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cannot say that anything is as bad as Rome without teaching your hearers that Rome is no worse than that.

But the very wording of your subject threw me back on the great principles which lie deeper down. Would that I could express the intensity of my conviction that our truest need is teaching saturated through and through with those grand truths which are at once elementary and elemental! Controversial? Yes, certainly; but edifying first of all—teaching which not only accepts these principles, but lives for the sake of them, and breathes their spirit; which is eloquent, not with the paltry catchwords of the mere orthodoxy of any school, but with the vital heat, the passionate conviction of hearts which know what God and Christ and pardon mean.

Let me close with the words of that master of masters, whom I have so often quoted, and to whom, in these days of rebuke and blasphemy, all my heart does homage: "We only fail in belief. If I had faith according to the requirements of Scripture, I alone would drive the Turk out of Constantinople, and the Pope out of Rome. But we come far short of this" (*"Table Talk,"* Bohn, p. 98). GEO. A. CHADWICK.

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## ART. II.—WE HAVE AN ALTAR.

AN EXPOSITION OF HEB. XIII. 10-12.

### PART II.

TO complete our consideration of the subject, we must now examine our Communion Office to see what is its teaching. In the first Prayer-Book of Edward the title of the service is, "The Supper of the Lord, and the Holy Communion, commonly called the Mass." In accordance with the Mass, we have Altar in the Rubrics. But when the Church advanced in the true conception of the Lord's Supper, all idea of a propitiatory sacrifice offered on the Lord's table was abandoned, and the terms *Mass* and *Altar* disappeared, and have not since been restored. In the second Prayer-Book of Edward the title is, as at present, "The Order for the Administration of the Lord's Supper or Holy Communion."

In a preliminary rubric it is enacted that "the table at the Communion time having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel, where Morning and Evening Prayer are appointed to be said."<sup>1</sup> There

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<sup>1</sup> I quote this rubric as it was before our Irish revision, and as it is still in the Prayer-Book of the Church of England. We omit the words after chancel.

is more in this rubric than at first meets the eye. When the table was regarded as an altar, no cloth was ordered to be laid upon it. I do not think it could ever have entered into the imagination of either Pagan or Jewish priest to have laid a cloth on an altar on which blood was sprinkled and sacrifices burned. Such an incongruity as "altar cloths" was reserved for the day when the sow that was washed desires to return to her wallowing in the mire. "A fair white linen cloth" excludes all symbols worked or woven in or upon it.

The place where the table is to stand during the administration is to be noted. "In the body of the church (first specified and most prominent) or in the chancel;" the selection to be according to the saying of morning and evening prayer.<sup>1</sup> The table is to be movable, not a fixed structure, as an altar. Now all this is opposed to the present-day fashion with some of calling the chancel "the sanctuary," or "the most eminent part of the church," or some other, in this connection, equally anti-Church appellative. Whereas the entire building is the sanctuary of God, all of it alike consecrated to His service; the chancel no more than any other part, the east no more than the west. The truth is, that, whether consciously or un-

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<sup>1</sup> "Morning and evening prayer," not "matins and evensong," words which are not once used in the Prayer-Book to designate our daily services. They occur only in the headings of the columns of Proper Lessons for Sundays and Holy Days, and of Proper Psalms; but yet the title of the table which specifies these lessons is, "Proper Lessons to be Read at Morning and Evening Prayer," etc. The words are absent from the Calendar, where we have all through "Morning prayer," "Evening prayer"; or, as in our revised book, "Morning," "Evening." They are in abundance in the first Prayer-Book of Edward, but not once in the second, throughout which they were deliberately eliminated in every instance that had appeared in the first Prayer-Book. The absurdity of calling morning prayer "matins" is striking, when we consider that matins began properly before daylight. They are found in the Act of Uniformity of Elizabeth (but not of Charles); it would seem, however, as if they had slipped in there inadvertently, as in the Prayer-Book authorized by the Act there are no services so designated, and they were disregarded in every edition subsequently published, appearing only in the places I have specified; and strange places they are for such words, being inserted nowhere else in the Prayer-Book. Were it not for the title of the table, it would be impossible with any certainty, within the purview of the Prayer-Book, to determine to what services, authorized or unauthorized, "matins and evensong" referred. No leal-hearted Churchman, rightly instructed, would deliberately use the words. They are the badge of a party; and anything more detrimental to the interests of the Church than badges of party, whether words or things, there can scarcely be. They are of the essence of schism. I feel more and more strongly every day that fealty to the Church demands of us that we should abide strictly by the nomenclature and phraseology of our Prayer-Book, Articles, and Canons. If we do so there will be far fewer divisions among us.

consciously, underlying all this anti-Church proceeding is the heresy of transubstantiation and the idolatry of the Mass.<sup>1</sup>

Two rubrics immediately preceding the prayer for the Church Militant now claim our attention. The difference between them, which may be termed even dogmatic, has not met the consideration which it merits. The first gives instruction as to placing the "alms for the poor and other devotions of the people" on the table. The second, as to placing the "bread and wine." These were added at the revision of 1662, from the Scotch office. The first rubric orders, "the priest shall humbly present and place it (the basin in which the alms and other devotions were collected) upon the holy table." In this rubric two things are ordered: 1, the basin is to be presented; 2, then placed upon the holy table. The second of our rubrics is, "the priest shall then place upon the table so much bread and wine as he shall think sufficient." No presentation, oblation, or offering up of the elements is ordered, as in the case of the alms and other devotions. The unconsecrated elements are not to be obliterated.<sup>2</sup> The Scotch office enacts thus, "the presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table." Deliberately from the rubric, when revised in 1662, the words "offer up" were omitted; and, further, was omitted a prayer called "the oblation," in which occur these words, "we do celebrate, and make here before Thy Divine Majesty, with these Thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial," etc.<sup>3</sup>

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<sup>1</sup> It is evident from the preliminary rubric that the Churches of England and Ireland make no special account of the chancel, where it is not only permitted, but ordered that under the rule there laid down the administration of the Lord's Supper must take place in the body of the church.

<sup>2</sup> The side-note to the prayer for the Church Militant is constantly strangely dealt with. When there is no Communion the word "oblations" is left unsaid, and God is asked to accept our "alms," although no alms for the poor have been collected at the offertory and presented. Indeed, the word might be omitted altogether from the note, as very seldom, if ever, are alms for the poor now collected during the offertory. "The other devotions of the people" (*e.g.*, for missionary purposes, Church sustentation, or similar objects) are collected and presented. These constitute the oblations, yet God is not asked to accept them at all. The words, "or (and) oblations," were added in 1662, and can refer only to what was then, in addition to the alms, ordered to be presented. The former rubric ran thus: "Then shall the churchwardens . . . gather the devotion of the people, and put the same into the poor man's box," and the note specified only "the alms." Where "the other devotions" was added to the rubric, "oblations" was added to the note. The conclusion is irresistible.

<sup>3</sup> To the rubric at our recent revision we added the words, "if this have not been already done," in order to legalize the practice that had

A subsequent rubric enacts, "If any of the bread and wine remain unconsecrated, the curate shall have it for his own use." Would it not be strange, nay, even profane, for the curate to bring to his house, and share bread and wine that had been offered to God for so solemn a service, with any person that might happen to be in his house? The Scotch office has no provision for such an emergency. Notwithstanding the absence of any direction in this rubric, or elsewhere in our office, to offer up the unconsecrated elements (or, I may say, in passing, the consecrated), some do not hesitate to speak of it as enjoining oblation. Thus, in the "Directorium Anglicanum" we have, preceding the quotation of the rubric, the following, "The oblation of bread and wine, commonly called the first oblation." But of the rubric assigning to the curate for his own use any that is left of the unconsecrated bread and wine, though quoted, no further notice is taken.

In the prayer of consecration the nature and effect of the atonement, as offered by our Lord, are stated in unmistakable language: "By His one oblation of Himself, once offered, He made a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." The words "one" and "once" are most emphatic. The one sacrifice once offered fully effected its object. "He made;" it is a fact—an accomplished fact; it cannot be added to; it cannot be repeated—for either would declare the work to be imperfect, and therefore ineffective. "Jesus Christ is the propitiation for the sins of the whole world." In Heb. ix. 24-26 Christ's action is contrasted with that of *the* high priest in his service in the tabernacle: "Christ entereth not into a holy place made with hands, like a pattern to the true, but into heaven itself. . . . Nor yet that He should offer Himself often, as the high priest entereth into the holy place year by year with blood not his own; else must He often have suffered since the foundation of the world: but now once, at the end of the ages, hath He been manifested to put away sin by the sacrifice of Himself." Yes, once! This fact is the gospel of the grace of God, which is proclaimed unto sinners: They believe, and "he that believeth hath everlasting life."

The petition in the prayer is: "Grant that we receiving these Thy creatures of bread and wine . . . may be partakers of His most blessed body and blood." What do these words import? We get the answer in the well-known rubric in connection with the communion of the sick, which provides for the impossibility of the sick man in certain cases receiving the

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obtained of the sexton, or other person, placing the elements on the table before the commencement of service.

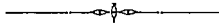
Sacrament: "The curate shall instruct him that if he do truly repent him of his sins, and steadfastly believe that Christ hath suffered death upon the cross for him, and shed His blood for his redemption, earnestly remembering the benefit he hath thereby, and giving him hearty thanks therefor, he doth 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."

An explanatory document, entitled "The Confession of the Christian Faith," was drawn up immediately after the revision of 1662. It was appended to various editions of the Prayer-Book, printed both in England and Ireland. So printed, it may be regarded as, if not an authoritative document, at least a recognised exposition of the views of the revisers. I extract from an edition "printed by John Field, printer to the University of Cambridge, Anno Dom. 1666. Cum privilegio." After stating that the Church as visible hath three marks or tokens whereby it may be known, the Confession specifies as the third "the Holy Sacraments—to wit, baptism and the Lord's Supper." It then explains the nature of the Sacraments. Of the Lord's Supper it says: "The Supper declareth that God, as a most provident Father, doth not only feed our bodies, but also spiritually nourisheth our souls with the graces and benefits of Jesus Christ, which the Scripture calleth eating of His flesh and drinking of His blood."

The note on the rubric in the communion of the sick, in the "Directorium Anglicanum," is as follows: "The very same provision occurs in the pre-Reformation service books: *Deinde communicatur infirmus nisi prius communicatus fuerit, et nisi de vomitu, vel alia irreverentia probabiliter timeatur: in quo casu dicat Sacerdos infirmo; Frater in hoc casu sufficit tibi vera fides, et bona voluntas; tantum crede et manducasti.*" These few words, *crede et manducasti*, contain the essence of, and are the true explanation of our Lord's teaching in John vi.: "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves" (*ζῶην ἐν ἑαυτοῖς*), and this independently of the peculiar circumstances specified in the rubric or in "The Anglican Directory." Our Lord spoke first negatively, then affirmatively: "Whoso eateth My flesh and drinketh My blood hath eternal life" (*ζῶην αἰώνιον*), thus identifying *ζῶη αἰώνιος* with *ζῶη ἐν ἑαυτῷ*; and *ζῶη ἐν ἑαυτῷ* is immortality, essential life. Immediately before, without any figure, He had said, in the simplicity of language: "He that believeth on Me hath everlasting life." Why? Because of that *one* and *once* offered sacrifice, oblation, and satisfaction for the sins of the whole world, when He offered up His life's blood for the forfeited

life of the world. He thus fulfilled in every particular the typical teaching of the tabernacle service, to which these verses in the Epistle to the Hebrews so pointedly refer, and in elucidating which I have shown the perfect accord that exists between the teaching of our Communion office and the teaching of the Scriptures as concentrated in Heb. xiii. 10-12.

THEOPHILUS CAMPBELL.



ART. III.—SOME ACCOUNT OF THE TREATISE OF THE JESUIT SANCTARELLI, WHICH WAS BURNT IN 1626, BY A DECREE OF THE PARLIAMENT OF PARIS.

THE increasing influence of the Church of Rome in England, and the more aggressive action of the Court of Rome in all the countries of Europe, make it important to all who value the religious liberties which have been acquired for us by our forefathers at so great a cost to examine and estimate carefully the dangers which threaten both our Church and country, and which are fatally increased by the ignorance and indifference which reign around us in all directions on this subject of vital interest. The principles and practice of the Court of Rome, whenever it has been able to carry out its principles into practice, have never been changed, or even mitigated, in the slightest degree. The *semper eadem* remains the rule of all its course; and though the most terrible of the weapons of Rome and of her sanguinary decrees have been prudently hidden from view wherever and whenever it would be dangerous to expose them, they are still ready to be applied at any moment, when the power of applying them is regained.

A great and learned bishop of Italy, Mgr. Pannilini, of Chiusi and Pienza, just a century ago addressed the sovereigns of Europe in words of eloquent warning on the dangers with which the Bulls of Paul IV., and other equally aggressive Popes, threatened every Christian kingdom. Speaking of the Bull *Cum ex apostolatus officio* of that almost insane Pontiff, he writes: "Io prego i Sovrani per il bene de' loro sudditi a riflettere seriamente alle conseguenze di questi principij e di questo sistema, e ad esaminare alquanto l'istoria dei tumulti e delle sedizioni nati da molti secoli fino a poi. Io li prego a considerare che le usurpazioni, i sollevamenti, i tumulti, le depredazione, sono i premj proposti a coloro che *sub nostrâ et successorum nostrorum Romanorum Pontificum obedientiâ fuerint*; e il merito per arrivarvi è lo spogliarsi d' ogni senti-