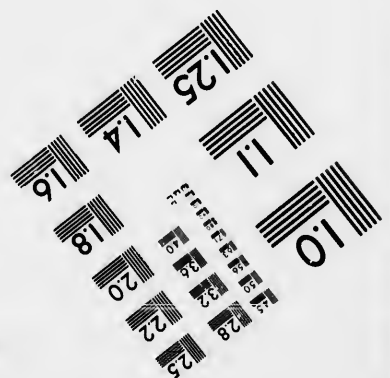
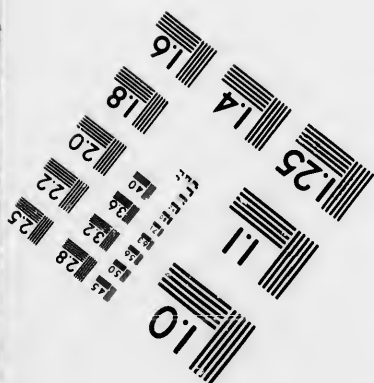
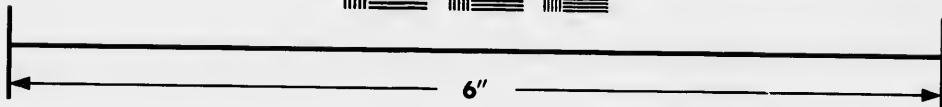
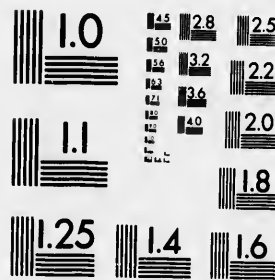


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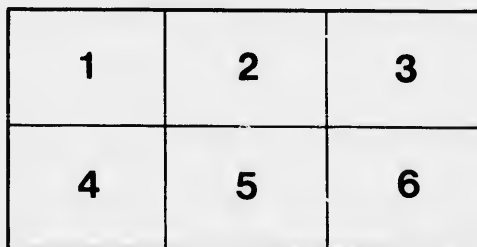
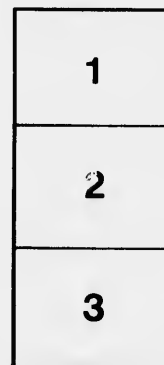
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THE TEACHING

OF THE

“Christian Manual”

VINDICATED

IN A

*LETTER TO THE RIGHT REVEREND THE LORD
BISHOP OF TORONTO,*

BY

THE AUTHOR OF THE MANUAL.

TORONTO:

LOVELOCK & CO., PRINTERS, 39 ADELAIDE STREET EAST.

1875.



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Not in Anstmann

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"We have not followed cunningly devised fables."—2 PETER I: 16.

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THE DOCTRINE OF THE "CHRISTIAN'S MANUAL"
VINDICATED.

To the Right Reverend, The Lord Bishop of Toronto.

MY LORD :—

The Church in Canada has, within a few months back, witnessed the revival of a controversy which has, from time to time since the Reformation, been somewhat warmly debated, viz., the question as to the nature and benefits of the Sacrament of the Lord's Supper. The time appears to have come when it is no longer possible to rest content with merely superficial views upon this most solemn subject. A very strong effort has been made to create a prejudice, in the minds of ordinary people, against those who teach any other opinions than that the Sacrament in question is a mere commemorative ceremony—one in which mere symbols are to be regarded as present, while any unseen blessing, or presence, must be looked for only in the heart of the partaker. An altogether figurative interpretation is put alike upon the words of Holy Scripture, and upon the formularies of the English Church, and an assertion has been more than once publicly made that such a doctrine as that known to Theologians by the name of the "Real Presence" is, if not altogether a Romish tenet, at all events unknown in the Church of England, and foreign to the views of the Reformers, who testified with their lives against Romish error. I propose therefore to examine the authoritative writings of our Church in order to ascertain how far this is really the case. By authoritative writings I mean the Articles, Homilies, the Church Catechism, and the writings of those who uttered or adopted the teachings contained in these formularies; secondly, to shew, as far as space will admit, that all names of note or influence have been in agreement with that teaching; and lastly to cite writers and documents outside our Church to the same effect. With regard to the second head, of course it would be impossible to cite *all* such cases: I shall therefore only be able to give extracts from the more prominent writers, judging it to be sufficient to show that those who hold higher views of the Sacrament have such support as to render

it a matter of positive injustice to them to be branded as disloyal to the Church, or as setting forth novel and strange doctrines.

I shall begin then with the Church Catechism, as the latest formula expressing the Church's views in a definite and dogmatic manner upon the subject of the Sacraments. The last part on the Sacraments is the work of Bishop Overall—then Dean of S. Paul's—Prolocutor of Convocation, and afterwards Bishop of Lichfield and Coventry in 1614; he died in 1619. This last part of the Catechism was added in 1604, in compliance with the wish expressed by the Puritans at the Hampton Court conference, and with two very slight alterations was afterwards confirmed by Convocation and Parliament in 1661. This Catechism therefore represents the very last authoritative exposition of our Church's teaching.

Now the Catechism is very full and clear in teaching that in the two ordinances of Baptism and the Lord's Supper both, there is more than the merely outward part. It asserts these to be Sacraments, and defines a Sacrament as having TWO PARTS; one, outward and visible; the other, inward and spiritual. It thus plainly asserts that *in* the Lord's Supper there is as much an unseen portion, or presence of something invisible, as there is present an outward form. But this is altogether a different idea from that entertained by even the higher School of those who deny a Real Presence of Christ in the Sacrament. They are willing to admit a real presence "in the heart of the faithful receiver"; but the Catechism speaks of another thing *in* the Sacrament besides the outward "sign or form," as it is termed in one of the questions. Passing on to the questions more immediately relating to the Lord's Supper, we find four distinct questions relating to its nature and object: (1) As to its object; *Why* was it ordained? (2) two separate questions as to its *nature*, viz., (A) What is the *outward part*, or sign? and (B) What is the *inward part*, or thing signified? and lastly, as a fourth question, What are the benefits whereof we are partakers *thereby*? Now we stop here to observe that on the supposition that there is nothing more *in the Sacrament* than the outward signs or forms, the third of these questions seems superfluous: it would have been enough, as in fact is done in this part of the Catechism with regard to Baptism, to have asked about the "benefit" as soon as the outward part had been stated. Obviously, then, the object of the Church was to draw direct and earnest attention to the fact that there is more than the outward, visible sign or form;—that *under* that outward form there is also an inward something which is distinct from the benefit conveyed by it; distinct also from anything in the heart of the receiver, which could be no *part of the Sacrament*. This inward part is actually defined to be "The Body and Blood of Christ, which are verily and indeed taken and received by the faithful *in the Lord's Supper*."

On this we again observe that as there are declared to be *two*

parts in this Sacrament, the existence in it of this inward part must be as real as the outward part, but, inasmuch as it is an *inward* part, it cannot be visible or carnal like the other, for then there would be no Sacrament, according to our Church's definition of a Sacrament. Now, as God, who is a Spirit, is a Real Being, so is there really but spiritually, under the outward sign or form, in the Lord's Supper, the Body and Blood of Christ: this is clearly put in the following words, "which are verily and indeed taken and received by the faithful in the Lord's Supper:" "Verily and indeed," that is, in modern English, truly and really: not figuratively, therefore, or in mere imagination; "taken and received," something therefore external to the receiver, for how could he be said, in any sense, to *take* what is already in his own heart? "Taken and received in the *Lord's Supper*," as distinguished from any other way of obtaining it. Is it, then, I ask, too much to say that there is in these words of the Church's authoritative manual of instruction for children, and young persons in order to qualify them for admission to Confirmation—is it too much to say that here we are taught to believe that in the Sacrament of the Lord's Supper, under the outward sign or form of bread and wine, there is invisibly present, to be "verily and indeed taken and received by the faithful, the Body and Blood of Christ" only "after an heavenly and spiritual manner"—

And here we may pause to observe the clearly marked difference between this doctrine and that commonly called Transubstantiation, which asserts, in fact, that after consecration there remains no substance* of bread and wine at all, but that the whole substance of the bread is changed into the real substance of the Body of Christ, and the substance of the wine into His Blood: thus as much destroying the Sacramental character of this ordinance by leaving no outward sign or form, as the Zuinglian view does by admitting no inward part or thing signified. And, my Lord, I feel perfectly justified in saying that no one who holds the opinion that the Presence of Christ is to be found, not in, or under, the form of the elements, but only in the heart of the faithful Communicant, would ever himself originate, or even voluntarily use such language; and this is further confirmed by the fact that all such persons are careful to speak of the "Presence of Christ," not of His Body and Blood, whenever they do (which is not often) speak of Christ's Presence at all, as connected with, or to be met with in this Holy Sacrament.

The importance of the word "part" in these questions of the Catechism will, I think, appear from the fact that in the attempt made in 1689 to revise the Prayer Book, among other alterations the following were proposed in the Catechism;—(House of Commons Return 1854).

* The word "substance" being understood as in Article 28.

(452) What is the outward part or sign of the Lord's Supper?

(453) What is the inward part, or thing signified?

(454) Instead of the answer, "The Body and Blood of Christ which are verily and indeed taken and received by the faithful in the Lord's Supper."

(455) What are the benefits whereof we are partakers hereby?

(Altered to) What are the outward and visible signs in the Lord's Supper?

(Alteration) What are the things signified by the Bread and Wine?

(Alteration) The Body and Blood of Christ were offered for us upon the Cross once for all.

This was left out and the last question and answer continued thus;—What is the inward and spiritual grace?

The benefits of the sacrifice of Christ's Body and Blood which are verily and indeed taken and received by the faithful in the Lord's Supper.

This will furnish a proof of the correctness of the assertion that those who do not believe in the Real Presence would not use the 3rd of our 4 questions. Hence the inference, that those who put in the 3rd question intended to teach the Real Presence.

It does not require more than a very superficial knowledge of Theology to comprehend the difference that would have been made in the teaching of the Church of England had these proposed alterations been carried into effect.

It cannot be out of place here to quote Bishop Overall's words in his "Additional notes to the Book of Common Prayer," on the words, "That we receiving these Thy creatures of Bread and Wine, &c. . . may be partakers of His most Blessed Body and Blood."—Bishop Overall says, "Together with the hallowed elements of the Bread and Wine we may receive the Body and Blood of Christ, which are truly exhibited in this Sacrament, the one as well as the other." "These words, as I once conferred with a Papist, were mightily excepted against, because, forsooth, they must acknowledge no bread and wine, but a desition of that nature and being of both. My answer was that here we term them so before consecration: but after that we call them so no more, but abstain from that name, because our thoughts might be wholly taken up with the spiritual food of Christ's Body and Blood: yet we deny not the bread and wine to remain there still as God's creatures."

Again, on the words, "And if any of the bread and wine" &c.—he says;—"It is CONFESSED BY ALL DIVINES that, upon the words of

consecration, the Body and Blood of Christ is *really and substantially* present and so exhibited and given to all that receive it, and *this not after a physical and sensible*, but after an heavenly and incomprehensible manner. But there yet remains this controversy amongst some of them whether the Body of Christ be present only in the use of this Sacrament and in the act of eating, and not otherwise. They that hold the affirmative, as the Lutherans (in Confess. Sax.) and all Calvinists, do seem to me to depart from all antiquity, which places the Presence of Christ in the virtue of the consecration and benediction used by the Priest, and not in the use of eating the Sacrament."

So speaks the author of the latter part of our Catechism. With regard to the word "real," Bishop Jeremy Taylor has these very remarkable words, "Now that the *spiritual* is also a *real* Presence, and that they are hugely consistent is easily credible to them that believe that the gifts of the Holy Ghost are real gifts, and a spirit is a proper substance. So we may say of the Blessed Sacrament, Christ is more truly and really present in spiritual presence than in corporal: in the heavenly effect than in the natural being; therefore we are the more real defenders of the real Presence of Christ in the Sacrament; for the spiritual sense is the most real, and most true, and most agreeable to the analogy and style of scripture." (Real Presence Sec. I. 6 and 7.) He also, in the same treatise, remarks on the words, *Sacramentaliter præsens Salvator, substantia sua, adest*, "in substance, but after a Sacramental way"—"which words, if they might be understood *in the sense in which the Protestants use them*, that is, really, truly, without fiction, or the help of fancy, but in *rei veritate* . . . it might become an *instrument of a united confession*." (Ibid Sect. I. 8).

Let us now take up the Articles of the Church of England; and first as to the *definition* of a Sacrament given by them in Article xxv. This Article is taken from Art. xiii. of the Lutheran Confession of Augsburg. In 1538 A.D., the Articles agreed on between the Lutheran and Anglican Reformers contained a similar Article. Art. xxvi. of the Articles of 1552 was almost the same as our xxv. Hence this Article may be said to cover ground from A.D. 1538 to the ratification of the Articles at their final enactment, and thence to the present day.

Art. xxv. begins by disclaiming a Zuinglian error; "Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses and effectual signs of grace, and God's good will towards us, by the which He doth work invisibly in us," &c. It is to be observed here that some who have not known the Latin Articles* have considered the word

* Hardwicke, (Hist. of Arts, chap. vi.), says:—"The most authentic representation of the Articles is to be sought in the Latin text, as it was printed

"which" to refer to "grace," or "good will," and not to indicate that it is by the "Sacraments" that God "works," &c., in us. This, however, is at once determined by looking at the Latin, when it is seen beyond a doubt that the word referred to by "which" is the word "signs," or which is the same thing, the "Sacraments," which are thus declared to be "*means of grace*," having an outward sign, and an inward effect or grace. Similarly, as in the Catechism, the same teaching is set forth more explicitly in Art. xxviii: this Article dates from 1552, the year in which the Protestant party had more influence than at any other time in England. The Article then contained a long clause to the effect that "as Christ was taken up into Heaven, a faithful man ought not to confess the real and bodily presence (*corporalem presentiam*) as they term it, in the Sacrament of the Lord's Supper; or, as it is in the Latin, "in Eucharistia." This clause was struck out in Elizabeth's reign, and was not afterward re-inserted. It may be noticed that on the re-introduction of the principles of the Reformation after Queen Mary's reign the term "real" appears to have been universally allowed and used in speaking of the Presence, while the word "corporal" was technically used of the doctrine which was condemned. The reason of this I shall shew hereafter.

The xxviiith Article after defining what the Sacrament is not, and stating what it is, again disavowing a Zuinglian tenet,—proceeds to say, "to such as rightly, worthily, and with faith receive the same, the bread which we break is a partaking (*communicatio*) of the Body of Christ, and likewise the cup of blessing is a partaking (*communicatio*) of the Blood of Christ."

"The Body of Christ is given, taken, and eaten, *in the Supper*, only, after an heavenly and spiritual manner. And the mean (*medium autem*) whereby the Body of Christ is *received* and eaten in the Supper is faith." †.

Here then, in this Art. 28, we have, clearly and decidedly, the partaking of the Sacrament, in faith, declared to be a partaking of the Body and Blood of Christ. And the use of the words "given, taken and eaten," shews that the benefit must be from something *external* to the receiver, for in no sense could any one have given him, *in the Sacrament*, nor could he take, neither could he eat a presence *already in his heart*, though a man might be said to have his faith fed, as some of the Calvinists and Lutherans held; or to feed on Christ in his heart. The meaning of the Article, therefore, can only

under the auspices of the Queen. It alone was legally binding on the clergy, being invested with the concurrent sanction both of the Ecclesiastical and Civil Powers."

† It is said faith is the "medium," i.e., comes between the thing received and the benefit; this is also shown by the use of the word *received*. Hence there are three things implied, (1) The Body and Blood of Christ; (2) Faith; (3) The Benefit.

be to indicate the taking and receiving of that which, before the reception, was external to the receiver. It should be observed also that the word of which "partaking" is a translation, is, in the Latin, "communicatio," the *Koinonia* of S. Paul (in 1 Cor. x., 16), answering exactly to our word "communication." It is rendered "contribution" in our English Testament Rom. xv., 26, and "distribution" 2 Cor. ix., 13. It is the word used of the "communion" of the Body and Blood of Christ 1 Cor. x., 16. In every instance it has the sense of "giving," or "imparting" something which the receiver has not before; and it never means "receiving." And this is of especial importance to observe in 1 Cor. x., 16, where St. Paul speaks of the "communion" (*Koinonia*) of the Body of Christ, i.e., of the "imparting" of it; not therefore of the *act of the receiver*, as if he had said, "the bread and cup are the feeding on Christ." Thus again, looked at in this way also, we are taught that the blessing comes to us from without, in the Sacrament, and not from within us.

It has, moreover, been well observed that no Calvinist nor Zuinglian Confession has ever used the words "given and taken" of the benefit conferred in the Lord's Supper. It may be interesting to know what a pious and thoughtful layman considered the words to mean. Alexander Knox, the Private Secretary of Lord Castlereagh, for several years prior to the union of Great Britain and Ireland, wrote a book on the "Use and import of the Eucharistic Symbols." The fact of this book being written at a time when the life of the Church seemed to be fast dying out, is a remarkable instance of the watchful care of our Lord for His Church. Mr. Knox was born about 1760 and died in 1831. Not a breath of Eucharistic controversy stirred the fast stagnating waters of the Church; and yet a layman was found to write deeply and beautifully of this blessed mystery of our religion. Writing on Art. xxviii., he says:—"In the 28th Article, which treats specially of the Lord's Supper, are the following words: "the Body of Christ is given, taken, and eaten, in the Supper only after an heavenly and spiritual manner;" this position was no doubt made in contradiction to the gross doctrine of a literal transubstantiation: but it rejects that error, not by a mere negation, but also by laying down the strict truth of the case. The Body of Christ is not said in a general way to be *received*, but to be *given, taken and eaten*; as if there was a solicitude, in correcting the abuses of the Sacrament, explicitly to maintain the union between the heavenly and spiritual blessing; and the outward and visible sign. *This is given* by the minister, and *taken* by the communicant. To use these precise expressions, therefore, respecting "the Body of Christ" is, by clearest implication, to *combine* that heavenly and spiritual blessing with the given and taken symbol."

Again, in speaking of Art. xxix., he goes on to say:—"It need

not be shewn how superfluous and inapposite the terms of this negation would be, (viz., that the wicked do not partake of Christ, but to their condemnation do eat and drink the sign or sacrament of so great a thing), if no conjunction of the spiritual blessing with the visible signs had been contemplated. It is the idea of such a conjunction only that could make it necessary to assert that although the wicked pressed the Sacrament visibly with their teeth, they nevertheless did not partake of the invisible blessing. But in truth to apply the term Sacrament to the visible sign, to give that denomination to the consecrated symbols, rather than to the act of commemorating or communicating would intimate, even if nothing more were said, that those visible symbols were regarded as the divinely constituted means, or vehicles of the invisible blessing."

In other words, Ms. Knox would have his readers infer that the Body and Blood of Christ are present independently of the recipient, and are only by the wicked and faithless not received to spiritual advantage; to all others they are a priceless blessing.

I think, my Lord, that attention cannot be too often called to the consideration how utterly unsuited to the views of those who deny a Real Presence of the Body and Blood of our Lord in His Holy Sacrament are the positions laid down by our various formularies; notably the xxix Art., which runs thus:—"The wicked, and such as be void of a lively faith, although they do carnally and visibly press with their teeth (as St. Augustine saith) the Sacrament of the Body and Blood of Christ, yet in no wise are they partakers of Christ; but rather to their condemnation, do eat and drink the sign or Sacrament of so great a thing." Here, first, I venture to observe that it would appear that people have omitted to notice as they ought, the second of the two classes here spoken of; the question as to the reception by the wicked has been much dwelt on, to the exclusion, almost, of the class specified as those devoid of a lively faith. Who are meant by this latter description? The more we know of the technicalities disputed about, three centuries ago, when the words were written, we are, I think, forced to the conclusion that they are directed against Zuinglian error; the very error, in fact, sought at this time to be insisted on as the only true view; and this is further confirmed by the words of Art. xxviii., which says:—"The *mean* whereby the Body and Blood of Christ is *received in the Lord's Supper* is faith." "In the Shorter Catechism" of the Presbyterians there is this question and answer, (No. 97): Q. What is required to the worthy receiving of the Lord's Supper? A. It is required of them that would worthily partake of the Lord's Supper that they *examine themselves of their knowledge to discern the Lord's Body*; of their faith to feed upon him; of their repentance, love, and obedience, lest *coming unworthily*, they eat and drink judgment to themselves." Surely such language seems intended to remind us of

something *external* to ourselves to be discerned in this Sacrament.

The second remark I would make is, that to a Zuinglian, and to the man who considers the only Presence to be a Presence of Christ in the heart of the believer,—to both alike this Art. xxix. is not only unnecessary, but reads almost like a reflection upon his understanding. The teaching of both alike is that there is no outward, objective Presence of Christ, whatever, and there could be no Sacramental, or other saving Presence of Christ in the heart of an evil man; hence there could be no necessity for asserting the non-reception of Christ in the Lord's Supper.

Great stress has been laid by the impugners of the Real Objective Presence upon the word "only" in Article 28, where it is said, "The Body of Christ is given, taken, and eaten in the Supper *only* after an heavenly and spiritual manner." And the argument has, in reality, to all practical purposes been thus pursued by the deniers of the Real Presence; "Because the Article says the Body of Christ is received only after a heavenly manner, therefore it is not *really* received at all; and inasmuch as that which is spiritual is not cognizable by our senses, there is no, so-called, Real Presence of Christ at all." I say that practically, this is the argument; for if not, if a Real Presence be granted at all *in the Sacrament*, all occasion for further discussion is at an end. I beg leave to quote the words of Sir Robert Phillimore, in giving judgment in the prosecution of Rev. W. J. E. Bennett, "With regard, therefore, to the charges in the criminal articles against Mr. Bennett for describing the Presence in the Holy Eucharist as "actual" and "objective" I must hold that by the use of these expressions he has not contravened the formularies of our Church, or committed any ecclesiastical offence." Sir Robert says:—"I believe that the position of those who agree with the opinions of the defendant would take this form of argument, or something like it: They say—What is given? The Body of Christ. Who gives it? Our Lord the Great High Priest in heaven by the hands of His Priests, ministering, as the 26th Article says, "by His commission and authority" on earth. What is taken? What has been before given—the Body of Christ. Sir Robert proceeds, "The manner indeed of the giving, the taking, and the eating, is *only* heavenly and spiritual, but not the less on that account is something given, taken, and eaten external to, and apart from the giver, taker, and eater. The whole manner of the Presence is indeed supernatural, but not the less true; spiritual, but not the less real; heavenly, but not the less actually there, to cleanse the body, and wash the soul of the receiver." Such is the formal, *ex curia*, judgment of "The official Principal of the Arches Court of Canterbury" in the case of Sheppard vs. Bennett, and to every statement of it

* The highest ecclesiastical Judge in England.

objection would be strongly urged by every impugner of the Real Objective Presence, for each word contradicts every view such an one would express upon the question. But, in the Providence of God, we have decisive proof that the writer of Art. 28 himself meant his words to be understood exactly as Sir Robert Phillimore expounds them. Not long ago a letter was discovered in the State paper office, and published extensively in England in pamphlet form, and also in the *Guardian*. This letter will make itself abundantly clear, and I beg to call especial attention to its very strong language, rendering it utterly impossible for any man to believe that the author of our 28th Article held any but the highest views of the Real Presence. I shall be excused, I hope, if I take the liberty of modernizing the spelling. The letter is, verbatim, as follows :—

“*Edmund Gheast,* Bishop of Rochester to Cecil.*”
 “*Greeting in the Lord.*”

“RIGHT HONORABLE:

“I am very sorry to hear that you are sick ; God make you whole, as it is my desire and prayer. I would have seen you ere this, according to my duty and good will, but when I sent to know whether I might see you, it was often answered that you were not to be spoken with.

“I suppose you have heard how the Bishop of Gloucester found himself grieved with the placing of this adverb “only” in this Article, ‘The Body of Christ is given, taken, and eaten in the Supper after an heavenly and spiritual manner only,’ because it did take away the Presence of Christ’s Body in the Sacrament, and privately noted me to take his part, therein, and yesterday, in mine absence, more plainly touched me for the same. Whereas between him and me I told him plainly that this word “only” in the foresaid Article did not exclude the Presence of Christ’s Body and Blood from the Sacrament, but only the grossness and sensibleness in the receiving thereof. For I said unto him that though he took Christ’s Body in his hand, received it with his mouth, and that corporally, naturally, substantially, and carnally, as the doctors write, yet he did not, for all that, see it, feel it, smell it, or taste it. And, therefore, I told him I would speak against him herein, and the rather because *the Article was mine own penning*. And yet I would not, for all that, deny thereby anything that I had spoken for the Presence. And this was some of our talk.

And this that I said is so true by all sorts of men that even D.

* Gheast was really the principal Bishop in directing the Reformation and revision of our Prayer Book, &c., in Elizabeth’s reign, as Parker was absent from illness.

Hardinge writeth the same, as it appeared most evidently by his words reported in the Bishop of Salisbury's book, p. 228, which be these: "Then we may say that in the Sacrament His very Body is present, yea, really, that is to say indeed; substantially, that is, in substance; and that corporally, carnally, and naturally; by which words is meant that His very Body, His very Flesh and His very Human Nature is there, not after corporal, carnal, or natural wise, but invisibly, unspeakably, supernaturally, divinely, and by way unto him only known.

This I thought good to write to your honour for mine own purification. The Almighty God restore you to your old health, and long keep you in the same, with increase of virtue and honour.

Your's whole to his power,

EDM. ROFFENS.

(Endorsed). 22 December, 1556, B. of Rochester to myself.

(Superscribed). To the Right Honourable and his singular good friend Sir William Cecil, Knight: Principal Thesaurer to the Queen's Majesty."

Sir Robert Phillimore says of this:—"We have a 'contemporanea expositio' from the compiler of this Article which cannot, I think, be gainsaid."

The words "given and taken" occur repeatedly in the "Concord of Wittenburg" from which our Articles are largely drawn; and it must be inferred from the context of the formula, that they refer to something outside the receiver, but offered to him: the reasonable inference, therefore, is that their use is the same in our XXXIX Articles.

As collateral confirmation of all this, there may be adduced, as amounting to at least an official declaration of doctrine, some remarks on what has been styled the "Black Rubric," i.e., the declaration regarding kneeling, now printed at the end of our Communion office in our Prayer Book, these remarks are taken from the Prayer Book of the Irish Church, first printed in 4to., Dublin, 1690, and annexed to the Book of Common Prayer. Respecting this rubric it is said: "This was first added in the second (Prayer) Book of King Edward, in order to disclaim any "adoration to be intended by that ceremony (viz., kneeling at the Sacrament of the Lord's Supper), either unto the Sacramental bread and wine there bodily received, or unto any real or essential Presence there being of Christ's natural Flesh and Blood." But upon Queen Elizabeth's accession it was laid aside. For it being the Queen's notion to unite the nation as much as she could in one faith it was therefore recommended to the Divines to see that there should be no definition against the foresaid notion, but that it should remain as a

speculative opinion not determined, but in which everyone might be left to the freedom of his own mind. . . And being thus left out it appears no more in any of our Common Prayers till the last review, at which time it was again added, excepting that the words, "real and essential presence" were thought proper to be changed for "Corporal Presence"—For a Real Presence of the Body and Blood of Christ in the Eucharist is what our Church frequently asserts in this very office of Communion, in her Articles, in her Homilies, and her Catechism, particularly in the two latter."

These words are certainly deserving of notice.

With regard to the Rubric we may remark again how careful the Church has been here, as elsewhere, to use the word "given" in speaking of the benefits of Christ there "*received*." Also how carefully words are chosen and repeated, to shew that the error condemned is the idea of a gross and carnal—one would almost say absurd—view of the Presence of the Flesh and Blood of Christ. Sir Robert Phillimore, in his judgment, gives the following account of the matter:—"Queen Elizabeth omitted this declaration altogether from her Prayer Book. There can be no doubt that she did so because it was an obstacle to the Communion of the Lutherans and Roman Catholics in our Church, as well as because, rightly or wrongly, she interpreted it as adverse to the doctrine of the Presence."

"At the Savoy Conference in 1661 the Presbyterians desired the restoration of the declaration, and the Bishops opposed it; but eventually consented to its restoration, with an alteration of the most material character—namely, the substitution of the words "*Corporal Presence of Christ's natural Flesh and Blood,*" for the words "*real and essential Presence* there being, &c." "It appears to me," continues Sir Robert, "that the principle of legal interpretation applicable to this grave and deliberate alteration is clear,—viz, that it was intended to exclude, in conformity with the Articles, that gross mode of Presence which is called Transubstantiation, but to admit the "*Real and Essential Presence*" which the Second Prayer Book of Edward vi. had excluded."

One more remarkable point may be noticed: in the first Prayer Book of 1549 the priest in delivering the elements to the communicants was directed to say: (1). "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life," no other words were used; (2.) In delivering the cup, "The Blood of our Lord Jesus Christ which was shed for thee, preserve thy body and soul unto everlasting life." In 1552 entirely new sentences were directed to be used to the entire exclusion of those of 1549. The minister was then commanded merely to say: "Take and eat this in remembrance that Christ died for thee, and feed on."

him in thy heart with thanksgiving," and (2) "Drink this in remembrance that Christ's Blood was shed for thee, and be thankful." there was a studied avoidance of even the appearance of connecting the elements and the Body and Blood of Christ. On the accession of Elizabeth the old form was prefixed to the words last provided, and the words have remained the same ever since. All this is most worthy of careful notice. Sir Robert Phillimore's judgment upon this is—"The alterations effected in the Holy Communion service after the second Prayer Book of Edward VI., both in the reigns of Elizabeth and Charles II. were certainly not unfavorable to those who maintained a Real, or, as it is not uncommonly designated, an Objective Presence in the Eucharist."

It is hardly necessary to quote the Communion office itself, as, of course, the expressions therein would be more devotional than doctrinal; yet there is abundant justification for saying that very much of the service is altogether different from one that would be compiled by men who look upon the Sacrament as a bare commemorative rite or ceremony, from which—especially from the bread and wine of which—the Body and Blood of Christ are really and substantially absent. For example, in the "warning" for the Holy Communion the people are told that, "it is our duty to render most humble and hearty thanks to God for that He hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our Spiritual Food and Sustenance *in that Holy Sacrament.*" Now this could scarcely be said, even figuratively, by one who believes the only presence of Christ to be in the heart of the faithful receiver; for that presence is in his heart before the actual reception of the symbols, and it is fed upon independently altogether of the partaking of the bread and wine, which latter are, to such an one, mere bare symbols. So again it is said, "the benefit is great, if with a true penitent heart and lively faith we receive that Holy Sacrament, for *then* we spiritually eat the Flesh of Christ and drink His Blood, etc. . . . Again, in the end of the service we thank God for having "fed us who have duly received those Holy Mysteries, with the spiritual food of the most precious Body and Blood of His Son." Taken in connection with the intentionally dogmatic statements of the Articles and Catechism, these words are in perfect harmony; certainly they are in no wise contradictory of those statements which set forth a Presence external to the receiver.

The last authoritative source of teaching to which I shall refer will be the Homilies, viz, 1st., the "Homily of the worthy receiving, and reverent esteeming of the Sacrament of the Body and Blood of Christ." This is found in the Second Book of Homilies, concerning which the xxxv. Article says, "The Second Book of Homilies doth contain a godly and wholesome doctrine, and necessary for these times, as doth the former book of Homilies which were set

forth in the time of Edward vi., and, therefore, we judge them to be read in Churches by the minister, diligently and distinctly, that they may be understood of the people." Attention should be given to the frequency with which, as in this Homily referred to, the Sacrament of which I am speaking is termed the Sacrament of the Body and Blood of Christ." Your Lordship will, no doubt, have observed that those who hold Zuinglian views scarcely ever, if at all, call the sacrament by this name, the name given to it in these Homilies; they usually call it "The Lord's supper," thus indicating the views they wish to be taken of it. In this Homily we are told that, "three things are requisite by him which would seemly, as becometh such high mysteries, resort to the Lord's Table. The first, a right and worthy understanding of the mystery: secondly, to come in a sure faith; and, thirdly, to have newness or pureness of life to succeed the receiving of the same." And there are some weighty words regarding the first of these points; "this we may assuredly persuade ourselves that the ignorant man can neither worthily esteem, nor effectually use those marvellous graces and benefits *offered and exhibited at that supper*; but either will lightly regard them, to no small offence, or utterly condemn them to his utter destruction. To avoid, then, these harms, use the advice of the wise man who willesh thee, when thou sittest at an earthly king's table, to take diligent heed to what things are set before thee; nor consider the earthly creatures which thou seest, but the heavenly graces which thy faith beholdeth." A little further we read, "Neither need we to think that such exact knowledge is required of every man that he be able to discuss all high points in the doctrine thereof; but *thus much we must be sure to hold* that in the supper of the Lord there is no vain ceremony, *no bare sign*, no untrue *figure of a thing absent*, but as the scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of His death; yea! the communion of the body and blood of the Lord in a marvellous *incorporation*, which by the operation of the Holy Ghost is, through faith, wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality." Again, "so that, *at this holy table* we *receive* not only the outward sacrament, but the *spiritual thing* also, not the figure but the truth; not the shadow only, but the body."

Sir Robert Phillimore, in the Bennet Judgment, quoting the words, "no untrue figure of a thing absent," concludes thus, "that is, we ought to hold affirmatively that it is the true figure of a thing present."

In the Homily of "Common Prayer and Sacraments," a distinction is drawn between Baptism and the Lord's Supper, and between Absolution and Ordination in that the outward sign in absolution

(laying on of hands) is not expressly enjoined in the New Testament, to be then used, The words of the Homily are, "For although absolution hath the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise *annexed* and *tied* to the visible sign, which is the imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament, to be used in absolution, as the visible signs in baptism and the Lord's supper are; and, therefore, absolution is no such sacrament as baptism and the communion are. And though the ordering of ministers hath his visible sign and promise, yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore, neither it nor other sacrament else, be *such* sacraments as baptism and the communion are." In these positions laid down in this Homily, we note, that its teaching is to this effect; that the pre-eminence of Baptism and Communion consists in two points: (1) That there is prescribed, clearly and explicitly, a certain action, part or sign in the New Testament, and (2) that *with*, and *to* this visible sign is *joined* remission of sins. Accordingly, absolution, it is stated, fails to come up to the dignity of these two sacraments, Baptism and Communion, because though it has remission of sins, yet no sign has been prescribed; and similarly in other cases. Here then is teaching quite at variance, quite irreconcilable with the belief that the benefit of the Sacrament is not in the ordinance but in the heart of the believer; and further, that it is not in the ordinance, or at it, that this benefits is obtained, but that the ordinance is merely the seal or pledge to assure the recipient that *he already has the benefit*. On the contrary, the Homily teaches that the ordinances truly deserving the name of Sacraments are pre-eminent in this, that their outward "signs" are definitely prescribed in the New Testament, and that *to these signs* is annexed remission of sins, and of our holiness and joining in Christ."—Now, mere bread and wine could never convey by themselves such benefits, there must, therefore, be that *in* them which *does*. Such is the teaching of this Homily.

Before proceeding to the second head of this letter it may be well to give a short account of a phrase which has been objected to; viz., where the Body and Blood of our Lord are said to be received in the Sacrament "under the forms of bread and wine." This expression seems, like many of the other Theological terms, admirably adapted to bring out the doctrine of the Real Presence as taught in the English Church ever since the Reformation. It would seem to have been originally, in its present form, a Lutheran expression, but was also used at a very early period in the English Church. It has been thought by ill-informed persons to savour of Transubstantiation, but it is a remarkable fact, as we learn from Southey (Hist. of the Church, cap. xi.) and Hume, (Hist. Eng., vol. III. 19.) that the

Lollards, burnt for heresy under Henry IV. and V., maintained: "the Sacrament of Christ's Flesh and Blood in form of bread and wine," and were burnt for refusing to acknowledge a Corporal Presence, and that after consecration the material bread and wine no longer existed. To Sir John Oldcastle (Lord Cobham) in 1414 the Roman inquisitors put the Roman faith in the following words:

"The faith and determination of Holy Church touching the blissful Sacrament of the altar is this: that after the Sacramental words be said by a priest in his mass, the material bread that was before, is turned into Christ's very body, and the material wine that was before is turned into Christ's very blood, and so there lieth on the altar no material bread, no material wine, the which were there before the saying of the Sacramental words: how believe ye this Article?"

To this Lord Cobham answered, "In the Sacrament of the altar there is a true body and true bread, viz., which we behold, and there is the Body of Christ veiled under the same, which we behold not."

He was burnt at the stake for *not* believing in Transubstantiation.

Moreover, these words have been formally rejected by Romanists as not at all expressing their belief, for in the first of the notorious "Six Articles of Henry VIII," when he went back to Transubstantiation, we read these words, "That in the Eucharist is really present the *natural* Body of Christ under the forms and *without the substances* of bread and wine." This certainly indicates a conviction that the words "under the form of bread and wine" do not express, clearly, the Roman doctrine.

It is carefully to be noted that the expression we are speaking of was used in the Articles of 1536 with regard to the substances of bread and wine remaining unchanged; so also in 1537 in the "Institution of a Christian Man." In the Six Articles a statement of Transubstantiation took the place of these words, and they are not found in the last document put forth in Henry's reign, "the Necessary Erudition, etc., in 1543. Four years afterwards they re-appear under the auspices of Cranmer and other Reformers in the Book of Homilies. By being inserted in the Homilies they have given to them a really, formal, legal sanction in the English Church, for the following reasons: (1) The Authors of the first book of Homilies, A.D. 1547, gave notice of a second series of Homilies which were to be put forth, in the following words, "Hereafter shall follow sermons of Fasting, Prayer, Almsdeeds, of the Nativity, Passion, Resurrection, and Ascension of our Saviour Jesus Christ: of the due receiving of His blessed Body and Blood under the form of bread and wine." The Authors of the second Book of Homilies plainly and distinctly recognize thi

expression, inasmuch as they give to their book the following title, "The Second Tome of Homilies of such matters as were promised and *entituled* in the former part of Homilies." The first book was re-printed in 1560 and 1562, at which time the title was changed so as to read, "Certain Sermons appointed by the Queen's Majesty to be declared and read by all parsons, vicars and curates every Sunday and holy day in their Churches," and by Her Grace's advice perused and overseen for the better understanding of the simple people." Yet the expression "under the form of bread and wine" remained unaltered.

Moreover it is to be noted that this is a dogmatic statement, and one out of very many others that might have been chosen; it must, therefore, be admitted to have been a deliberate choice on the part of the author thus to express his views, and being allowed to remain by Parker, and by all others at the several after-revisions of our formularies, it must, therefore, be taken as agreed upon by them all; and it is now too late to say that those are unjustifiable who may prefer it, in these days, as expressing their own views.

It received a sanction even more solemn still when provided to be used in a prayer, as was done in Queen Elizabeth's Primer of 1559; in that formulary there is a prayer beginning thus, "Our Saviour and Redeemer, Jesus Christ, which in Thy last Supper with Thyne Apostles didst deliver Thy Blessed Body and Blood *under the form of Bread and Wine.*"

It may be added that Nicholson, Bishop of Gloucester, one of the revisers of the Prayer-Book in 1661, in his Exposition of the Catechism, has these words. "Christ is there (viz., in the Eucharist) under the forms of bread and wine, not changed in substance but in use." And in Sherlock's "Practical Christian" (about 1680) we find this prayer, "Grant, Holy Jesus that as I have now received, in faith, Thy precious Body and Blood, veiled under the species of Bread and Wine, I may hereafter behold Thy Blessed Face revealed in Heaven."

Thus the expression was introduced into the Church of England at the dawn of the Reformation; dropped out when that Reformation was clouded over in the reigns of Henry VIII. and Mary; and again introduced, to continue ever since in the Homilies and writers of the Reformed English Church.

There remains yet one treatise which may fairly be styled, at the very least, a quasi-authoritative document of the Church of England, not only by reason of the estimation in which it was held, but also from the position occupied, for many years, by its author. I mean Bishop Jewell's "Apology of the Church of England," about A.D. 1564. There is a warm commendatory letter concerning it, extant, from the pen of Peter Martyr, announcing also the hearty approval of Bullinger and Gualter. Speaking of the Sacraments the

Apology says, "We expressly assert that in the Lord's Supper is truly exhibited to the faithful the Body and Blood of the Lord, the Flesh of the Son of God, giving life to our Spirits: the bread that cometh down from above—the food of immortality, grace, truth and life, and that it is the Communion of the Body and Blood of Christ by the partaking of which we are supplied with life; we grow up and are nourished unto immortality." Again, "We may be undoubtedly assured that the Body and Blood of Christ are the same toward the nourishment of our souls that the bread and wine are toward the nourishing of our bodies." We say of the bread and wine that they are sacred and divine mysteries of the Body and Blood of Christ; and that *in them Christ Himself* the true bread of eternal life, *is exhibited to us as present* in such a manner, as that we TRULY RECEIVE His Body and Blood, by faith, but we do not affirm this in such a sense as would suppose the nature of the bread and wine forthwith changed and annihilated."

After speaking of the elements as still remaining in their natural state, he says, "Nor do we take ought from the dignity of the Lord's Supper, or teach that it is only a bare ceremony, and that no effect follows it. For we assert that Christ himself shews himself truly present in his Sacraments; in baptism that we may put Him on; in His Supper that He may be our food in faith and spirit, and that we may derive from His Cross and from His Blood eternal life. And this we say, not unmeaningly and to no purpose, but we affirm that it takes place in very deed and truth. For so *in these mysteries* Christ Himself is offered, and delivered to us whole, and in all his completeness."

In his Treatise on the Sacraments, Bishop Jewell says, "We say and believe that we *receive* the Body and Blood of Christ *truly*, and not a figure or sign; but even that body which suffered death on the cross, and that blood which was shed for the forgiveness of sins." (Works Park Soc. p. 1110). Again, (p. 1117), after denying "the strange and new learning of transubstantiation," and asserting that the bread and wine continue as they were before, he says, "we do not conceive basely or unreverently of the Sacrament, we do not make it a bare and naked token. As we cannot call them more than they are, so may we not esteem them less than they are by the ordinance and institution of Christ. We say they *are changed*, that they have a dignity and pre-eminence which *they had not before*; they are not now common bread or common wine, but the Sacrament of the Body and Blood of Christ, a holy mystery"

In the controversy with Harding (Ibid. p. 798) Jewel closes his 26th Article thus: "We conclude, Christ's Body is in the mystical bread of the holy communion not really, or corporally, or indeed as M. Harding fancieth, but as in a Sacrament or mystery: even as the blood of Christ is in the water of baptism."

I think, my Lord, I cannot conclude this part of my letter more fittingly than in the words of Sir Robert Phillimore in the outlet of his observations upon the case submitted to him for judgment: "Upon the whole it must appear, I think, from an examination of the formularies, that they were intended to set forth, and do set forth, the doctrine of a Real Spiritual Presence in the Holy Eucharist. It may be said with truth that on some formularies this doctrine is more doubtfully, or more faintly, impressed than on others; but the result which I have stated is not only the legal inference from the construction of all the formularies, but also especially from those which are, in their nature, the most important, and as a matter of history, the latest in date. Though indeed that there is a *change* in the Holy Elements after consecration, and that they then convey, in a divine, ineffable way, the Body and Blood of Christ, seem necessary inferences from the language of the Communion service alone.

I come now, my Lord, to the second part of my letter, which was stated to be for the purpose of shewing, as far as space would allow, that all names of note or influence have been in agreement in teaching, with the authorized formularies of our Church, that there is a presence of our blessed Lord's Body and Blood in the Sacrament external to the receiver of the symbols, that such presence is *in* the Sacramental elements, and therein to be "taken and received" by the faithful.

I purpose taking especially Cranmer, Ridley, Becon, Poynt, Hooker, Jeremy Taylor, Burnet, and Beveridge.

I do not purpose quoting from those usually styled "Laudian divines" as there never has been the slightest question raised as to their views. But in the case of the others, people have been so constantly told that the doctrine of a presence external to the receiver is opposed to their views, that I would fain hope not only that their writings may be really read, but also that all who read honestly will consider it a duty to contradict the statement, whenever made, that the Reformers' writings give no countenance whatever to those who hold and teach the Objective Presence. It may perhaps be said that the Reformers alluded to, guarded against a misinterpretation of their words by expressing themselves differently in other parts of their writings. But if this be taken to imply that they contradicted their own words, then their writings are valueless, and should not be dishonestly quoted to stir up people's minds to think evil of the brethren; or, if it mean that they must be allowed to explain their words in one place by their expressions in another, then *we* must have the same liberty allowed us by those who differ from us; and indeed, we ask no more; but we must insist on having such a right.

I shall quote their teaching with regard (1) to the Commemora-

tive Sacrifice in the Lord's Supper, (2) His presence therein, external to the receiver.

But it may be asked, is there anything in the Prayer Book as to any sacrifice in the Lord's Supper? Certainly, very plainly. For in the Catechism the first question is, Why was the Sacrament of the Lord's Supper ordained? For the continual remembrance of the Sacrifice of the death of Christ, &c. So, in the Prayer of Consecration, mention is made of the all-sufficiency of Christ's Sacrifice, and then the prayer proceeds, "And did institute, and in His holy Gospel command us to continue a perpetual memory of that, His precious death, until His coming again;" and the same idea occurs elsewhere.

In order to make the matter clearer we should bear in mind the several positions alleged as errors against the Romanists by the Reformers, and to refute which they wrote. These errors were said to be, (1) that the Sacrifice of the Cross was not all-sufficient for every sin of man, but that it was to be repeated continually in the mass, which was a real, true propitiatory sacrifice for sin; (2) that this sacrifice was to be made for the dead as well as for the living.

Cranmer denies the Eucharistic Sacrifice to be propitiatory. He draws the distinction in these words: (Park. Ed. Cranmer's works, p. 361, On the Oblation and Sacrifice of Christ,) "I call a sacrifice propitiatory, according to the Scripture, such a sacrifice as pacifieth God's indignation against us, obtaineth mercy and forgiveness of all our sins, and is our ransom and redemption from everlasting damnation. And on the other side, I call a sacrifice gratificatory, or the sacrifice of the Church, such a sacrifice as doth not reconcile us to God, but is made of them that be reconciled to testify their duties, and to show themselves thankful unto Him. And these sacrifices in Scripture be not called propitiatory but sacrifices of justice, laud, and thanksgiving." Again, speaking of the sacrifices of the old law, he says: "The sacrifices of the old law were prognostications and figures of the Sacrifice of Christ then to come, as our sacraments be figures and demonstrations of the same now passed." Among very many passages that could be quoted it will be enough to instance one or two very plain ones: (Works, p. 346,) "Christ went into a holy place, made by man's hand, as Aaron did; but He ascended up unto heaven where His Eternal Father dwelleth, and before Him He maketh continual supplication for the sins of the world, presenting His own Body, which was torn for us, and His precious Blood, which of His most gracious and liberal charity He shed for us upon the cross."

Again, p. 359, "Although it be one Christ that died for us, and whose death we remember, yet it is not *one sacrifice* that *He made of Himself upon the Cross*, and that *we make of Him upon the altar or table*. For His Sacrifice was the redemption of the world, ours is

not so; His was death, ours is but a remembrance thereof; His was the taking away the sins of the world, ours is a praising and thanking for the same; and therefore His was satisfactory, ours gratulatory. It is but *one Christ* that was offered then, and that is offered now; His was the original, ours, as it were, the pattern." This is very clear.

But Cranmer has given us a plainer insight into his meaning and opinions when he contrasts his views with those which he opposed. In his book on the "Presence of Christ" (p. 185) he speaks thus to Gardiner; "But always ————— you be like yourself, proceeding in amplification of an argument against me which you have forged yourself, and charge me therewith untruly. For I use not this speech, that *we receive not the body of God at all*, that *we receive it but in a figure*. For it is my constant faith and belief that *we receive Christ in the Sacrament verily and truly*; and this is plainly taught and set forth in my book. But that "verily," as I with Chrysostom and all the old authors take it, is not of such a sort as you would have it. For your understanding of verily is so capernaical, so gross, and so dull in the perceiving of this mystery that you think a man cannot receive the body of Christ verily, unless he take him corporally in his corporal mouth, flesh, blood, and bones as he was born of the Virgin Mary. And yet because I deny *only* this gross understanding, you mis-report my doctrine that I should say we "receive not Christ at all, but in a figure, and no body at all." (N.B.) Wherein you untruly and slanderously report me, as my whole book and doctrine witness against you. For my doctrine is that the very Body of Christ, which was born of the Virgin Mary, and suffered for our sins, giving us life by His death, the same Jesus, as concerning His corporal presence, is taken from us, and sitteth at the right hand of His Father; and yet His e, by faith, spiritually present with us, and is our spiritual food and nourishment. And this feeding is a spiritual feeding, and an heavenly feeding, far passing all corporal and carnal feeding, and therefore there is a *true presence and a true feeding indeed*, and not "in a figure only, or not at all," as you most untruly report my saying to be. This is the true understanding of the true presence, receiving and feeding upon the Body and Blood of our Saviour Christ, and not as you deprave the meaning and true sense thereof that the receiving of Christ truly and verily is the receiving corporally with the mouth corporal, or that the spiritual receiving is to receive Christ only by His divine nature, which I never said or meant."

How aptly does every word of this apply to the state of things now!

Again, p. 12, "You assert that I absolutely deny the presence of Christ, and say that the bread doth signify Christ's body absent, which things I never said or thought. And as Christ saith not so,

nor Paul saith not so, even so likewise I say not so; and my book in divers places saith clean contrary that Christ is with us spiritually present, is eaten and drunken of us, and dwelleth within us, although corporally He be departed out of this world, and is ascended up into heaven." But he has also words which may be "startling" to our modern theologians, who will be surprised to hear that Cranmer countenanced such a notion as that of a CHANGE in the sacramental elements. In his 2nd book against Transub. (Answer to Gardiner) 268, Cranmer says, "Eusebius Emissemus, a man of singular fame and learning, about 300 years after Christ's ascension, did in few words set out this matter so plainly (both how the bread and wine be converted into the body and blood of Christ, and yet remain still in their nature: and also how, besides the outward receiving of bread and wine, Christ is inwardly, by faith, received in our hearts)." All this I say he doth plainly set out, that more plainness cannot be reasonably desired in this matter. For he saith that: "the conversion of the visible creatures of bread and wine into the body and blood of Christ is like unto our conversion in baptism; where outwardly nothing is changed, but remaineth the same that was before; but all the alteration is inwardly and spiritually." About a page further on Cranmer says again, "I have rehearsed the sayings of Eusebius, which be so plain that no man can wish more plainly to be declared that this *mutation* of the bread and wine into the body and blood of Christ is a sacramental mutation, and that outwardly nothing is changed. But as outwardly we eat the bread and drink the wine with our mouths, so inwardly by faith we spiritually eat the very flesh and drink the very blood of Christ."

Verily this will be thought marvellous language for Archbishop Cranmer!!

Lastly, as to the "work of the Ministry," p. 366, Cranmer says, "The minister of the Church speaketh unto us God's own words, which we must take as spoken from God's own mouth, because that from his mouth it came and His word it is and not the ministers. Likewise when he ministereth to our sight Christ's holy sacraments, we must think Christ crucified and presented before our eyes, because the sacraments so represent Him, and be His sacraments and not the priest's. As in baptism we must think that as the priest putteth his hand to the child outwardly, and washeth him with water, so must we think that God putteth to his hand inwardly, and washeth the infant with His Holy Spirit; and, moreover that Christ himself cometh down upon the child, and apparelleth him with his own self, and as at the Lord's holy table the priest distributeth wine and bread to feed the body, so must we think that inwardly by faith we see Christ feeding both body and soul to eternal life." (Cranmer Park. Soc.,) Cranmer's work on the Lord's Supper explains what he means to deny when he says

that Christ is not present under the forms of bread and wine. "For what man is so simple that readeth my book, but he may know well that I mean not to charge you for affirming of Christ to be in the very bread and wine. For I know that you say, there is neither bread nor wine (although you say untruly therein) but yet forasmuch as the accidents of bread and wine you call bread and wine, and say that in them is Christ, therefore I report of you that you say Christ is in the bread and wine, meaning as you take bread and wine the accidents thereof."

P. 87. The long discourse that you make of Christ's true presence, and of the true eating of Him, and of his true assisting us in our doing of His commandment, *all these be true*. For Christ's flesh and blood be in the sacrament *truly present, but spiritually and sacramentally, not carnally and corporally*. *And as he is truly present, so is He truly eaten and drunken* and assisteth us. And He is the same to us that He was to them that saw Him with their bodily eyes."

Cranmer's Remains III. 310. "I say that the same visible and palpable flesh that was for us crucified, is eaten of Christian people at His supper: no man eating it carnally, but the good eating it both sacramentally and spiritually, and the evil only sacramentally." Cranmer, p. 89. "We say that as the sun corporally is ever in heaven and nowhere else, and yet by His operation and virtue the sun is here in earth, by whose influence and virtue all things in the world be corporally regenerated, increased and grow to their perfect state; so likewise our Saviour Christ bodily and corporally is in heaven, sitting at the right hand of His Father, although spiritually He hath promised to be with us to the world's end."

Again, p. 91. "In this comparison I am glad that we be come so near together, for we be agreed, as me seemeth. that Christ's body is present, and the same body that suffered; and we be agreed also of the manner of the presence. For you say that the body of Christ is not present, but after a spiritual manner, and so say I also."

Very much more to the same effect might be quoted from Cranmer, but my design has been to select representative passages to meet the denials of doctrine now-a-days made. I shall leave your Lordship to say how far I have succeeded.*

The next author to be adduced is Bishop Ridley, who is generally acknowledged as the master-mind of the Edwardian Re-

* As regards Latimer, Dr. Hey, in his *Lectures on Divinity*, Vol. IV., p. 331, has these words:—

"Latimer, in the Disputation at Oxford, in 1554, (or in the Paper which he gave in) said that he maintained the real presence of Christ in the Eucharist, but not the corporal."

formation, as having, moreover, exercised no little influence over Cranmer's opinions.

In the "Disputation at Oxford 1558," Ridley says, "Think not, because I disallow that presence which the first proposition maintaineth (as a presence which I take to be forged, fantastical, and beside the authority of God's Word, peniciously brought into the Church by the Romanists) that I go therefore about to take away the true presence of Christ in His supper rightly and duly ministered, which is grounded upon the Word of God, and made more plain by the commentaries of the faithful fathers." I say and believe that there is not only a signification of Christ's body set forth by the sacrament, but also that *therewith* is given to the godly and faithful the grace of Christ's body, that is the food of life and immortality. I say with Athanasius, that we receive celestial food which cometh from above, &c."

As regards the Eucharistic sacrifice he says, (p. 217), "Whereas you allege out of Chrysostom that Christ is offered in many places at once (both here full Christ and there full Christ) I *grant it to be true*; that is, that Christ is offered in many places at once, in a mystery and sacramentally, and that he is full Christ in all those places, but not after the corporal substance of our flesh which he took, but after the benediction which giveth life; and He is given to the godly receivers *in bread and wine*, as Cyril speaketh. Concerning the oblation of Christ, whereof Chrysostom here speaketh, he himself doth clearly show what he meaneth thereby, in saying by the way of correction, "We always do the self-same, howbeit by the recordation or remembrance of his sacrifice."

P. 223. He asserts plainly as words can the objective presence. "He that sitteth there, is here present by mystery and by grace, and is holden of the godly such as communicate him, not only sacramentally with the hand of the body, but much more wholesomely with the hand of the heart, and by inward drinking is received; but by the sacramental signification he is holden of all men."

P. 229. In the English the words of Ridley are given thus:—"I grant," quoth he, "the bread to be converted and turned into the flesh of Christ; but not by transubstantiation, but by sacramental converting or turning." In the *Latin*, in which the disputation was held, there is nothing answering to "quoth he," but the words are, "*Concedo panem converti in carnem Christi, at non per transubstantiam, sed per sacramentalem conversionem.*" Thus both Cranmer and Ridley asserts a "Sacramental change" in the elements; in other the "Real objective, Spiritual Presence of the Body and Blood of Christ under the sign or form, outwardly, of bread and wine.

In his last examination at Oxford, he says (p. 274) "Both you

and I agree herein that in the sacrament is the very true and natural body and blood of Christ, even that which was born of the Virgin Mary, which ascended into heaven, which sitteth at the right hand of God, the Father, which shall come from thence to judge the quick and dead; only we differ *in modo*, in the way and manner of being. We confess all one thing to be in the sacrament and dissent in the manner of being there. I being fully, by God's word thereunto persuaded, confess Christ's natural body to be in the Sacrament, indeed, by spirit and grace, because that whosoever receiveth worthily that bread and wine, *receiveth* effectually Christ's body, and drinketh his blood (that is, he is made effectually partaker of his passion) and you make a grosser kind of being, enclosing a *natural, lively and a moving body* under the shape or form of bread and wine. Now, this difference considered, to the question thus I answer, that *in the sacrament of the altar* is the natural body and blood of Christ *vere et realiter*, indeed and really, for spiritually by grace and efficacy; for so every worthy receiver receiveth the very true body of Christ. But if you mean really and indeed so that thereby you would include a *lively and moveable body* under the forms of bread and wine, then, in that sense, is not Christ's body in the Sacrament." The "question" proposed was the charge that he, Nicolas Ridley, had openly maintained that the true natural body of Christ was not really present in the Sacrament of the altar.

Again, he was charged with maintaining that in the Sacrament of the altar there remained still the substance of bread and wine.

Ridley answered (p. 274). "Always my protestation reserved, I answer thus, that in the Sacrament is a certain change, in that bread which was before common bread, is now made a lively presentation of Christ's body, and not only a figure, but effectually representeth his body; that even as the mortal body was nourished by the visible bread, so is the internal soul fed with the heavenly food of Christ's body, which the eyes of faith see, as the bodily eyes see only bread. Such a sacramental mutation I grant to be in the bread and wine, which truly is no small change, but such a change as no mortal man can make, but only that omnipotency of Christ's word."

Mention must here be made of Bertram's book on the Sacrament; from what Cranmer and Ridley have said of it, it must really be taken as an unquestionable authority with reference to the views of our Reformers upon the doctrine of the Real Presence. Its importance will best be seen by quoting the words of Cranmer and Ridley regarding it. Cranmer (in his book, p. 77) says:—

"This (besides S. Augustine) is plainly set out by Bertram above 600 years past, whose judgment in this matter of the sacrament, although you allow not, (because it utterly condemneth your

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doctrine therein) yet forasmuch as hitherto his teaching was never reproved by none, but by you alone, and that he is commended of others as an excellent learned man in Holy Scripture, and a notable famous man, as well in living as learning, and that among his excellent works this one is specially praised which he wrote of the matter of the Sacrament of the body and blood of our Lord, therefore I shall rehearse his teaching in this point." Again, "And as for Bertram, he was never before this time detected of any error that ever I read, but only by you (viz., Gardiner.) For all other that have written of him have spoken much to his commendation and praise."

Bishop Ridley says (p. 206) in the Disputation at Oxford, "I have also for the proof of what I have spoken, whatsoever Bertram, a man learned, of sound and upright judgment, and even counted a Catholic for these 700 years, until this our age, hath written. His treatise, whosoever shall read and weigh, considering the time of the writer, his learning, godliness of life, the allegations of the ancient fathers, and his manifold and most grounded arguments, I cannot (doubtless) but much marvel, if he had any fear of God at all, how he can, with a good conscience speak against him in this matter of the Sacrament. This Bertram was the first that pulled me by the ear, and that first brought me from the common error of the Romish Church, and caused me to search more diligently and exactly both the Scriptures, and the writings of the old ecclesiastical fathers in this matter."

Moreover Burnet has this remark: "Bertram's book is very short and plain; he asserts our doctrine as expressly as we ourselves can do; he delivers it in the same words, and proves it by many of the same arguments and authorities that we bring."

Bishop Hampden, too, in his Bampton Lecture says: "The Church of England doctrine of the Sacraments, it is well known, is founded on the views given by this author."—B.L. p.320.

[Bertram's book was prohibited by the Council of Trent.]

Bertram's words are these, *De Cor et Sang Domini*, p. 9-11:—"Let us now recur to those things on account of which these names are given, viz., "the body and blood of Christ." Now, if the mystery be wrought under no figure, then is it not rightly called a mystery since *that cannot be called a mystery under which there is nothing hidden*, nothing removed from the bodily senses, *nothing hidden beneath a veil*. But that bread which by the ministry of the priest is made Christ's body shows one thing to the human senses outwardly, but another thing inwardly to the minds of the faithful. Outwardly, indeed, bread is shown; as was there before, its form is seen, its color manifested, its taste perceived. But internally, something far different, much more precious and excellent is indicated, for it is a heavenly and divine thing, that is Christ's body, that is shown, which is seen, taken, and eaten, not by carnal sense, but by

the perception of the believing soul. The wine, too, which by the priestly consecration is made the Sacrament of the blood of Christ, exhibits one thing as regards the outward form, but includes another thing inwardly. For what else is beheld outwardly but the substance of wine? Taste it—it has the taste of wine; smell it—it has the odor of wine; behold it—it has the appearance of wine. But if you consider it as to its inward nature, it is no longer the juice of wine that is tasted, recognized and beheld, but to the minds of the faithful, that of the blood of Christ (*liquor sanguinis Christi.*) That this is the case, clearly none can deny, for that bread and wine figuratively exists as the body and blood of Christ.

Again, commenting on a passage of S. Ambrose. Moreover in that Sacrament, Christ is, because it is the body of Christ. It is not, therefore, bodily food, but spiritual. What is plainer? What more manifest? What more divine? For he says, in that Sacrament Christ is; for he does not say, "That bread and that wine is Christ," had he so said he would have preached a Christ corruptible (which God forbid) and subject to death. It is, indeed, the body of Christ, yet not corporal, but spiritual. It is the blood of Christ yet not corporal but spiritual. Nothing, therefore, is to be here thought of corporally but spiritually. It is the body of Christ, but not corporally, and it is the blood of Christ, but not corporally."

Again, "From all that has been said it is clearly shown that the body and blood of Christ which are partaken of by the mouth of the faithful in the Church, are figures as regards the visible species, but as regards the invisible substance, that is the divine power of the word, they are really the body and blood of Christ. Whence as regards the visible creatures of bread and wine, they feed the body, but as regards the virtue of a mightier substance they feed and sanctify the minds of the faithful."

Again, "But because it is confessed that the body and blood of Christ are present, this could not be but by a change being made for the better, yet is not that change made corporally but spiritually, so that it may be said to have taken place in a figure. *Under the veil of the material bread and wine, there exists the spiritual body and blood of Christ.* Both the bread and wine as they are corporally handled are corporeal creatures, but according to their virtue, and what they become spiritually, they are the mysteries of Christ's body and blood."

Such are the statements of one who on all sides is said to declare the true teaching of Scripture, and the early Church, as well as of our own.

I come now to consider the words of Becon, who certainly will never for a moment be placed in the ranks of those who had the least favour to shew to any distinctively Roman doctrine. He speaks in the most contemptuous and coarse manner of

the "Mass-Priests" of Rome, as he calls them. He speaks almost in favour of rejecting the use of the surplice, and of receiving the Holy Communion *sitting*, as "the Lord and His disciples so partook at the last supper." (?) Hence no one can question his Protestantism. We find him setting forth the commemorative character of this ordinance. I shall quote only from his "Catechism," as it is his formal and carefully drawn up exposition of doctrine.

Parker Soc Edn. p. 229. "The Supper of the Lord is an holy Sacrament instituted of the Lord Jesus, to be a commemoration, and perpetual remembrance of His body-breaking and blood-shedding, yea, of his passion and death upon the altar of the cross, that the faithful communicants, eating and receiving these holy mysteries, (I mean the bread and wine sanctified in the body and blood of Christ) should earnestly set before their eyes the death of Christ, and all the benefits which they have received through the same."

"The Lord's Supper is an holy and heavenly banquet in which the faithful Christians, besides the corporal eating of the bread and the outward drinking of the wine, do spiritually, through faith, both eat the body of Christ, and drink his blood unto the confirmation of their faith, the comfort of their conscience, and the salvation of their souls."

P. 267. Irenæus, that learned and ancient father saith thus: "The bread wherein we give thanks, which is of the earth, receiveth the calling of God, is no longer common bread, but the Eucharist, *consisteth of two things*, an earthly and a heavenly." Again he saith, "When the bread broken and the cup mingled receive the Word of God, it is made the Eucharist, the body and blood of Christ, of which our flesh is stayed and increased." Here saith Irenæus plainly that the Sacrament of the body and blood of Christ *CONSISTETH* of two things, one heavenly and the other earthly."

Becon, like the other Reformers, abounds in quotations from the early writers of the Christian Church; it would be easy, therefore to multiply expressions like the above, but these instances of his opinions are quite sufficient to show that there is at least no great variation, we might almost say that they show agreement, between him and men like Cranmer and Ridley.

Bishop Poynt. Bishop of Rochester, 1546, and Winchester 1551: Expelled in Queen Mary's reign, retired to Strasburg and died there 1556.

During his exile he wrote a treatise on the Eucharist, on "The verity, nature and substance of the body and blood of Christ in the Eucharist." In it he says, "The body of Christ is at once truth and figure: truth inasmuch as the body and blood of Christ is in its own virtue made from the substance of the bread and wine, but that which outwardly meets the senses is a figure." Again "From these and many places it is evident that the Eucharist, as far as ap-

pertains to the nature of a Sacrament, is truly the body and blood of Christ, is truly a divine and holy thing, even when it is taken by the unworthy, while, however, they are not partakers of its grace and holiness, but drink their own death and condemnation. Wherefore the sacraments continue so long as they are sacraments to retain their own virtue, nor can they be separated therefrom. For they *always consist of their own parts*—an earthly and an heavenly, a visible and an invisible, an inward and an outward, whether the good take them or the bad. Besides, that *commutation* of the signs, and the *transition* of the elements into the inward substance, which everywhere occurs in the ancient writers, cannot exist if we separate the virtue from the sign, and wish the one to be taken apart from the other.”

Hooker has been appealed to with the greatest confidence as having denied a real presence in the Sacrament ; he appears to have been desirous of using such language as would draw all parties together ; as, for example, when he states the three views, the Lutheran, Tridentine, and Calvinistic, he mentions the last as one that *as far as it goes*, contradicts neither Scripture, nor the early fathers, and urges that all might find agreement in it. In one place he speaks of “all having come to an agreement concerning that which alone is material, namely, the *real participation* of Christ, and of life in his body and blood by means of this Sacrament, wherefore should the world continue still distracted and rent with so manifold contentions, when there remaineth now no controversy saving only on the subject *where* Christ is. A thing which can in no way further or hinder us, howsoever it stand, because our participation of Christ in his sacrament dependeth on the co-operation of his omnipotent power which maketh it His body and blood to us whether with change, or without alteration of the elements, we need not greatly to care or require.”

“Is there anything more expedite and clear, and easy than that as Christ is termed our life, because through Him we obtain life, so the parts of *this Sacrament are His body and blood*, for that they are so to us *who receiving them, receive that by them, which they are termed* ? The bread and the cup *are* his body and blood, because they are causes instrumental upon the receipt whereof the participation of His body and blood ensueth. For that which produceth any certain effect is not vainly nor improperly said to be that very effect whereunto it tendeth. Every cause is in the effect which groweth from it. Our souls and bodies quickened to eternal life are effects, the cause whereof is the person of Christ ; His body and blood are the true well-spring out of which this life floweth. So that His body and blood are in that very subject whereunto they minister life, not only by effect or operation, even as the influence of the heavens is in plants, beasts, men, and in everything which they

quicken, but also by a far more divine and mystical kind of union which maketh us one with Him, even as He and the Father are one."—Eccl. Pol. Book V., c. lxvii.

A little before this he had said, "These holy mysteries received in due manner, do *instrumentally*, both make us partakers of the grace of that body and blood which were given for the life of the world, and besides also *impart, in true and real*, though mystical manner, the very person of our Lord Himself, whole, perfect and entire."

Now, how can we in fairness, avoid the conclusion that Hooker's real views were undoubtedly at variance with those who saw in the Holy Sacrament "only bare symbols?" Like others he was strongly of opinion that the only useful feeding was spiritually in the veil of the material bread and wine, there exists the spiritual body heart of the contrite recipient, that the wicked could not profitably eat the body of Christ; and this is the everywhere received doctrine of the Church of England. But to say that Hooker therefore rigidly excluded any real presence in the Sacrament is to make his words above quoted worse than meaningless, it is to make them misleading. We may all, therefore, say with him. "What these elements are in themselves it skilleth not; it is enough to me which take them, that they are the body and blood of Christ. His promise in witness hereof sufficeth, His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant, but this, O my God, Thou art true; O my soul, thou art happy."

Bishop Beveridge, born 1637, in 1704, under Queen Anne, Bishop of S. Asaph, died 1708; in 1690 he was Chaplain to William and Mary. From his and other exertions arose the great Society for Promoting Christian Knowledge and of the Propagation of the Gospel in foreign parts—two societies which have been of such inestimable blessing to our Canadian Church.

In his sermon on "Christianity and Holy Priesthood," after speaking of the sacrifices of praise and thanksgiving, and of public prayer, he goes on to say—"But the sacrifice that is most proper and peculiar to the Gospel is the Sacrament of the Lord's Supper,

instituted by our Lord Himself to succeed all the bloody sacrifices in the Mosaic law.

For, though we cannot say, as some absurdly do, that this is such a sacrifice whereby Christ is *again* offered up to God both for the living and the dead, yet it may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ Himself; for His, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of His, and were called sacrifices only upon that account because they typified and represented that which he was to offer for the sins of the world, and therefore the Sacrament of Christ's body and blood may as well be called by that name as they were. They were typical, and this is a commemorative sacrifice: they foreshadowed the death of Christ to come. This shews forth his death as already past, "For as often," saith the Apostle, "as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the apostle observes: "We have an altar, whereof they have no right to eat which serve the tabernacle"; an altar where we partake of the great sacrifice which the eternal Son of God offered up for the sins of the whole world, and ours among the rest, that Almighty God may be reconciled unto us, and receive us again into His love and favor, and make us happy in the enjoyment of it for ever."

Farther on he speaks of our Lord as "the true High Priest, appearing in the presence of God making atonement and reconciliation for all that believe in him, by virtue of that blood which he shed for the sins of the whole world when he was upon earth. And that seems to be the reason why, in the Revelation, he is all along represented as a Lamb sitting on his throne, because he sits there as the Lamb that offered up himself for the sins of the world, and by virtue of that one oblation of himself once offered he is continually propitiating or reconciling his Father, and so interceding with him for all his faithful people that their sins may be pardoned, and their persons accepted of, or accounted righteous before God. This he always did, is still doing at this very moment, and so will to the end of the world."

As regards the "elements" he says (Exposition of the Catechism S. P. C. R. Ed. p. 126,) "Which therefore are not in shew and appearance, but verily and indeed (according to the sense wherein the Lord, instituting the Sacrament, spoke those words) taken and received by the faithful in the Lord's Supper." Whereas the only begotten Son of God having assumed a human body, gave it to be broken, and the blood in it to be shed, and so offered it up as a sacrifice for the sins of mankind in general. *In this sacrament* He communicates and applies it particularly to his faithful people, saying to them, "This is my body which is broken for you." So that all who

rightly receive this sacrament do *thereby actually* partake of the great Sacrifice which he offered, and of all the benefits which he thereby merited for mankind, in order to the Sanctifying and Saving of their souls."

In his book on the XXXIX Articles he quotes with approval the words of the S. Cyril of Jerusalem to this effect, "With all certainty and persuasion let us partake of it as of the Body and Blood of Christ, for under the type of Bread his Body is given to thee, and under the type of wine his blood is given to thee; that partaking of the body and blood of Christ thou mayest be of one body and blood with him." Therefore saith St. Hilary, "of the truth of the flesh and blood there is no place left to doubt, for now by the profession of our Lord Himself, it is truly flesh and blood."

Bishop Burnet's opinion of the Eucharist is evident from his endorsement in such unqualified terms, of Bertram's book, which I have quoted above. Such an endorsement in a writer like Bishop Burnet may well be taken as evidence enough of his opinions. Bishop Jeremy Taylor is an important witness, inasmuch as his authority was greatly relied on, Sir Robert Phillimore says, by the counsel for the prosecution of Mr. Bennett, already often alluded to in this letter. It seems really strange that this should have been the case in view of such clear passages of this Bishop's writings which speak in such plain language of the Real Presence, the Priesthood of the Church; the Eucharistic Sacrifice; the effective nature of our Eucharistic pleading. There can be but a small portion indeed of his writings quoted; the only difficulty is in selecting. The following places may be especially noted:—

On Christ's Priesthood, see "Office Ministerial," Sec. V. § 1-2.

His Priests on Earth, " " " " VII. § 2, 8.

The Holy Ghost the Consecrator, " " " VII. § 9.

Pleading of the Sacrifice, "Worthy Communicant," Sec. IV. § 4 throughout.

Christ Offering in Heaven, "Life of Christ," Sec. XV. § 7.

Doctrine of Real Presence in Church of England, "Real Presence," Sec. 1., § 4-5.

(In this latter §, Calvin is quoted as saying "In the Supper, Christ Jesus, viz., His Body and Blood, is truly given under the signs of Bread and wine.")

These passages copied out at length would furnish a most complete and clear treatise in short compass upon this most vital subject. It is most vital because the experience of late years has conclusively shewn that the revival of a true faith regarding the Holy Eucharist, accompanied though it may have been by excesses in definition or aberrations in practice, has been the root from which have sprung all those marvellous fruits which have made the Church in England a marvel among the nations of the earth, as it was before

unknown and disregarded, while on the other hand, in Ireland where Sacramental teaching has been such as to make the Holy Communion a merely bare commemorative ceremony, the Church has steadily dwindled and lost influence instead of gaining it; while, moreover, by far the larger portion of Irish Churchmen who have come to this country have become adherents of other religious bodies. - In fact, my lord, it is not too much to say that wherever the Church is found, either in England or her colonies, or in the neighboring country of the United States, to be active, living, and fruitful in good works of all kinds, there certainly will not be found the lowest views regarding this most blessed mystery. While, on the other hand, the reverse of this is equally true, low views of this Sacrament are ever attended by what may be termed a low Christian vitality.

The celebrated Hammond, one of the Presbyterian assembly of Divines in 1643, named Bishop of Worcester 1660, died the same year: says in his "Practical Catechism, "As verily as I eat the bread in my mouth, so verily God in heaven bestows on me, communicates to me, the Body of the Crucified Saviour."

Bishop Ken, one of the seven Bishops sent to the Tower by King James II, and who died 1711, says in his "Exposition of the Catechism:"

I believe, O Crucified Lord, that the bread which we break in the celebration of the Holy Mysteries is the communication of Thy Body, and the cup of blessing which we bless is the communication of Thy Blood, and that Thou dost as effectually and really convey Thy Body and Blood to our souls by the bread and wine as Thou didst Thy Holy Spirit by Thy breath to Thy disciples, for which all love, all glory be to thee."

"O God Incarnate, how canst Thou give us Thy Flesh to Eat, Thy Blood to Drink: how Thou who art in Heaven art present on the Altar I can by no means explain: but I firmly believe it all because Thou hast said it, I firmly rely on Thy love, and on Thy omnipotence to make good Thy Word, though the manner of doing it I cannot comprehend."

That I may sing the mystery divine
Of God incarnate veiled in bread and wine;
How Godhead to our human flesh was joined
Transcends the reach of an angelic mind.
How God and man with bread and wine unite
Is too sublime for bounded human sight:
To boundless Godhead both united are,
God tabernacles here, and temples there.

No paper on this most sacred subject could be put forth without at least mentioning the argument for the Real Presence derived from the early writers of the Christian Church to whom our reformers con-

tinually referred, and by whom they always, in the most emphatic manner, professed to be guided. The Eutychian heresy, as it was called, condemned by one of the General Councils A.D. 451, was said to maintain that there was but one nature in our blessed Lord after his Incarnation, for that the human nature was absorbed into the Divine. The fathers of the church, among other arguments against this heresy, used the one furnished by the Holy Eucharist in this Sacrament there being a Sacramental union between the Body and Blood of Christ and the Bread and Wine: it illustrated, therefore, exactly, the union between the Divine and Human Natures of our blessed Lord, neither being absorbed into the other, but both separately retaining their true and proper being, the human being no more turned into the Divine Nature than the bread or wine into the Body and Blood of Christ. Thus showing the universal belief of the Church to be—and to have always been—(1.) That in the Eucharist is no carnal transubstantiation; and (2) that there is something more objectively present with the sacramental emblems than merely bare bread and wine: in fact that under the forms of bread and wine were invisibly present, yet really there—the Body and Blood of Christ. Had not this been so, the illustration would have been as deceitful as it would have been useless; in fact it would have been altogether on the side of the heretics. Moreover, if the belief had not been as ancient as the church itself, the Eutychians would certainly have met it with the retort that such an opinion was a merely modern innovation: and they would not have had more than a few centuries to traverse altogether. Hence, any one can readily infer the weight and importance of all this as regards our own times and circumstances. In fact it proves the doctrine of the Real Presence, objective and spiritual, as distinguished from Transubstantiation to have been the doctrine of the Christian Church from its very foundation.

As an appendix to these statements of our own writers it may not be amiss to add, as instances of how this subject has been spoken of by others not belonging to us—a few quotations from authoritative and other writings. I do not urge these as having any more importance than this, viz., to indicate the incorrectness and ignorance of the assertion that deep and mystical words regarding the Sacrament are indications of Romish teaching.

The following Hymns of Rev. Isaac Watts, D.D., the well known author of the Hymns for Children so much used by Protestants of every name, are taken from an edition of his works in nine volumes. Printed by Ed. Baines, of Leeds, for Wm. Baynes and others of London, 1813. Dr. Watts was born in 1674; in 1728 the two universities of Edinburgh and Aberdeen gave him, without either his solicitation or knowledge, the degree of Dr. of Divinity. Dr. Watts died in 1748, after a ministry of 50 years in the Independent Chapel, in Mark Lane, London. The language of these hymns is therefore most worthy of

notice as an answer to those who wish to see erroneous or Romish doctrine in all such hymns as contain more devout or mystical language than those which have nothing above the common place wherewith to express the mystery of the Holy Communion. The hymns I am about to quote were sung for years by Dr. Watts' congregation more than a century ago.

In his sermon (XXXVI) on the "Practical uses of Christ's atonement, after giving witness against the notion of a renewed sacrifice in the mass as being an error, he has, further on, these words, "The doctrine of the atonement of Christ gives us a blessed invitation to the Lord's Supper, where Christ crucified is set before us in the memorials of his propitiation.

The propitiation of Christ is of so constant and universal use in the whole of our religion, that our blessed Lord would not suffer us to live without some sensible tokens and signs of it, and these are to be frequently repeated to the end of the world, and therefore he has given a most express and positive command—this do in remembrance of me. Our blessed Lord has not given us such a peculiar memorial of any of his other actions or offices as he has of his priesthood and sacrifice."

"Shall I dare to say, it is enough for me to read it (the propitiation of Christ) in the Bible, to hear it in the ministry of the word, to meditate on it in private, when my Lord has given me an express command to receive it in those emblems and sensible figures of *Bread and Wine*, and has sanctified them for that very purpose?

In all these words there is nothing of carnal, or corporal presence, or in fact anything like the language used in our own formularies; and I cannot find anything more definitely setting forth Dr. Watts' views than the short extract just given. Hence it is all the more astonishing to find him writing such hymns as those which he has styled in his III Book Hymns, "Prepared for the Holy Ordinance of the Lord's Supper."

WATTS' HYMNS.

HYMN II.

Jesus invites his saints
To meet around His board.
Here pardoned rebels sit and hold
Communion with their Lord.

For food He gives His Flesh ;
He bids us drink His Blood :
Amazing favour ! matchless grace
Of our descending (?) God.

This holy bread and wine
Maintains our fainting breath,
By union with our living God
And interest in His death.

HYMN V.

Blest be the Lord that gives His Flesh
To nourish dying men,
And often spreads His Table fresh,
Lest we should faint again.

HYMN VI.

The Lord of life this table spread,
With His own flesh and dying blood.

HYMN XV.

Happy the men that eat this bread,
But doubly blest was he
That gently bowed his loving head
And leaned it, Lord, on Thee.

By faith the same delights we taste
As that great favorite did ;
And sit and lean on Jesus' breast
And take the heavenly bread.

Down from the palace of the skies,
Hither the King descends ;
Come, my beloved, eat (he cries)
And drink Salvation, friends.

My flesh is food and physic too,
A balm for all your pains,
And the red streams of pardon flow
From these my pierced veins.

HYMN XVII.

This soul-reviving wine,
Dear Saviour ! 'tis Thy Blood !
We thank that sacred flesh of Thine
For this immortal food.

The banquet that we eat
Is made of heavenly things,
Earth has no dainties half so sweet
As our Redeemer brings.

The Angelic host above
Can never taste this food ;

They feast upon their Maker's love,
But not a Saviour's blood.

HYMN XIX.

At thy command, our dearest Lord,
Here we attend Thy dying feast ;
Thy blood, like wine, adorns thy board,
And Thine own Flesh feeds every guest.

HYMN XXV.

How are Thy glories here displayed,
Great God ! how bright they shine,
While at Thy Word we break the bread,
And pour the flowing wine.

Here Thy revenging justice stands,
And pleads its dreadful cause ;
Here saving mercy spreads her hands,
Like Jesus on the Cross.

Thy saints attend with every grace
On this great Sacrifice.

And in the words of our own Com-
munion Hymn, we may conclude :—

Hail, Sacred Feast which Jesus makes,
Rich banquet of His Flesh and Blood.

PRESBYTERIAN CONFESSION OF FAITH.

Larger Catechism Question 168.

Q. What is the Lord's Supper ?

A. The Lord's Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, His death is showed forth : and they that worthily communicate feed upon his body and blood to their spiritual nourishment and growth in grace, have their union and communion with him confirmed : testify and renew their thankfulness, and their mutual love and fellowship each with other as members of the same mystical body.

Q. 170. How do they that worthily communicate in the Lord's Supper feed upon the body and blood of Christ therein ?

A. As the body and blood of Christ are not corporally or carnally present, in, with, or under the bread and wine in the Lord's Supper, and yet are *spiritually present* to the faith of the receiver, *no less truly and really than the elements* themselves are to their outward senses ; so they that worthily communicate in the Sacrament of the Lord's Supper do therein feed upon the Body and Blood of Christ, not after a corporal and carnal, but in a spiritual manner ; yet truly and

really, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.

Q. 174. What is required of them that receive the Sacrament of the Lord's Supper in the time of the administration of it?

A. It is required of them that receive the Sacraments of the Lord's Supper that *during the time of the administration* of it with all holy reverence and attention they wait upon God in that ordinance; *diligently observe the Sacramental elements and actions: heedfully discern the Lord's Body*, and affectionately meditate on his death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ. *feeding on him by faith*, receiving of his fulness, trusting in his merits, rejoicing in his love, giving thanks for his grace; in renewing of their covenant with God and love to all the saints.

The Shorter Catechism.

Q. 96. What is the Lord's Supper?

A. The Lord's Supper is a Sacrament, *wherein*, by giving and receiving bread and wine, according to Christ's appointment, his death is shewed forth: and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of His Body and Blood, to their spiritual nourishment and growth in grace.

Q. 97. What is required to the worthy receiving of the Lord's Supper?

A. It is required of them that would worthily partake of the Lord's Supper that they *examine themselves of their knowledge to discern the Lord's Body*; of their faith to feed upon him: of their repentance, love, and obedience. lest *coming unworthily*, they eat and drink judgment to themselves.

In the "Directory for the Public Worship of God," in the portion headed "Of the celebration of the Communion, or Sacrament of the Lord's Supper," the minister is "directed to make a short exhortation expressing the inestimable benefit we have by this Sacrament; setting forth the *great necessity* of having our comforts and strength renewed *thereby*, in this our pilgrimage: how necessary it is that we come to it with *knowledge*, faith, etc.: how great the danger to eat and drink unworthily. He is to show "in a few words" how the elements, *otherwise common*, are now *set apart and sanctified* to this holy use *by the word of institution and prayer*.

He is then to commemorate the benefits of Christ's death and sufferings to thank God for all the means of *grace*, and for this sacrament in particular *by which* Christ and all His benefits are applied and sealed up unto us. And then "earnestly to pray to God to vouchsafe *his gracious presence*, and the effectual working of His Spirit in us; and so to *sanctify these elements* both of bread and wine, and to bless his own ordinance that we may receive, by faith, the body and blood of

Jesus Christ crucified for us, and so to feed upon him that he may be one with us, and we one with him; that he may live in us and we in him, and to Him who loved us and gave himself for us.

In the "Confession of Faith," Chap. XXVII § 2, we read: "There is, in every Sacrament, a spiritual relation, or *sacramental union* between the sign and the thing signified; whence it comes to pass that the names and effects of the one are attributed to the other."

Extracts from the "Evangelical Lutheran Small Catechism", published "by authority of the Evangelical Lutheran ministerium of Pennsylvania, etc., for the Lutheran Board of Publication," Philadelphia, 1866.

(The "Evangelical Lutheran" is the Established or State Church of Prussia, and includes the majority of the German population of the United States and Canada.)

This Catechism is the usual manual of instruction for German children in their separate and other schools.

In their preface the Committee say that they have endeavored to furnish a faithful translation of the whole of the original, and pray that the Catechism, in the present new translation may continue to enjoy the Divine blessing, which has in so remarkable a manner rested on Luther's Catechism in all the various languages in which it appears.

Part V is headed "The Sacrament of the Altar" or "The Lord's Supper."

(In the plain form in which it is to be taught by the head of a family.)

What is the Sacrament of the Altar?

It is the true body and blood of our Lord Jesus Christ under the bread and wine (I Cor. x. 17, xi. 26) given unto us Christians to eat and to drink, as it was instituted by Christ Himself.

Again, in "Christian Questions and Answers," Question 13 is, Do you then believe that the true body and blood of Christ are in the Sacrament? Yes, this I believe.

What induces you to believe it?

The words of Christ, "Take eat; this is my body; drink ye, all, of it; this is my blood."

What are we to do when we partake of his body and blood, and thus receive the pledge?

We should shew his death (I Cor. xi. 26) and the shedding of his blood, and also remember that which he taught us, "This do, as oft as ye do it, in remembrance of me."

Again, in the "Additions to Luther's small catechism," Question 143 is, "What does the Lord Jesus Christ give you in the Holy Supper? The Lord Jesus Christ gives me his body and his blood in the Holy Supper. John vi. 54.

With what do you receive the body of Christ?

I receive the body of Christ with the bread (1 Cor. x. 16.)

When do you receive the blood of Christ?

I receive the blood of Christ with the wine (1 Cor. x. 16.)

Again, Q. 59. What is the Lord's Supper?

The Lord's Supper is a holy sacrament and divine sign *wherein Christ being present, truly gives* and extends to us His Body and Blood, with the bread and wine, and thereby assures us that we have remission of sins, and eternal life.

Q. What do you *receive*, and eat and drink, in the Lord's Supper with the bread and wine? I eat and drink the true body and the true blood of Jesus Christ according to the words of St. Paul. (1 Cor. x. 16.)

In the same book is printed a translation into English of the Augsburg Confession, with a preface giving its history. In this preface occur these memorable and weighty words:

"This Confession, which is the first of all the Protestant Confessions, is distinguished for the purity of its doctrines. It exhibits Divine truth in a form which the true believer will always regard with love and admiration. Its doctrines were rigidly maintained in the succeeding confessions or creeds of the Evangelical Lutheran Church, which are the following:—THE APOLOGY, THE SMALCALD ARTICLES, LUTHER'S SMALL AND LARGE CATECHISMS, and the FORMULA OF CONCORD. These creeds developed more fully the doctrines of the Church, and furnish satisfactory evidence of the perfect conformity of the Church doctrine, in all its parts, to the Word of God."

It is well known to all who know anything of the history of the 39 Articles of the English and American Churches that they are almost a reproduction of this Augsburg confession.

Article X. of the Augsburg Confession is "of the Lord's Supper." "Concerning the Holy Supper of the Lord, it is taught that the true body and blood of Christ are truly present, under the form of bread and wine, in the Lord's Supper, and are *there administered and received*. The opposite doctrine is therefore rejected."

WESLEY'S HYMNS.

(As now in use.)

HYMN 752.

From Jesus' sacrifice
And sacrament we rise
Borne on wings of faith and love
To the mansions of the blest—
Triumph with the saints above,
Share that everlasting feast.

HYMN 753.

This Eucharistic feast
Our every want supplies

And *still* we by his death are *bless'd*,
And share his sacrifice.

HYMN 754.

Well pleasing to our God *above*
His sacrifice of life and love,
I plead before the gracious *throne*.

HYMN 627.

Entered the holy place *above*
Covered with meritorious scars,

The tokens of his dying love,
Our great High Priest in glory bears,
He preads his passion on the tree,
He shews himself to God for me.

HYMN 550.

(Invocation of the Holy Ghost.)

Come, Holy Ghost, thine influence shed,
And realize the sign;
Thy life infuse into the bread,
Thy power into the wine.

Effectual let the tokens prove,
And made by heavenly art,
Fit channels to convey our love
To every faithful heart.

HYMN 551.

Victim Divine, thy grace we claim.
While thus thy precious death we shew,
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 man;
Thy blood is still our ransom found,
And speaks salvation all around.

The Father still respects thy Sacrifice;
Its savour sweet does 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 shew thy real Presence here.

I have thus endeavored, my Lord, as faithfully and honestly as lay in my power, to set forth the teaching of our Church upon the Holy Sacrament as contained in her formularies, and in the writings of her popular divines. I think I may venture to hope that I have adduced enough to justify from all charge of Romish error everything that has of late been objected to in the last pamphlet of the so called, but wrongly called, Church Association of Toronto. It has been so confidently asserted—and thus far, never definitely contradicted—that the teaching of the Articles of the Church and the Reformers is opposed to any other view than this, viz., that in the Sacrament the Body and Blood of our Lord are not really present, but only the symbols or memorials of His Body and Blood; that the only presence of Christ is in the heart of the faithful receiver. I believe, my lord, that I have shown that every name of note in the Church cannot be ranked on the side of such an opinion.

I think that no instance of ignorance "of that whereof they affirm" is more noteworthy than where those who adopt the Zuinglian views of the Eucharist quote the well-known rubric in the Prayer-Book after the office for the "Communion of the Sick," where it is said that, "if a man, by reason of sickness or any other just impediment, do not receive the Sacrament of Christ's Body and Blood, the Curate shall instruct him that if he do truly repent him of his sins, etc., he doth eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not

receive the Sacrament with his mouth." And the *use* made of this rubric is thus worded by the Zuinglian party, "Further as if to preclude the possibility of such an unscriptural idea, such a return to mediæval superstition as that the Lord's body is there, *i. e.*, in the Bread, we read, etc." And then the rubric is quoted. Now, this rubric occurs in the *Sarum Manual centuries before the Reformation*. There, in the cases specified in our rubric, the Priest was directed to say, "Brother, in this case true faith and good will sufficeth thee; only believe, and thou hast eaten," quoting S. Augustine's words, "*Crede et mandu casti.*" But how "fond" a thing, and vainly invented is the inference that would be drawn from this rubric, *viz.*, that it excludes the Real Presence is not only seen in the fact that it was used long before the Reformation, but also from the circumstance that even the Council of Trent (Sess. xiii. c. 8) enunciates the same thing. It makes three classes of communicants, *viz.*, those who only received as sinners, sacramentally; those who received only spiritually—*viz.*, those who, through the wish, eat that heavenly bread, and feel its fruit and benefit; the third who receive both spiritually and sacramentally to their good. Hence, then, it is only in the densest ignorance of its history that this rubric has been brought forward against the doctrine of the Real Presence. And it is quite true to say deliberately that if examined by any one who will take the trouble to do so, all the other arguments lately advanced by the Zuinglian party will be seen to be equally fallacious.

I have the honour, therefore, my Lord, as an humble representative of those who hold, with the writers of our Homily, that in the Lord's Supper there is "no untrue figure of a thing absent" to lay our case, and its defence thus imperfectly attempted, before your Lordship as our Father in God, whose office it is to correct us if we are in error; and I have no hesitation in assuring you that I, for one, will be always ready, nay, most eagerly desirous to withdraw, wholly and honestly, any opinion or statement that is contrary to the teaching of the earliest ages of the Church, or at variance with our own.

I am, my Lord, with much respect,

Very faithfully yours,

THE AUTHOR OF THE CHRISTIAN'S MANUAL.

Port Hope, February, 1875.

POSTSCRIPT.

Even the word "Eucharist," used 1700 years ago by Justin Martyr, has been objected to as "mediæval"; but in the second part of the "Homily on the worthy receiving and reverent esteeming of the Sacrament of the Body and Blood of Christ," these words occur:

Eucharist—In second part of "the worthy receiving and reverent esteeming of the sacrament of the Body and Blood of Christ," these words occur:

"The which thing, because we ought chiefly at this table to solemnize, the godly fathers named it 'Eucharistia' that is thanksgiving."

In all the ancient Liturgies (Liturgies referred to in our Homilies continually) there is the following form of prayer:

"O Son of God, who hast offered Thyself to the Father as a sacrifice for our reconciliation, and art distributed to us as the bread of life, we pray Thee, by the effusion of Thy Divine Blood, have pity on the people whom Thou hast redeemed at so vast a price. We beseech Thee, O merciful God, send down upon us, and upon these gifts, Thy co-eternal and con-substantial Holy Spirit, by which this blessed bread may become truly the Body of our Lord Jesus Christ, and this cup the Blood of our Lord Jesus Christ, changing them by Thy Holy Spirit. That they may be to the partakers for the purifying of the soul, the forgiveness of sins, and the communication of the Holy Spirit to the fulness of the kingdom of Heaven."

In 1536, a convention took place at Wittenberg, with the view of uniting the Lutherans and the Swiss, who were supposed to deny any real presence of Christ in the Sacrament.

Bucer, well known afterwards as Professor of Divinity at Cambridge, stated as the belief of the Swiss party, "that, by the institution and doing of the Lord (as the words of Christ express) His true Body and Blood are truly exhibited, given, and taken with the visible signs, the bread and wine; that they believed also that *through the minister of the church*, the Body and Blood of Christ are offered to all receivers, and are received not only by the worthy, with both heart and mouth, to Salvation, but by the unworthy, with the mouth to judgment' and condemnation."

Finally, both parties agreed upon the following formula, drawn up by Melancthon:

"We have heard Bucer explaining his own mind, and that of others with him, as to the Sacrament of the Body and Blood of Christ, thus:

1. They confess according to the words of Irenæus, that the Eucharist *consists of two things*, an earthly and an heavenly. Therefore, they hold and teach, that with the bread and wine there are truly and substantially present, exhibited, and received, the Body and Blood of Christ.

2. And although they deny that transubstantiation takes place; nor do they hold that there is any local inclusion in the bread, or any lasting conjunction of the use of the Sacrament; yet they grant, that by sacramental union the Bread is the Body of Christ, *i. e.*, they hold, that when the bread is offered, the Body of Christ is at the same time truly present, and is truly exhibited.

Lastly, they hold that the institution of the Sacrament is of avail in the Church, and does not depend on the worthiness of the minister or the receiver."

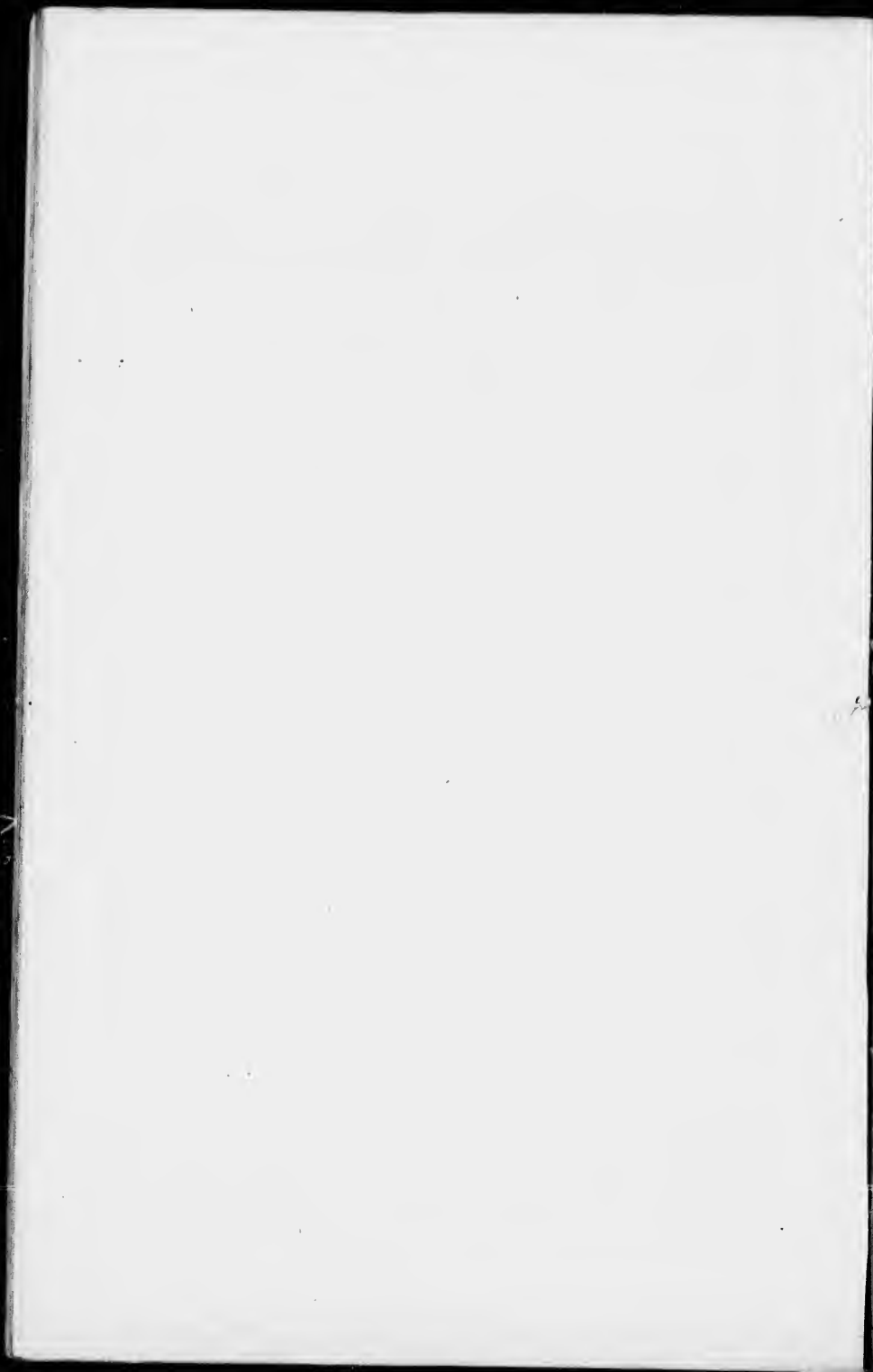
Calvin himself has the following language:

"Since our Lord sets forth to us the communion of both (*viz.*, his Body and Blood) we must of necessity, in the Supper, truly receive the Body and Blood of Christ. We must, therefore, confess, if the representation which God uses be a true one, that in the Supper there is an *inward substance united with the visible signs* of the Sacrament, and as bread is distributed in the hand, so the Body of Christ is communicated to us, that we may be partakers of Him. This, certainly,

if there were nothing else, ought abundantly to satisfy us, since we understand that Christ, in His Supper, gives to us the true and proper substance of His Body and Blood."—(*De Cæna Domini*) p. 123.

Again, "They (the elements) receive the name of Christ's Body and Blood, because they are, as it were, instruments by which the Lord Jesus Christ distributes to us His Body and Blood."

N.B.—Note, also, the arrangement entered into by the Church of England with regard to Lutheran ministers in the matter of the Jerusalem Bishopric, viz, how *subscription to the Confession of Augsburg was actually put on a par with subscription to the xxxix Articles.*—see above.





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