by no means leaving before the dismissal. . . . If thou hast thy conscience clear, approach and communicate, . . . but if thy conscience condemn thee, . . . decline the Communion till thou have amended by repentance. But continue during the prayer and go not out of church till thou be dismissed. Remember the traitor Judas; for the beginning of his destruction was his not abiding with them all in the

prayer. . . . If thou goest out before the dismissal, thou imitatest Judas. Wouldst thou be condemned with Judas rather than stay one short hour? It will not hurt thee to remain in church. . . . All that is wanted is patience for a short while, that thy prayer may be completed."

A witness in the English Church appears in 668, in a canon of S. Theodore of Tarsus, Archbishop of Canterbury:

"When the people come to celebrate Mass in the name of the Lord, they may not depart from the church till Mass is ended, and the Deacon cries: '*Itc, missa est.*'" (See the foregoing historical evidence in the *Church Times* of July 20, 27, 1888.)

From the fifth and sixth centuries there are numerous enactments on the subject, and at the time of the Reformation such a proceeding as the withdrawal of the laity was never heard of. The ancient practice was continued after the translation of the Liturgy into English, and there is not one word or scrap of authority contained in the Prayer Book which can be produced as evidence that the ancient custom of

the Church in this respect was to be changed. In the face of the plain declaration in the catechism that the Holy Communion was instituted for the "continual remembrance of the sacrifice of the Death of Christ," such a custom is not only contradictory, but it is incapable of intelligent explanation. The time has arrived when Catholics must boldly assert the ancient truth as to the *necessity* of assisting as lay priests at the commemorative sacrifice of the Holy Eucharist. The Catholic position must be maintained :

(1.) That the Holy Eucharist was instituted to be a memorial sacrifice of our Lord's Passion and Death, at which memorial all Catholics, not under censure, should assist, at least on Sundays and Holy Days.

(2.) That the Holy Eucharist was by divine appointment to be received frequently by the faithful, as the only appointed means of sustaining the life of Christ in the individual soul.

(3.) That the object of the Eucharist is (i) a commemoration or representation of Christ's Passion and Death, and His powerful Mediation for us sinners and all the world, and (ii)

for the receiving of the body and blood of Christ by the faithful communicant. It is never celebrated, therefore, *in order to have a visible object for worship*, as slanderers declare. Such a course would be an abuse abhorred by Catholics, as it would be directly contrary to the objects Christ had in view in instituting the heavenly sacrament. Still, Catholics worship Christ present in the Holy Eucharist, and deem it one of the holiest privileges accorded to them, a position maintained by the Church in enjoining kneeling at the reception.

3. The sacrificial system of the Old Covenant has also an important bearing on what is known as the eastward position of the celebrant. The Holy Place and Holy of Holies were situated in the westward part of the temple, and the worshipper entered at a gate at the eastward, seeing before him towards the west the brazen altar for burnt-offerings, beyond which hung the first veil which shut out from view the interior of the Holy Place. The symbolism of this has been thought to militate against the eastward position of the celebrant,

and also against the Catholic custom of having the chancels of churches built at the east end, and of erecting the altars there. The fact is, there was an elaborate symbolism connected with the principle of light, the light of day as contrasted with the true Light of the world. Dr. Edersheim tells us in his exhaustive work on "*The Temple, its Ministry and Services*" (p. 132, note), that the sacrifices were always offered *against the sun*, that is, looking towards the sun. The morning sacrifice in the temple was offered by the priest facing towards the east. As the Holy Eucharist is always offered in the morning, the eastward position is simply a survival of the ancient sacrificial position, which was given without doubt by divine authority. Hence also the orientation of the altar.

4. There are many people who have no sympathy with inquiry into the connection between the Worship of the Old and the New Covenants. In their impatience they grandly exclaim: "What have we to do with these beggarly elements? All those things are past ages ago. We will not submit to a yoke

which neither we nor our fathers were able to bear."

If the ancient sacrificial system consisted of type and outline only, then certainly the objection would be a sound one, they would be infinitely worse than mere beggarly elements; but as leading to a better understanding of Christian principles, they are most valuable guides, as the Apostle has shown once for all in the Epistle to the Hebrews.

That they have *no* teaching value is a position which goes too far. For this view condemns the intelligent reading of the Holy Scriptures, which are largely composed of terms which only a careful study of the sacrificial system of the Old Testament can make intelligible. If the Scriptures were written "for our learning," no excuse can be urged for the systematic neglect of the great study of sacrifice, a subject referred to in every page of the sacred volume, a subject of such importance and of such far-reaching effects, that it has eternally filled the mind of the eternal God, and which enters into all His dealings with our sinful race.

2. ATTEMPTS TO DIVORCE TRUTH FROM
SYMBOLS.

The Bible teaches us that God has ever enshrined the most vital truths in a system of symbolism. Men have ever resisted the divine method. Their opposition takes two well-defined lines, which are strongly opposed to each other, but which nevertheless agree in the attempt to divorce necessary doctrines from the symbols which represent them.

i. In the ranks of Christ's followers are found many, especially in reformed bodies of Christians, who stoutly maintain the truth of Catholic doctrine, but who as stoutly resist the symbols which the Church has ever employed to represent that doctrine.

The position thus taken up distinguishes between the media which transmit impressions to the mind, holding the sense of sight to be sinfully employed if called upon to convey vital truths to the understanding, but strongly maintaining that the sense of hearing is the only legitimate channel through which essential doctrines are apprehended. This position at once condemns the divinely-instituted worship of

the Old Covenant, and the glorious ritual always observed in the worship of heaven itself. During the past three hundred years the Church of England has suffered from this persistent effort to separate what God has decreed shall be joined together. Especially in the latter part of this century has there been kept up an intolerant faction determined to "stamp out" every vestige of symbolism from the worship of Almighty God. In future ages, when the student of church history shall read in the annals of the Victorian days, that iron doors opened and closed upon faithful priests, who languished for months within prison walls, separated from their flocks, and that even bishops were haled before earthly tribunals, and threatened with expulsion from their sees, simply and solely because they persisted in maintaining the principles of divine worship as always observed in the Catholic Church, and specially enjoined in our Liturgy,—when they read of these things, how can they do otherwise than question the candour of these modern persecutors? Catholics maintain the true principles of ritual, then, because it symbolizes

the great central truth of Christ's sacrifice for us sinners, and because it was once enjoined upon men by divine authority and expressly declared to be of perpetual obligation to the end of time.

ii. The other way by which men seek to separate doctrines from their symbols in worship is even more evil and deadly than the first. There are people who admit the plea for a reverent ritual, but who, alas! content themselves with the outward forms of worship, and care very little for the deep truths they enshrine.

In the olden days this abuse was severely reprimanded by the prophets, and when our Saviour came this spirit of formalism, which had then become almost part and parcel of the degenerate Jewish race, brought forth His keenest rebukes and elicited His severest denunciations. Then, later on, this spirit proved one of the greatest obstacles to the spread of true religion. East and West alike at times were permeated with it. And in our own days we meet it only too often. One piece of ritual after another is adopted with no higher object than because it is beautiful, or because it is

æsthetic, or poetical or ancient. They love the ritual for its own sake; they care nothing for the deep truths it enshrines. They talk much about the beauty of symbols, but seldom or never about the beauty of unselfishness, the pure gold of sympathy, or the divine gift of sincerity. They say much about correctness of ritual, but little or nothing of the purity of heart without which no one can see God. But this special danger is not confined to the Catholic Church. What are the vaunted shibboleths of Protestants but the clearest evidence of a dry formalism, as destructive of the true principles of divine worship as the æstheticism of the dilettanteritualist, or the deep selfishness of the Pharisee?

So long as human nature is what it is, there will be this great danger of exalting one or other of the elements of divine worship and ignoring the other; there will be the temptation to separate them, to divide asunder what God has in His wisdom joined together, and which cannot be severed without bringing the greatest injury to them both.

The true Catholic, whilst using and valuing

all legitimate symbolism and ritual, feels that the doctrines they teach are of far more importance than their mere outward expression, that the doctrines are as superior to their ritual expression as the soul is superior to the body. He admits most fully the paramount importance of the divine truths which must enter deeply into the hearts and lives of Christ's followers. But he employs a reverent ritual because it is of divine appointment, and consequently of immense value in building up his own spiritual life. Because it is of divine appointment he dare not neglect it.

On the other hand, the Protestant, whilst believing in the necessity of divine truth, is unwilling to admit the divine authority of any ritual or system of symbolism. It has been the humble endeavour of the writer to show in the preceding pages the unsoundness of this view. Instead of hating forms of worship, and denouncing those who advocate them, the Bible everywhere teaches us that God instituted these outward forms by which He chooses to be worshipped, and He severely rebukes all who either neglect them, or permit

them to degenerate into mere formalism. The popular Protestantism of the day is unwilling to meet Catholicism half way. It talks loudly and truly of the necessity of unity, but unfortunately its unity means nothing less than the abandonment of the whole Catholic position.

A careful study of this whole subject will probably lead one to these results:

I. The Catholic position as to teaching vital truths by means of ritual is in close accord with the divine commandments. Protestants have no right to disregard the divine commandments as to the essentials of public worship and set up a standard of their own. If there is to be unity, either Catholics must abandon the divine commandments as to the essentials of public worship, or else Protestants must forego some of the cherished practices their fond hearts have established.

II. What a pity to see so much time and labour wasted in profitless jangling, with enemies at our very heels who believe neither in God nor any of the doctrines which Catholics and Protestants hold in common. Infidels laugh at the quarrels of Christians, and under a

safe cover their sun always shines, and nothing hinders them from making hay to their hearts' content. If we were only united, if our dissensions were only healed, the Church of God could move on in her appointed way, overcoming everything that opposed her triumphant march through the length and breadth of this wide world, until the command of the Great Bridegroom should be obeyed, till the kingdoms of this world are become the kingdoms of our Lord and of His Christ.

