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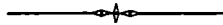
shepherds were when they were made acquainted by the messengers from on high of the birth of "Christ the Lord." It was in this locality, too, that the gentle Ruth gleaned and met with the generous-hearted Boaz; and over these fields and hills roamed the youthful David as he took care of the flock of his father Jesse, who dwelt in the town above; Samuel, too, was no stranger to the neighbourhood.

CONCLUSION.

Well might angels upraise their joyous hallelujahs when "God manifest in the flesh" was born; and louder will they be in time to come, when they will proceed from the "great multitude which no man can number," saved by the "blood of the Lamb," who freely presented Himself a "sin-offering unto God, who knew no sin, that we might be made the righteousness of God in Him." That perfect and accepted "righteousness of God is upon all them that believe," so assures the Apostle. All who are united to Christ by a living saving faith, which shows its reality by love and true obedience, and which is ever accompanied by the new birth from above and the regenerating influences of the Holy Spirit, will one day blend their voices in singing "Gloria in excelsis," and praise to the Lamb who has "redeemed us to God by His blood."

May we each be of that number. And as Christmas season is a period of presenting gifts, what better gift can we give to Him who gave His best gift to us, the Son of His love, than that which He asks for: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

W. PRESTON, D.D.



ART. V.—THE REFORMERS ON THE SACRIFICE OF THE MASS.¹

MR. DIMOCK has composed a most timely and useful book: a collection of the teachings of the chief Divines of the Church of England, from Cranmer to the end of the last century, on the subject of the Sacrifice of the Mass. Writing in 1841 to Dr. Jelf on the charge that Tract No. 90 asserted that the Thirty-nine Articles do not contain any condemnation of the doctrine of Purgatory, Pardons, Worshipping and

¹ "Missarum Sacrificia." Rev. N. Dimock. Elliot Stock, Paternoster Row. 246 pp.

Adoration of Images and Relics, the Invocation of Saints, and the Mass, as they are taught authoritatively in the Church of Rome, but only of certain absurd practices and opinions, which intelligent Romanists repudiate as much as we do, Newman replied: "On the contrary, I consider that they *do* contain a condemnation of the authoritative teaching of the Church of Rome on those points. I only say that whereas they were written before the decrees of Trent, they were not directed against those decrees."

And, again, in 1879 Newman wrote that although the ninetieth "Tract for the Times" did not even go so far as to advocate the *sacerdotium* in the Catholic sense, but only the possibility of interpreting the Thirty-first Article in a sense short of its denial, Dr. Routh told the Bishop of Oxford, who consulted him on the point, that such interpretations generally as those advocated in the Tract were a *simple novelty* in Anglican history (preface to Hutton's "Anglican Ministry," p. xvi).

The theory that the Thirty-nine Articles do not contradict the decrees of Trent because they were written before is not of the very smallest consequence, because no one doubts that the Council of Trent prided itself on not inventing any doctrines then new for the first time, but only authoritatively summed up the teaching of the last three or four hundred years.

What Newman actually said in Tract No. 90 was this: "The Articles are not written against the creed of the Roman Church, but against actual existing errors. . . . Here the Sacrifice of the Mass is not spoken of, but the Sacrifices of Masses. . . . The Article before us (Thirty-one) neither speaks against the Mass in itself, nor against its being (an offering through Commemoration, second edition) for the quick and the dead." And a recent writer on the Articles has asserted, without any evidence whatever, that "the expression 'Sacrifices of Masses' generally meant, in the language of the sixteenth century, 'private Masses,' which were said for the sake of gain, and were a source of much profit."

It is extraordinary that this supposed distinction should have received any acceptance at all. It is the whole theory of the offering of Christ in the Mass by the priest against which our Church revolted and protested, not merely against private Masses as opposed to public, or Masses in the plural as opposed to the Mass in the singular. The Reformers used the plural and the singular with absolutely indiscriminate indifference.

Homily 27, Part I.: "What hath been the cause of this *mummish massing* but ignorance hereof?"

Homily 27, Part I. : "He hath made upon His Cross a full and sufficient sacrifice for thee, a perfect cleansing of thy sins, so that thou acknowledge no other Saviour, Redeemer, Mediator, Advocate, Intercessor but Christ only, and that thou mayest say with the Apostle that He loved thee and gave Himself for thee. For this is to stick fast to Christ's promise made in His institution, to make Christ thine own, and to apply His merits unto thyself. Herein thou needest no other man's help, *no other sacrifice or oblation, no sacrificing priest, no Mass, no means established by man's invention.*"

Homily 28 : "Christ commended to His Church a Sacrament of His body and blood; *they have changed it into a sacrifice for the quick and the dead.*"

The Homily concerning the Sacrament: "We must, then, take heed *lest of the memory it be made a sacrifice.*"

BISHOP RIDLEY: "Now, alas! not only the Lord's commandment is broken . . . but there is set up *a new blasphemous kind of sacrifice*, to satisfy and pay the price of sins" (Works, p. 52).

Prop. 3, proposed to Ridley by the Roman Catholics: "In the Mass is the lively *Sacrifice of the Mass* available? Ridley answers this doctrine, which, be it marked well, does not assert the Sacrifices of the Masses, but the *Sacrifice of the Mass*: 'I judge it may, and ought most worthily to be, counted wicked and blasphemous (the very word used in the Thirty-first Article) against the most precious blood of our Saviour Christ'" (pp. 206-211).

Again, Ridley protests against the confusing "*distinction of the bloody and unbloody Sacrifice*; as though our unbloody sacrifice of the Church were any other than the sacrifice of praise and thanksgiving, than a commemoration, a showing forth, and a sacramental representation of that one only bloody sacrifice offered up once for all" (p. 211).

And Cranmer (Works, i. 347): "I was in divers errors . . . *the Sacrifice propitiatory of the priest in the Mass.*" Note that it is Mass, not Masses. Whoever, in the face of these facts, maintains that the Church of England at the Reformation intended to retain the Sacrifice of the Mass, but had some subtle objection to Masses in the plural, must be a person with whom it is hopeless to argue.

It is the plainest fact of history that it was for denying the doctrine of the Sacrifice of the Mass that the Reformers were burned in the reign of Queen Mary; and it is the object of Mr. Dimock's book simply to collect the opinions of the men of the new learning on this important point. To suppose that the Reformers held that the priest was wrong in offering up Christ

for quick and dead in Masses in the plural to such a degree that it amounted to blasphemous fables and dangerous deceits, but right in offering Christ for quick and dead in the Sacrifice of the Mass in the singular, is to attribute to studious and learned men who took their lives in their hand to recover what they believed to be the truth a degree of absurdity which only the exigencies of a hopeless argument could have suggested.

It was not so. One and all they bore their testimony unflinchingly and in the plainest terms against the Sacrifice of the Mass.

TYNDALE: "And when he saith, 'The priest offereth, or sacrificeth, Christ's body,' I answer, 'Christ was offered once for all,' as it is to see in the Epistle to the Hebrews. . . . Let no man beguile you with his juggling sophistry. Our offering of Christ is to believe in Him, and to come with a repenting heart unto the remembrance of His passion; and to desire God the Father for the breaking of Christ's body on the Cross, and shedding of His blood, and for His death, and all His passions, to be merciful unto us, and to forgive us, according to His testament and promise; and so we receive forgiveness of our sins. And other offering or sacrificing of Christ there is none" ("Answer to Sir T. More," x. 149).

BISHOP GESTE :

I.

"Paul saith, not with a manifold or renewed, but with one offering, hath Christ made perfect *for ever the sanctified, in consideration whereof they be foul deceived who avouch Christ's sacrifice ought to be revived and multiplied to the full pardon and contentation of our sin otherwise unpardonable, and therefore repeat the said sacrifice day by day to the same effect, for why that that is oft offered cannot justly be recounted to be offered but once, by reason a repeated and renewed sacrifice is not merely single and one, but manifold and diverse*" ("Against the Privy Mass," pp. 77, 78. 1548. In Dugdale's "Life of Geste," p. 88).

II.

"The next entreatable matter is that *the said sacrifice is nothing available either for the quick or the dead. Our Catholics contend it is profitable for them both*" (*Ibid.*, p. 96).

III.

"To attempt to offer Christ as it is an enterprise too bold and presumptuous, so unsufferable and *blasphemous*" (p. 100).

IV.

"I have argued (I suppose forcibly) *the priest-sacrifice to be neither propitiatory nor available, neither Godly nor approvable, but sinful and unsufferable*" (p. 103).

V.

"The true Mass, otherwise named the Communion, which cannot be so highly esteemed and so often frequented as of necessity it ought, *without the priest-mass be hated and detested, for both it and the Communion cannot be jointly regarded. Whoso loveth the one must needs hate the other; for why? they be mere contraries*" (pp. 139, 140).

CRANMER again :

I.

"*The offering of the priest in the Mass, or the appointing of his ministration at his pleasure, to them that be quick or dead, cannot merit or deserve, neither to himself nor to them for whom he singeth or saith, the remission of their sins . . . such popish doctrine is contrary to the doctrine of the Gospel, and injurious to the sacrifice of Christ. For if only the death of Christ be the oblation, sacrifice, and price wherefore our sins be pardoned, then the act or ministration of the priest cannot have the same office. Wherefore it is an abominable blasphemy to give that office or dignity to a priest which pertaineth only to Christ*" ("On the Lord's Supper," P.S., p. 348).

II.

"The rest is but branches and leaves, the cutting away whereof is but like topping and lopping of a tree, or cutting down of weeds, leaving the body standing, and the roots in the ground; but the very body of the tree, or rather the roots of the weeds, is the popish doctrine of transubstantiation, and of the real presence of Christ's flesh and blood in the sacrament of the altar (as they call it), and of *the sacrifice and oblation of Christ, made by the priest for the salvation of the quick and the dead.*"

RIDLEY again : "They pluck away the honour from the only sacrifice of Christ, while the sacramental and *Mass-sacrifice* is believed to be propitiatory, and such a one as purgeth the souls both of the quick and dead" (Works, p. 107).

HUTCHINSON, another Reformer : "Christ's everlasting priesthood hath made an end of all the Levites' priesthood; yea, and of all other priesthood, save only that which belongeth to all Christian men. The oblation of His body once

for all upon the altar of the Cross, which was a slain sacrifice for our sins, *abolisheth all other*. . . . That the Lord's Supper, which men call the Mass, is not a sacrifice for sin, St. Paul declareth plainly, saying, '*Sine sanguinis effusione*,' etc. . . . The parable of the thieves teacheth us that Christ's coming hath disannulled all such priesthood as is called '*sacerdotium*'; but '*presbyterium*' remaineth" (Works, P.S., pp. 46, 48, 49).

BISHOP HOOPER shows most distinctly in what sense they used Masses in the plural; it was simply in contradistinction to the complete sacrifice of Christ:

"I will seek no other example of the impiety of the innovators than this, that they say that Christ is daily offered in their Masses and their ministry for the sins of quick and dead. John says that Christ cleanseth us from all sin; therefore he assigns the whole value of the redemption of all our sins to the blood of Christ shed on the Cross. . . . If the innovators offer the same victims in Masses, namely, the body, blood, and soul which Christ offered on the Cross, they make the sacrifice of Christ an offering of incompleteness, which is altogether devilish and impious" (Later Writings, p. 513).

And, again: "The Supper of the Lord (which is not the *impious Mass*) is even called the sacrifice of Christians, not in reality, but by communication and participation of the mere name; because it is a remembrance and recollection of the true sacrifice once offered on the Cross" (*Ibid.*, p. 394).

HADDON, another Reformer: "Where, in the Supper, did Christ ever institute a sacrifice of His body? Where, with arms stretched out to heaven, did He offer a victim for the appeasing of the Father? What about the Apostles? Where did they offer for quick and dead? In brief, how far from the first footsteps of the Apostles does this whole institution of your ceremony differ, how it has nothing in common with the communion of Christ, nothing of the same kind as His sacred Supper, let the whole Christian world judge. . . . The original sacrament you have turned into a sacrifice, the table into an altar, the mysteries into Masses, the supping into adoration, communion into worship, the feast into a spectacle. . . . In fine, so far have you gone, that there remains in your churches not even an appearance of a supper, or so much as the name" ("Contra Osorium," lib. iii., fol. 358a. London, 1577).

JEWEL: "They did tell us that in their Mass they were able to make Christ the Son of God, and to offer Him unto God His Father for our sins. O *blasphemous speech* and *most injurious* to the glorious work of our redemption. . . . Such kind of sacrifice we have not. . . . It is the blood of Jesus Christ which cleanseth us from all sin. This is our sacrifice,

this is our propitiation, this is the propitiation and sacrifice for the whole world. How, then, saith Pope Pius we have no sacrifice?" ("View of Seditious Bull," Works, P.S., Defence, etc., pp. 1139, 1140).

COVERDALE: "Let us look wherefore they call it a sacrifice. Even because, say they, that in the Mass Christ the Son is offered up unto God His Father. Oh! what a great blasphemy is this; yea, to be abhorred of all virtuous men ("Remains," p. 470).

THE ARCHBISHOPS, BISHOPS, AND MINISTERS OF 1560: "The Mass, as it used to be called by the priests, was not instituted by Christ, but constructed by a number of Roman Popes. Nor is it a propitiatory sacrifice for quick and dead" (Articles of the Principal Heads of Religion).

THE ARCHBISHOPS AND BISHOPS OF 1560: "The doctrine that maintaineth the Mass to be a propitiatory sacrifice for the quick and the dead, and a means to deliver souls out of purgatory, is neither agreeable to Christ's ordinance, nor grounded upon doctrine apostolic; but contrariwise, most ungodly and most injurious to the precious redemption of our Saviour Christ, and His only-sufficient sacrifice offered once for ever upon the altar of the cross" (Declaration . . . for the unity of doctrine to be read publicly by all ministers upon first coming into their benefices).

BISHOP COOPER, of Winchester:

I.

"I will . . . show you out of your own authors what I take your private Mass to be. It is a sacrifice of the body and blood of Christ, used in the Church in the place of the Lord's Supper, by one priest alone offered to God the Father for the sins of quick and dead" ("Defence of the Truth," pp. 57, 58, P.S. edit.).

II.

"The priest (say you) is bound to offer up the daily sacrifice for himself and for the people. This is the root of all the abuses of the Lord's Supper that ye have brought into the Church of Christ" (p. 87).

III.

"The Lord's Supper is a remembrance of one perfect sacrifice, whereby we were once sufficiently purged from sin, and continually are revived by the same. Your *sacrifice* is a daily offering up of Christ for our sins, as though it had not been perfectly done at the first" (p. 98).

IV.

“So much difference is there between the Sacrament by Christ appointed, and the *Sacrifice of the Mass* by you devised” (p. 99).

ARCHBISHOP PARKER AND OTHER BISHOPS BETWEEN 1566 AND 1570:¹ “In this sermon here published some things be spoken *not consonant to sound doctrine*, but rather to such corruption of great *ignorance and superstition*, as hath taken root in the Church of long time, being overmuch combered with monckery. As when it speaketh of *the Mass to be profitable to the quick and dead*” (Preface to “Homily of Ælfric,”² signed not only by Parker, but by the Archbishop of York, the Bishop of London, and twelve other bishops).

BISHOP PILKINGTON: “For their Sacrifice of the Mass, that he so much laments to be defaced, and all good consciences rejoice that God of His undeserved goodness has overthrown it, I refer all men to the fifth and last book that the blessed souls now living with God, Bishops Cranmer and Ridley, wrote of the Sacrament, whose bodies they cruelly tormented therefore” (Works, pp. 547, 548).

ARCHBISHOP GRINDAL :

I.

“Christ gave a Sacrament to strengthen men’s faith; the priest giveth a sacrifice to redeem men’s souls. Christ gave it to be eaten; the priest giveth it to be worshipped. . . . Thus you may see that the Massing-priest receiveth the Sacrament of Christ’s body far otherwise than ever Christ minded; and so, therefore, unworthily and to his condemnation” (“Remains,” P.S. edit., pp. 57, 58).

II.

“The Mass is forbidden in the Scripture, as thus: It was thought to be meritorious, it did take away free justification, it was made an idol, and idolatry is forbidden in the Scriptures” (*ibid.*, pp. 211, 212).

ARCHBISHOP SANDYS :

I.

“In the Scriptures, wherein is contained all that is good, and all that which God requireth or accepteth of, we find no mention either of the name or of the thing of the Mass . . . either any such Popish trash” (“Sermons,” p. 223).

¹ See Introduction in Thomson’s edit. (pp. iii, iv) of the “Testimony of Antiquity.”

² See Appendix, note A.

II.

“Where the Popish priesthood taketh footing, in what ground the foundation thereof is laid, I cannot find in the Scriptures—Antichrist is the author of that priesthood. . . . There remaineth no other sacrifice to be daily offered but the sacrifice of righteousness, which we must all offer” (pp. 411, 412).

FULKE denies “the blasphemous sacrifice of *the Popish Mass*, with the altar and priesthood that thereto belongeth” (“Defence of Translation,” p. 119).

ARCHBISHOP WHITGIFT speaks of *the Mass as an idolatrous service* (Works, vol. ii., p. 34).

HOOKE: “Tell not us . . . that ye will read our Scriptures if we will listen to your traditions; that if ye may have a *Mass* by permission, we shall have a Communion with good leave and liking. . . . He cannot love the Lord Jesus with his heart, which lendeth one ear to His Apostles and another to false apostles; which can brook to see a mingle-mangle of religion and superstition, *ministers and Massing-priests*, light and darkness, truth and error, traditions and Scriptures” (“Sermon on St. Jude,” Works, iii. 666, Keble’s edition).

ARCHBISHOP BANCROFT, writing against pretended reformers, says: “They eat not the Lord’s Supper, but play a pageant of their own to blind the people, and keep them still in superstition; to make the silly souls believe that they have an *English Mass*, and so put no difference between truth and falsehood, betwixt Christ and Antichrist” (“Dangerous Positions,” pp. 46, 47, 50, 56; London, 1593).

BISHOP ANDREWES: “Do you take away from the Mass your transubstantiation, and you will not much longer have any quarrel with us about the sacrifice. We not unwillingly grant that a memory is made there of the sacrifice, but we shall never grant that your Christ, made from bread, is there sacrificed. The king knows that the word ‘sacrifice’ is borrowed from the Fathers, nor does he place it amongst novelties; but your word, ‘Sacrifice in the Mass,’ he both dares so to place, and places it” (“Answer to Bellarmine,” pp. 250, 251).

ARCHBISHOP LAUD: “For the deacons assisting the priest in saying Mass and sacrificing, we hold it a profane usage, neither lawful for the priest to do, nor the deacon to assist in” (“Objections against Lawfulness of Bishops,” p. 48).

“Our Church, by the Articles of 1562—Article Thirty-one—teacheth that the offering of Christ once made is sufficient and perfect, and that there needs no other satisfaction for

sins, and consequently *condemns the Mass for the quick and the dead as blasphemous*" (*ibid.*, p. 48).

THE CANONS OF 1640: "At the time of reforming this Church from that gross superstition of Popery, it was carefully provided that all means should be used to root out of the minds of the people both the inclination thereunto and the memory thereof, *especially of the idolatry committed in the Mass.*"

BISHOP COSIN: "Christ can be no more offered, as the doctors and priests of the Roman party fancy Him to be, and vainly think that every time they say Mass they offer up and sacrifice Christ anew as properly and truly as He offered up Himself in His sacrifice upon the cross. And this is one of the points of doctrine, and the chief one whereof the Popish Mass consisteth, abrogated and reformed here in the Church of England according to the express word of God" ("Notes on Prayer-Book," Works, v. 333).

"The word 'Missa,' as it is used at present among the Papists for a true and proper sacrifice of Christ offered in every celebration for the living and the dead, is never used among the ancients. And for this reason the name of 'Missa,' or Mass, is rejected by the Church of England, which, having *exploded the opinion of the Sacrifice of the Mass*, does disclaim the use of the word 'Missa' in modern, though not in the ancient, sense" (pp. 301, 302).

"I told him that (*excluding their pretended and vain sense of transubstantiating the bread and wine, of a true and proper altar, and of a real sacrificing of the body of Christ, all of which we rejected as unsound and uncatholic doctrine*) we had . . . a power to offer the sacrifice of the Eucharist, which is a sacrifice of praise and thanksgiving made in the name of the Church *for the sacrifice that Christ made of Himself and offered upon the altar of His Cross once for all*" (iv. 247).

These quotations from the authoritative exponents of the Reformation and the English Church condemning the doctrine of the Sacrifice of the Mass, and implying that the plural was used in reference to the one finished offering of Christ on the cross, might be multiplied indefinitely. I have hundreds before me. I have said enough to show that the Reformers were agreed as to what the Sacrifice of the Mass meant; they had a very clear idea about it; it was mainly that on which the Reformation turned; they condemned the doctrine; and they abhorred the expression as, if allowed, likely to bring all the superstitions, abuses, impieties, and evils which it connoted.

When Dr. Pusey wrote Tract No. 81 he had not advanced

to his full theory of the Eucharist, and his teaching, though differing from that of the Reformers, fell far short of what is now maintained by extreme men. He speaks of the "Romish error that Christ was offered for the quick and dead," and of the "false doctrine, that in the Mass the priest did offer Christ for the quick and dead."

Accordingly, his catena of "Testimony of Writers of the later English Church to the doctrine of the Eucharistic Sacrifice" gives no support at all to the Romish doctrine. These later authorities make no attempt at all to explain away the natural meaning of Article 31. Some of them show a disposition to minimize the errors of Rome, but they do not maintain any hypostatical oblation of Christ. Their theory has no right whatever to the name of the Sacrifice of the Mass. Those who speak of the offering of the Body and Blood of Christ give us to understand that the offering is to be understood as in mystery, or representation, or commemoration. Waterland combats what he terms the "unwarrantable excesses" of these writers, who were chiefly non-jurors. We may, perhaps, feel strongly that their language was likely to lead to much confusion of thought, and capable of leading to serious error; that there was a dangerous mistake in their teaching. But in fairness we may acknowledge that their doctrine stands separated by a wide and impassable gulf from the Romish doctrine of the Mass—a doctrine which they were as ready to repudiate and condemn as any of our divines who had gone before them.

We have our doctrine of Sacrifice, and with that let us, like the Reformers, be content. It was the doctrine of the primitive Church up to the time of Cyprian, who passed the greater part of his life as a pagan rhetorician, and to whom, as Bishop Lightfoot has shown, the introduction of pagan notions of sacrifice is due.

The doctrine of the Church of England on this pre-eminent point is very distinct from that of the Church of Rome. Not being hampered with the doctrine of Tradition and the doctrine of Development, it has no obstacle to being in harmony with the teaching of our Lord and His Apostles, and of the Fathers of the primitive Church.

The relation between the Sacrament of the Lord's Supper and the sacrifice of the death of Christ is thus expressed: "The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby" (Catechism). And again, in the Communion Office: "To the end that we should always remember the exceeding great love of our Master and only Saviour, Jesus Christ, thus dying for us, and

the innumerable benefits which by His precious blood-shedding He hath obtained to us, He hath instituted and ordained holy mysteries as pledges of His love, and for a continual remembrance of His death, to our great and endless comfort."

Waterland, one of the great divines of the Church of England, and perhaps the most authoritative exponent of the English view of the Lord's Supper as distinct from the Roman, enumerates eight metaphorical sacrifices strictly according to the language of the Gospel ("Doctrine of the Eucharist," ed. 1880, pp. 481, 482).

1. *The Sacrifice of Alms to the Poor*: "We humbly beseech Thee most mercifully to accept our alms and oblations."

2. *The Sacrifice of Prayer*: "And to receive these our prayers which we offer unto Thy Divine Majesty."

3. *The Sacrifice of Praise*: "To Him, therefore, with the Father and the Holy Ghost, let us give, as we are most bounden, continual thanks." "We entirely desire Thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving."

4. *The Sacrifice of a True Heart*: "We acknowledge and bewail our manifold sins and wickedness."

5. *The Sacrifice of Ourselves*: "Here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto Thee . . . and although we be unworthy, through our manifold sins, to offer unto Thee any sacrifice, yet we beseech Thee to accept this, our bounden duty and service, not weighing our merits."

6. *The Sacrifice by the Church of itself to Christ*: "Beseeching Thee to inspire the universal Church with the spirit of truth, unity, and concord."

7. *The Offering of true Converts by their Minister like St. Paul*: Then shall the priest, kneeling down at the Lord's table, say in the name of all them that shall receive the Communion this prayer following: "We do not presume to come to this Thy table, O merciful Lord, trusting in our own righteousness, but in Thy manifold and great mercies. Grant us, therefore, gracious Lord," etc.

8. *The Sacrifice of Faith, Life, and Self-humiliation in commemorating the Death of Christ*: "What is required of those who come to the Lord's Supper? To examine themselves, whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men."

Whether we adopt the view of the English Prayer-Book or not, the Reformers knew what they were about when they condemned the system so fatally familiar to them as the

Sacrifice of the Mass, which prevailed in this country till the era of the Reformation. We must remember that there was till then no difference in doctrine between this country and any other part of the Western Church. The word "Rome" summed up to our forefathers the whole mass of superstitions which they swept away. To say that they did not repudiate the Sacrifice of the Mass is simply, literally, and absolutely untrue.

WILLIAM SINCLAIR

Notes and Queries.

THE FALL OF BABYLON.

THERE are reasons why difficulties should attach themselves to the chronological position of the Fall of Babylon. The event occurs at a period—say the heart of the sixth century, B.C.—over which there hangs a cloud of uncertainty. First, the three entries in the Parian marble, numbers 43, 44, 45, containing all historic notices during the period between 556 B.C. and the year 512 B.C., have had their numeral figures obliterated. Next the three characters with which the name of Cyrus is associated, namely, Deputy Prince of the Tributary Province of Persia; Sovereign King of the Independent Monarchy of Persia; and, lastly, King of Babylon, have got tangled together, so as to be taken one for the other. Next, the accession of Cyrus to the Independent Monarchy of Persia does not appear in the astronomical canon of Claude Ptolemy. Profane history, however, supplies one good clue to the Fall of Babylon. The war taken up by Croesus, King of Lydia, against Cyrus is supposed to have been waged with a view of avenging the defeat and deposal of Darius, King of Media, which war terminated in the capture of Croesus and conquest of Lydia some eight or nine years prior to the capture of Babylon by Cyrus.

But sacred history can always be relied on as a satisfactory source of information, inasmuch as the penmen of Holy Scripture give signs of having registered the annals of the Hebrew nation in strict observance of distinct and well-defined chronological laws. Between the accession of Nebuchadnezzar to the throne of Babylon, or rather between the announcement of Babylonian supremacy by the prophet Jeremiah (xxv. 12) in the first year of Nebuchadnezzar's reign, and the gathering together of the people in Jerusalem after the return of the forty-two thousand three hundred and threescore children of the province who returned from Babylon under Zerubbabel, Prince of Judah, under the decree of "Cyrus, King of Babylon," and "King of Persia" in the first year of his reign (Ezra i. 1, and v. 13). Between these two events the penmen of the sacred Scriptures have supplied us with some ten or twelve well-defined and chronicled equinoctial events, which can be distinctly tabulated in consecutive order to the very year of their occurrence.

The fifth chapter of the Book of Daniel gives us the impression that "the queen" there mentioned is the queen dowager of Nebuchadnezzar. But if the Fall of Babylon is an accomplishment of Jeremiah's predictions (Chapter xxv.) it could not have taken place within twenty-five