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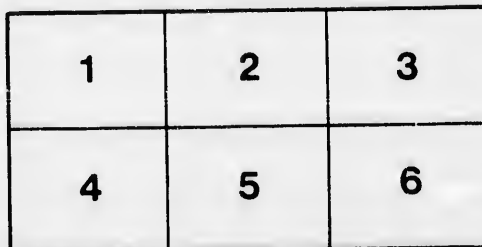
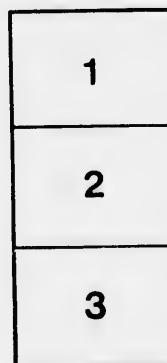
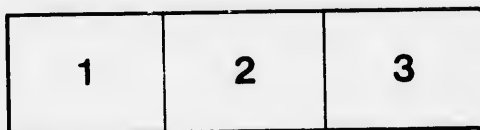
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THE

COMPREHENSIVENESS

OF THE

CHURCH OF ENGLAND.

A Letter

TO THE

REV. D. FITZGERALD,

RECTOR OF S. PAUL'S CHURCH, CHARLOTTETOWN;

ON THE SUBJECT OF HIS PUBLISHED SERMONS

ON

Ritualistic Teaching.

BY

REV. G. W. HODGSON,

CHAPLAIN OF S. PETER'S CHURCH, CHARLOTTETOWN.



CHARLOTTETOWN:

BREMNER BROTHERS, PRINTERS, QUEEN STREET.

1872.



THE
COMPREHENSIVENESS

ERRATA.

Page 15, line 8, *dele* "at once."

Page 25, line 7 from bottom, for "at the side" read "at the end."

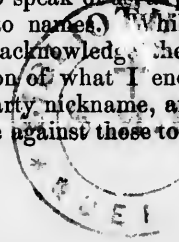
Page 26, last line, for "Consecrations" read "Consecration."

Page 31, line 11 from bottom, after "doctrines" insert "other."

Page 37, as foot note, add "(1) Office for Holy Baptism."

which is to be supported by
The teaching and practices of the "Ritualists" are denounced, and then some of your own congregation are addressed as "going to a Ritualistic place of worship," while the obnoxious doctrines are said to be taught and the evil practices carried out "in our own midst."

I quite understand the feeling which leads a preacher to avoid, as far as possible, personal allusions in the pulpit, and therefore I suppose that you wished to speak of us as plainly as possible, without direct reference to names. While then I so understand you, I by no means acknowledge the term "Ritualistic" as the proper designation of what I endeavor to teach, "Ritualist" being a mere party nickname, and like all such, intended to create a prejudice against those to whom it is applied.





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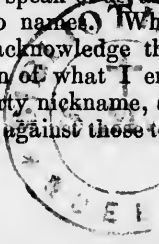
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THE
COMPREHENSIVENESS
OF THE
CHURCH OF ENGLAND.

REVEREND SIR ;

Although in your lately published sermons on "Ritualistic teaching" you do not directly speak of the Church of which I have charge, yet there are allusions in these sermons which can only be understood of S. Peter's Church, and which it is fair to suppose you wished to be so understood. The teaching and practices of the "Ritualists" are denounced, and then some of your own congregation are addressed as "going to a Ritualistic place of worship," while the obnoxious doctrines are said to be taught and the evil practices carried out "in our own midst."

I quite understand the feeling which leads a preacher to avoid, as far as possible, personal allusions in the pulpit, and therefore I suppose that you wished to speak of us as plainly as possible, without direct reference to names. While then I so understand you, I by no means acknowledge the term "Ritualistic" as the proper designation of what I endeavor to teach, "Ritualist" being a mere party nickname, and like all such, intended to create a prejudice against those to whom it is applied.



Had the question raised in your sermons been whether certain doctrines are true or untrue, I certainly should not have written to you; nor shall I now at all touch upon this question. Controversy is a poor way of advancing the truth. But the reason I write is this. There are contained in your sermons criminal charges of the gravest kind against those persons whom you call Ritualists, among whom you include myself and others who believe what you have denounced.

I have read your sermons with the utmost care that I could give and tried to see just what they mean, and the only doubt I have is, whether we are allowed even the poor alternative of being either fools or knaves. It is said¹ that we are endeavoring to bring in and teach errors which our Church for three hundred years has renounced, which, "with unblushing effrontery, we declare to be doctrines of the Church of England." "Unblushing effrontery" must I think imply consciousness of wrong doing; so then the teacher knows what he is about, *i. e.* is a conscious liar, while the taught either join in his deception or are so stupidly ignorant as not to be able to tell the difference "between white and black, light and darkness." It is better to come straight to the point and to call things by their right names, and though I am well aware that you have not used language so strong as I have employed and probably would shrink from so doing, yet if your statements are well founded and your proofs correct, these and no less than these are the charges you bring. At page 9 you quote that question which was put to both of us at the most solemn hour of our lives—(this question we have both answered in the affirmative, and for the fulfillment of the promise then given we shall have to give account at the Judgment seat of our common Master: "Will you be ready, with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God's word?") and then it is more than implied that this promise is wilfully and deliberately violated. You may perhaps mean that this is done through ignorance, though then it is hard to talk of "unblushing effrontery" and "libels." But even if it be set down to ignorance, ignorance on such matters is inexcusable and criminal in the highest degree, in one who has ventured to assume the awful responsibility of a guide of

(1) pp. 4 and 5.

souls, and implies almost as much moral obliquity and deserves quite as much censure as a deliberate and wilful breach of a solemn promise. Now sir these are the points upon which I venture to write to you; I must endeavour to show that I have not violated my promise, nor am so profoundly ignorant as to understand nothing about what I teach.

In your sermons you have quoted passages from a number of books, intending thus fairly to represent the teaching of the "Ritualists," then you have attempted to show that this teaching is contrary to that of the Church of England to which these "Ritualists" say they belong. The conclusion from this is a very plain one. It is this conclusion that I dispute. As I have said before, the absolute truth or falsehood of certain doctrines I do not speak of. But is such and such teaching contrary to that of the Church of England? This is the question, and about it I should not hesitate to abide by the decision of any impartial judge. Of this matter the Public are a fair judge. We have been dragged to the bar of public opinion, our teaching denounced as "a curse," and we ourselves set down as very questionable characters. I confess for my own part while it gives me no concern (except on their own account) whether people think my teaching true or false, I am very unwilling to lie under such imputations as these which have been brought against me, and have too much respect for the good opinions of those of my fellow churchmen or fellow citizens who may have heard or read your sermons not to attempt to vindicate myself. Then I must remember too not a few others indirectly included in the same charge, for they listen to, encourage and uphold such teaching. It is not *to* them I write. They know what they believe and what I have endeavoured to teach, but it seems only fair that I should try to show *for* them to others, what they well know themselves, that their position as members of the Church of England is an honest and honourable one.

The plan, as far as I can discover it, which you seem to have laid down for yourself in your sermons is to make detached extracts from "Ritualistic" books, also extracts from the decrees of the Council of Trent, to show that these agree, and then to show that they differ in common from the Liturgy, Articles and Homilies of the Church of England.

Besides this there is an historical sketch of the Reformation. I cannot say that the argument is followed out in so clear and logical a manner as would admit of its being met point by point. It may be my want of perception, but there seems to me to be no little confusion in the earlier portion of your sermon. At page 1 it is said "first I have to show that our Church is sound. This I will do, first, by showing some of the means that were employed, and the efforts that were put forth towards bringing her to this state." I am not going to dispute the fact that our Church is sound, but it is difficult to see how this is proved by showing that she tried to make herself so. This seems afterwards to have occurred to yourself, for at page 12 you say "Having thus brought before you some of the means that were employed in bringing our Church into a sound and healthy condition, I have secondly to show you that her doctrines are sound." But this is what you started to do at page 1, so according to your own account we are not a bit farther on at page 12 than we were at the beginning. However at page 12 you start again with your first proposition, "the Church is sound," and to prove this, you state that you will show (1) the doctrine of the "Ritualists" (2) of the Romanists, (3) that they differ from those of the Church of England. Now here again it may be my fault, but I cannot possibly see the logical connexion of this. Had you begun by *assuming* the doctrines of the Church of England to be sound, (as would have been fair enough in addressing a congregation of Church people) then to have shewn that the "Ritualists" and Romanists contradicted them, would of course have shown their doctrine unsound, but you say that you will *show* that her doctrines are sound and that you will do this by showing that they differ from those of the Romanists and "Ritualists." In fact, you assume the premiss, "Ritualistic teaching is false," for only so is there any ground at all for your conclusion. Now this may be a very convenient assumption, but you can scarcely expect that it will be granted in an argument intended to prove "Ritualists" in error.

I do not say this to make captious objections, but to show why I must in my reply follow a somewhat different line from the one you have adopted. There is one thing given as your subject on the title-page, quite another (one which I should

not dream of disputing) given at the commencement of your sermon; the premises and conclusions are so confused that it is impossible to follow them regularly. Then further there is one large portion of the sermons which certainly must be said to have nothing to do with either of the matters which you have given as your subject. I refer to the canons and decrees of the Council of Trent. The inquiry is about the teaching of the Church of England; what then have we to do with that of the Church of Rome? As a matter of fact I believe that the Church of Rome does err in doctrine, but that does not say that because a statement in a book may be paralleled by a similar one from a Roman book, therefore it must be false. At this rate our Prayer Book must be most false and Romish, for at least three-fourths of our Collects and other large portions of our Service, are from the Missal and Breviary. If these quotations are intended as an appeal to popular passion, and as taking the easier way of creating a prejudice against a doctrine rather than taking the trouble of disproving it, such a plan may be useful enough for some purposes, but is not of much avail by way of an argument. I confess that if there are any persons for whom it is sufficient to disprove a doctrine to show of it that it is held by Roman Catholics I should feel it a hopeless task to attempt to reason with them, and am quite willing, as far as they are concerned, that judgment should go against us by default. I shall not therefore consider at all the asserted similarity of the "Ritualistic" and Romanist doctrines—Observe, I do not acknowledge them to be similar, I believe them to be different, but this question is so wholly beside the matter at issue, which is the teaching of the Church of England, that it would be a mere waste of time to consider what the Church of Rome does or does not teach.

Further as to extracts from "Ritualistic" books. It is only fair that it should be clearly understood in what sense the expressions quoted are used—what is the truth which suggests such devotional utterances. It will often be found that what may appear very strange or exaggerated will be seen to be a perfectly legitimate expression when the truth upon which it rests is clearly understood. Now of the books quoted from, some I have used and recommended, some I have never seen, nor can one agree to be bound by every-

thing that may be written, sometimes by persons more enthusiastic than judicious. Still I do not take any objection to the making such extracts, it is fair enough to quote from any books of the class, but I do ask that an impartial judgment of the teaching should be formed not from detached devotional utterances or expressions of opinion, but from definite statements of belief; and that the devotional expressions should be interpreted by these statements.

The plan then that I shall adopt, sir, is to state what I know to be my own belief, and the belief of the great majority of those whom you call "Ritualists," on the subjects of which you have spoken to compare this with the teaching of the Church of England, and thus I think to show that our position is an honest one, and that we have not gone further than to exercise that liberty which you confess to be left in matters justly controvertible; it may then be necessary to take up *seriatim* the particular charges made in your sermons. In doing this I have no wish to put myself forward as the spokesman of any party, but you have forced me either to come forward in this way, or by silence to give some countenance to these charges of dishonesty and untruthfulness, which I feel to be so undeserved and unjust.

I intend, then, to write on these points freely and unservedly, and as clearly as is in my power. I have never attempted nor wished to conceal any portion of my teaching; and the only thing that I like, in undertaking this painful duty of thus writing to you, is that it gives me another opportunity of bringing forward, openly and plainly, what I believe to be the true teaching of the Church of England, and of the whole Church of Christ. Glorious truths they are, which have come down to us from apostolic times, have outlasted the novelties of a hundred heresies, passed undestroyed through times of fiercest persecution, and which, though denied, sneered at, reviled and hated, have been the joy in life and the hope in death of innumerable souls who have known by experience what strength, comfort, and hope this faith can give.

Of course, Sir, all this explanation will be mere waste of words to you if as your sermons would imply we are traitors. It will be but another instance of the "unblushing effrontery" of these perjured deceivers, this assumption of innocence is

only to create sympathy that they may the more easily beguile the unstable. There is no arguing against such a prejudice as this. But I cannot believe that all are willing to think so badly of us, and I would fain hope, Sir, that when the heat of the controversial spirit cools down, you yourself will not be unwilling to learn that some of your fellow creatures are not such abandoned characters as you once thought yourself compelled to account them.

With reference then to the subjects treated of in your sermons, I am going to state a belief held now by many in the Church of England, and which has always been held by many in that Church. I do not say that it is the only view of the truth admissible—all I now contend for is that it is admissible.

The first point you take up in your regular list is¹ the Eucharistic Sacrifice. There are also, under this head, allusions to the doctrine of the Real Presence, but as these two truths, though allied, are distinct, it will be better to treat of them separately.

1st, THE REAL PRESENCE. Our Lord, at the institution of the Blessed Sacrament, under the most solemn circumstances, said of the bread which he took, blessed, brake, and gave to his disciples, "This is my Body;" of the cup, "This is my Blood of the New Testament." Our Church says that when so doing He was "instituting and ordaining Holy Mysteries."² He therefore was speaking of mysteries, and therefore we think of them as such, expecting to find in them much that is beyond human reason, which faith alone can apprehend. Just what he said is to be believed, and he said, "This is my My Body." Had He said—This is a figure of—This represents—This is to put you in mind of My Body—then such statements only would have been believed. But He said, "This is My Body," and we simply take His words as they stand, knowing them to be true, but exceedingly deep and mysterious, their full meaning stretching far beyond the limits of human thought. *How* it is His Body we do not attempt to explain. Some things, driven by errors to speak of, our Church has defined, and these definitions we most heartily accept, viz: that "the Body of Christ is given, taken and eaten in the Supper of the Lord, only after an heavenly and

(1) Page 15. (2) Exhortation in office for Holy Communion.

spiritual manner," and again "that there is no corporeal presence of Christ's natural Body and Blood."

The truth is, sir, that much misunderstanding has arisen from supposing that the term "real" is opposed to "spiritual," and so it is thought by some that when a "real presence" is asserted a "spiritual presence" is denied; and I have often ventured to hope that many who strenuously deny and oppose the truth about the Real Presence do so on account of this misunderstanding. But a moment's thought will, I am sure, show any one that we may say of that which is *spiritual* that it is *real*, with just as much, nay with more truth than we say it of what is material. God is a spirit, surely he *really* exists, and is *really present* every where. Angels are spirits, are they therefore not *real* beings? Natural and material are terms opposed to spiritual—real certainly is not.

Further our Church has decidedly rejected a definition of the mode of the presence of the Lord's Body, which by doing away altogether with the outward and visible sign, "overthroweth the nature of a Sacrament."¹ This is commonly called Transubstantiation. This definition we reject.

What we say then is that in the Blessed Sacrament there is a real, spiritual presence of the Body and Blood of our Lord, which cannot be naturally discerned or taken, but (as we are dealing with heavenly things) which is discerned and taken only after a heavenly and spiritual manner, and the organ of the soul by which this heavenly food is received is Faith. How these things can be—How This Man can give us His Flesh to eat² we do not pretend to explain or understand, but we take His words as they are. Now, sir, this teaching may be all wrong, but how does it contradict that of the Church of England, by what words in her Services and Articles are they condemned, and may not anything quoted by you from "Ritualists" be fairly understood in this sense.

What does our Church say on this subject? The Catechism says that "the Body and Blood of Christ are *verily and indeed taken and received*, by the faithful, in the Lord's Supper." "Verily" and "indeed" are terms just as strong as is "real." "Taken" must mean that the things spoken of are "present" to be taken. And on this last point the 28th Article is still

(1) Article XXVIII. (2) S. John, VI, 52.

stronger. It says that the Body of Christ is "*given, taken and eaten*" which again implies a being present that it may be "given and taken," and here let us observe the accurate and careful wording of this Article, which says that "the means whereby the Body of Christ is *received and eaten* is faith," it does not say that faith is the means whereby It is *given*; for the means whereby It is *given* is the outward and visible sign of the Sacrament as the 25th Article had before ruled.

Further in the Prayer Book¹ the ordinance is spoken of as "the most comfortable Sacrament of the Body and Blood of Christ;" our Saviour Jesus Christ is said to be our "spiritual food and sustenance in that Holy Sacrament," in it we are said "spiritually to eat the Flesh of our Saviour Christ and to drink His Blood," they are "holy mysteries," we pray that at Holy Communion we may "so eat the Flesh of God's dear Son Jesus Christ, and drink His Blood, that our sinful bodies may be made clean by His Body, and our souls washed in His most precious Blood."²

Now, sir, this authorized devotional language is just as strong as any you have quoted from so called "Ritualists," is just as liable to misunderstanding; but also theirs is just as spiritual and evangelical when correctly understood. You have dwelt upon the changes made in various parts of the Prayer Book as of some weight. I shall refer particularly to these at another place, but I would now draw your attention to a change which you have not noticed, but which has a good deal of weight here. A declaration about kneeling was added to the Second Prayer Book of Edward VI, in which it was said that "no adoration was done—or ought to be done . . . to any *real and essential* presence, there being of Christ's natural flesh and blood." The declaration on kneeling was added to the Communion office at the last revision, 1661, and was framed from the former one, with the important and significant difference that all allusion to the Real Presence was omitted.³ Does not this look as if the

(1) Office for Holy Communion.

(2) This last passage is of great importance, because it unquestionably applies the 8th Chapter S. John to the Blessed Sacrament. There have been different views about the interpretation of this chapter. Some Romanist expositors, and not a few others deny its application to the Eucharist, but our Reformers certainly applied it in this way.

(3) The words "real and essential" have been changed to "corporeal presence of Christ's natural flesh and blood."

Revisers were anxious not to exclude that belief. In its original form the declaration might have excluded belief in the Real Presence, does not this change look as if it were intended afterwards to admit this belief.

Some of your quotations are about acts of reverence to be shown at the time of Holy Communion. But surely this does not imply any belief in a material presence. Our feelings of reverence are drawn forth just as much by a spiritual as by a natural presence, and when we remember how He commended her who anointed His Body for the burial, as we think of the loving, reverent care with which they laid Him in the tomb, and remember that angels folded up and put reverently by the linen cloths which had touched His Sacred Body, as we think of these things we are bold to show all possible reverence as we draw near to take that Spiritual food which He has called His own Body and Blood. Here again we may be wrong, but we cannot think that we are acting contrary to the spirit of a church which is specially careful in her Communion office to enjoin reverence upon both minister and people. The people are "to kneel meekly" when they receive. The Blessed Sacrament is *not* to be taken by them, but is, as you have noticed, to be "delivered into their hands¹." If anything remains of what has been consecrated, it is to be "reverently eaten and drunk," and several times in the Rubrics of this Service (and it is the only one in which such directions occur) we find the words "*humbly*," "*meekly*" and "*reverently*," describing the manner in which various parts of this most solemn service are to be performed. To show special reverence at the time of Holy Communion may be wrong, but it is not contrary to, it harmonizes with, the teaching of the Church of England.

2nd, THE EUCHARISTIC SACRIFICE. Christ our Lord died upon the Cross, making there by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; after His death He ascended into Heaven, there "to appear for us²;" "He is a Priest for ever³;" "a Priest upon His throne⁴;" He pleads for us—He is in Heaven "as a Lamb that had been slain⁵." As on the day of atonement the priest passed behind the veil and with the blood of the atonement made

(1) Rubric in Com. Office. (2) Heb. IX, 24. (3) Heb. VI, 20.

(4) Zech. VI, 13. (5) Rev. V, 6.

intercession before the mercy-seat¹, so Jesus, our great High Priest, at His Ascension, passed behind the veil to plead for us with the atoning Blood, the Blood of the everlasting covenant. This He is doing in Heaven; and we also on earth are commanded to "continue a perpetual memorial of that His precious death until His coming again." And this we do when according to His holy institution we "show His death until He comes." What then He does in Heaven, "show His death," "appear as the one Sacrifice for sin," that we do on earth sacramentally, when we, as did Melchizedek, His type, "bring forth bread and wine,"³ and so make the appointed memorial of His death.

We understand and most firmly believe that the Sacrifice upon Calvary was perfect and all sufficient, cannot be repeated or added to in any way, and that the altar service of the Church is the appointed mode of pleading that one perfect Sacrifice before the Eternal Father. In whatever mode our Blessed Lord's Body is present in the Blessed Sacrament, by virtue of that presence it is presented to God as a memorial of His Death and Passion—for whatever objects He presents Himself in Heaven, for these and for none other we thus plead His death on earth. I cannot better describe this doctrine than is done in one of Wesley's Hymns for the Sacrament of the Lord's Supper:—

Victim Divine, thy grace we claim,
While thus thy precious death we show;
Once offered up a spotless Lamb,
In thy great temple here below;
Thou didst for all mankind atone,
And standest now before the throne.

Thou standest in the holy place,
As now for guilty sinners slain,
The blood of sprinkling speaks, and prays
All prevalent for helpless men;
Thy blood is still our ransom found,
And speaks salvation all around.

The smoke of thy atonement here
Darken'd the sun and rent the veil,
Made the new way to heaven appear,
And show'd the great Invisible:

(1) Levit. XVI. (2) 1 Cor. XI, 6. (3) Gen. XIV. 18.

Well pleased in thee, our God look'd down,
And calls his rebels to a crown.

He still respects thy Sacrifice;
Its savour sweet doth always please;
The Offering smokes through earth and skies,
Diffusing life, and joy, and peace;
To these, thy lower courts, it comes,
And fills them with divine perfumes.

We need not now go up to heaven,
To bring the long-sought Saviour down;
Thou art to all already given,
Thou dost even now thy banquet crown;
To every faithful soul appear,
And show *thy real presence* here! ¹

Here again I hope that much opposition arises from misunderstanding, not from denying the truth. The term "to offer sacrifice" has two meanings (1) to slay the victim, (2) to offer the victim slain. In the first sense we could not speak of a Eucharistic sacrifice. In the second sense as He offers Himself in Heaven, so is He offered sacramentally on earth. Some imagine that the Eucharistic Sacrifice is a repetition of, is in addition to, the one perfect and sufficient oblation and satisfaction made upon Calvary; against this error, which, it is to be feared, was prevalent among the uninstructed before the Reformation, the 31st Article is directed. But we do not think or imply this for a moment; and we believe that, so far from our teaching on this point contradicting that of our Church, it is a view which alone can satisfy what Holy Scripture says on the subject. Indeed we trust that our differences on this point are more apparent than real, and arise almost altogether from a misconception.

3rd, CONFESSION. About this I need not spend many words. That sins must be confessed to God, all agree; that sins *must* be confessed to a minister of God, I have never maintained, nor do I know any one in the Church of England who has. That they *may* be so confessed, that at times it may be useful and helpful so to do, I have taught and, please God, always will so teach; in this I may be wrong, but I do not contradict the teaching of the Church of England.

For the object with which confession would be recommended

(1) Wesleyan Hymn Book, Hymn 551, page 512. (The italics in the last line are mine).

to any would be to assist them in their repentance; now there is only one office in the Prayer Book in which the Clergyman is directed how to assist any particular soul in its repentance viz. the office for the Visitation of the Sick, and there it is specially said "here shall the sick person be moved to make a special confession of his sins, if he feel his conscience troubled with any weighty matter. After which confession the Priest shall at once absolve him (if he humbly and heartily desire it) after this sort;—Our Lord Jesus Christ, who hath left power to his Church to absolve all sinners who truly repent and believe in Him, of His great mercy forgive thee thine offences; and by His authority committed to me, I absolve thee from all thy sins, In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Now if Confession be the breaking down of every barrier of natural modesty; the torturing of the soul and the putting it upon the rack; the pollution and not the purifying of the mind; the injuring and not the benefitting of the better feelings; the wounding, and not the healing of the conscience;—it is just as bad for a sick person, as for a whole; if it may assist a sick man's repentance, it may do the same for one in health. And so I contend that one who advises a person that confession may assist his repentance leaving it to his own conscience to use it or not is doing nothing which the Church of England forbids, on the contrary is doing *what she enjoins*.

There is also the Exhortation in the Communion office which directs those with burdened consciences to come and open their grief, not to any one, but to some discreet and learned minister of God's Word. I do not see that there can be any doubt what this means; however, for argument's sake, I am willing to give it up, and to rest my defence upon the positive statement in the other service. I would, however, say this much: I cannot think that any one who wholly denied Sacramental Confession would ever have written these words, and I am strengthened in this opinion by having noticed that clergymen who do not believe in this ordinance omit them altogether. You yourself, sir, I used to observe, never read these words in your own Church, although it is plainly directed that you should do so. I do not know whether this

omission is still continued; if so, it is a very strong argument for my view of the meaning of the words.

Here again I would refer to a change in the service to which you have not called attention. In the Prayer Books of 1549 and 1552, the Rubric began: "Here shall the sick person make a special confession if he feel," &c. At the last revision it was altered to "Here shall the sick person *be moved* to make a special confession;" so that, though the latter portion of it may have been somewhat weakened,¹ certainly the first part was strengthened, for it is not now to be left wholly to the sick man, but he is to *be moved* by the Priest to special confession of his sins.

And further that it was expected and provided for that confession should be made is shown by the 113th Canon, which says "Provided always: That if any man confess his secret and hidden sins to the minister, for the unburdening of his conscience, and to receive spiritual consolation and ease of mind from him . . . we do strictly charge and admonish him, that he do not at any time reveal or make known to any person whatever, any crime or offence so committed to his trust and secrecy, (except they be such crimes as by the laws of this realm his own life may be called in question for concealing the same), under pain of irregularity."

To advise confession may be wrong, but it can not be contrary to the teaching of a Church which directs her Clergy to move persons to confession, puts in their mouths a strong form of absolution, and enacts a Canon forbidding them to disclose what has been confessed to them.

4th, PRAYERS FOR THE DEAD. With reference to the state of souls in that period intermediate between the hour of death and the day of judgment, not much is revealed in Holy Scripture. For those who are not reprobate, it is "to depart and be with Christ," it is to be in Paradise,² to be in Abraham's bosom,³ or with those eager expectant souls who are under the altar.⁴ For some, it is much to be feared, there remains nothing but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries, but Holy Scripture always represents the elect as having their

(1) By the omission of the words "and the same form of absolution shall be used in all private confessions."

(2) S. Luke XXIII, 43. (3) S. Luke XVI, 22. (4) Rev. VI, 9-12.

