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Students of Rönisch ("Itala und Vulgata") learn not to be surprised at eccentricities of late Latin; but one who came upon our manuscript direct from the study of Cicero or Livy would be somewhat bewildered to find "in" with the accusative and ablative freely interchanged, the dative after "iubere," "exsequi," "venire," "latere," such irregularities as "magis hominibus offendamus quam deum," and the forms "adferet" for "adfert," "audientur" for "audiuntur," "postulavimus" for "postulabimus," with the confusion of tenses necessarily occasioned thereby. This last phenomenon—the interchange of *b*, *v*, and *p*, so characteristic of Latin scribes—is not unfrequent—*e.g.*, "in imbidia" for "in invidia," "labia mea" for "lava me," and might help us to locate our manuscript, were we more certain as to the geographical limits of this usage.

In every way the new discovery is most interesting, and M. Morin's edition leaves nothing to be desired as to arrangement and form. I have only noticed one misprint ("quidusdam" for "quibusdam," p. 41, c. 18). His emendations of the text commend themselves at once; those given above are all taken from his edition. The notes on constructions are scholarly and the indices full. We shall look forward with pleasure to other numbers of the *Anecdota Maredsolana*, which are announced as shortly to be expected.

J. R. HARMER.

ART. V.—THE DOCTRINE OF THE LORD'S SUPPER.

PART I. THE PRESENT "STATUS CONTROVERSIÆ."

I WASTE no time in prefatory words.¹ I am to deal briefly with a most important subject in view of present difficulties and dangers and consequent duties.

I must begin with submitting for consideration four observations which demand, I am sure, most careful attention, and which will endure, as I believe, the strictest investigation.

I. The first observation is that the main line of demarcation, or (I would rather say) THE GREAT CHASM OF CLEAVAGE, DEEP AND BROAD, IN THE MATTER OF EUCHARISTIC DOCTRINE, AS WE HAVE NOW TO DO WITH IT, IS THAT WHICH SEPARATES BETWEEN THE DOCTRINE OF THE REAL ABSENCE AND THE DOCTRINE OF THE REAL PRESENCE IN OR UNDER THE FORM OF THE CONSECRATED ELEMENTS CONSIDERED IN THEMSELVES.

This does not mean that there are not shades of difference of view on what I may call the other side of the chasm; still less that there may not be variations of teaching and certain

¹ This paper was read at the Islington Clerical Meeting, January 16, 1894.

erroneous views to be avoided on our side. But it does mean that the separating dykes or dividing lines of these varying schools of thought are comparatively narrow, and thin, and shallow.

I use the word "Real Absence" advisedly though reluctantly. I am not for a moment questioning the true "Unio Sacramentalis" taught by Reformed divines. But I am speaking of the elements simply as "considered in themselves."¹ And I am purposely using language to express quite clearly what I mean quite distinctly.

II. My second observation is, that THERE IS NO CONSISTENT STANDING-PLACE BETWEEN THE TWO SIDES OF THIS CHASM.

This does not mean that none have ever attempted to stand between the two. The feet of some have sunk in the quicksands below. It does mean that there are, and can be, no planks across. It does mean that it is nothing but a delusion to represent the doctrine of the Lord's Supper as shading off by little and little, gradually and imperceptibly, from one extreme to the other, so that it is impossible anywhere to draw a line between the higher and the lower—between this side and that. The separation is clear. The line is distinct. The division is a chasm. The chasm can never be bridged.

III. The next observation is, that FROM THE POINT OF VIEW OF EITHER SIDE THE TEACHING OF THE OTHER SIDE MUST BE—OUGHT IN TRUTH TO BE—SEEN AS A THING TO BE DISTINCTLY AND STRONGLY OPPOSED.

From our side the teaching of the other side can only rightly be viewed as the natural parent of idolatry. From the other side our teaching is rightly regarded as heresy.

This does not mean that we are bound to accuse any of formal idolatry. Many may, in inconsistency, stop quite short of material idolatry. We do not suppose for a moment that any mean to be idolaters. But it does mean that the doctrine on the other side in its legitimate results leads to a worship which Romish divines have acknowledged to be idolatrous, except on the hypothesis of that doctrine being true which we are persuaded to be untrue.

Again, this does not mean that those on the other side will be led uncharitably to denounce us as heretics. In the kind-

¹ Following the example of Bishop Reynolds, I add the words, "considered in themselves," as a needful limitation of the sense, because the sacramental elements may very well be considered "with that relative habitude and respect which they have unto the immediate use whereunto they are consecrated." And in this view the "Res Sacramenti" may well be spoken of as received "in" the "Sacramentum," and even "under the form of bread and wine."—See "Papers on Eucharistic Presence," pp. 484, 485, and also pp. 230-264.

ness of their hearts, and in the charitable hope that we are misled by insuperable prejudices, they may shrink from using any such language. But it does mean that the doctrine which they hold is such in its very nature that it must in consistency be held as *de fide*, and that therefore its impugners ought of necessity, in charity not less than in truth, to be viewed as, unwittingly and unwillingly though it may be, teachers of heresy.¹

IV. I have yet a fourth observation to make. It is this: THE HISTORY OF OUR ENGLISH BOOK OF COMMON PRAYER (NOT EXCEPTING, BUT INCLUDING, THAT OF THE LAST REVIEW) MAKES IT UNMISTAKABLY CLEAR THAT THE REFORMED CHURCH OF ENGLAND TAKES ITS STAND ON THIS SIDE OF THIS BROAD DOCTRINAL CHASM.

This is a most interesting and a very important subject. I could wish I had time to enter upon it. I commend it to your study. It will be found to yield most unquestionable evidence of extreme care, and caution which may sometimes have even run to excess—care and caution to eliminate that which might even by mistake have seemed to make our Church's position to be doubtful.²

But I must hasten to state a corollary which must be obvious to all who, after due weighing of their import, have given assent to these observations, viz., that THE TEACHING ON THE OTHER SIDE MUST ASSUREDLY BE INCLUDED AMONG THE ERRONEOUS AND STRANGE DOCTRINES, CONTRARY TO GOD'S WORD, WHICH THIS CHURCH OF ENGLAND REQUIRES US AND BINDS US BY OUR SOLEMN ORDINATION VOWS TO BE READY WITH ALL FAITHFUL DILIGENCE TO BANISH AND DRIVE AWAY.

It is impossible from our side of the separating chasm to view the doctrine of our opponents as merely distinguishing one of those varying schools of thought which it is the glory of the English Church to include in her ministry.

Of course I do not mean that we are to treat our opponents as if they had no "zeal of God," and as if we had no bowels of compassion for the difficulties and perplexities through which many of them have to pass. If the innovators sometimes assume for themselves a position which makes them offensive, it is for us to show them a more excellent way, remembering the words of St. Paul: "In meekness instructing those which oppose themselves, if God peradventure may give them repentance to the acknowledging of the truth."

¹ See "Eucharistic Worship," p. 44; and "Papers on Eucharistic Presence," p. 687.

² See "Papers on Eucharistic Presence," No. VII., pp. 431 *et seq.* Much, however, may be added to the evidence there adduced.

Other deductions may be left—must be left—to be drawn by each of us in view of what may be to each of us the calling of our own duty, the duty of each in the position in which each has been placed by God. Only let me be bold to say that for all, as it seems to me, it must be a duty to give some real study to this controversy, and not to close our eyes to the serious position in which we now find ourselves. And this all the more because the controversy is one which, as an internal controversy, is new in this Reformed Church of England. We have here to seek weapons of our warfare not in any records of earlier contention between parties in our Church. We shall find them only in the cogent arguments of our great divines, directed against opponents not from within the Church of England, but only from within the Church of Rome. In defence of what Puritans were wont to regard as the “nocent” ceremonies allowed by our Liturgy (one of which was our kneeling reception), Churchmen used to plead that it was unjust and ungenerous to regard them as dangerous, seeing the Reformed doctrine of our Church was too plainly and obviously stamped on her character to make possible the admission of Romish doctrine and superstition.¹ Alas! if anything could justify the apprehensions which we once thought so unfounded and unfair, it would be the fact that now those who have inherited the fears of their forefathers can with justice point to spectacles to be seen in some of our prominent places of worship, and ask, “Where now are your assurances that all approaches to the doctrine of the Mass were for ever barred for the Church of England?” In his day, Bishop Morton could boldly make an appeal, and say, “I may ask any ingenuous man whether he ever heard (I do not say our Church, but) any approved Doctor therein teach that we do, or ought to, kneel before the Sacrament, that by it, or in it, we may personally worship Christ as if He were really present.”² Would that in our day we could, with the same confidence, ask the same question!

And now, my reverend brethren, if I have carried you with me thus far, I venture to hope that you will follow me yet a little further while I desire to indicate certain cautions which seem to me important in the conduct of this controversy.

¹ For evidence of this see “Papers on Eucharistic Presence,” pp. 571-578. See also Bishop Hall’s “Works,” vol. ix., p. 440, London, 1808; and especially Durel, “Vind. Ecc. Angl.,” pp. 226, 227, London, 1669.

² See Bishop Morton’s “Defence of the Ceremonies,” p. 285, London, 1619: “Published by authority.” The Bishop adds: adoration is somewhat *inhæcive in objecto*, or *adhæcive* but ours is *abstractive ab objecto*” (p. 286).—The whole see chap. iii., § 31, is very important; see also p. 291.

(1) First, we must bear in mind that in this matter we have to do with roots of false doctrine, not with twigs of error or parasites of superstition. On the other side of the chasm they may be concerned with lopping and pruning. Nay, we may willingly and gladly acknowledge that they have seen and desired to put away some of the grosser abuses of the Mass. But what we have to do with is the very root of the Mass doctrine itself. Well did Dean Brevint declare that we are to look into what Rome is by what Mass is. Full well did he warn us concerning the Mass, that it is no leaf or branch, but the main stem and bulk of that tree.¹ But above all we shall do well to remember the words of Archbishop Cranmer, who not hastily, but cautiously, and carefully, and slowly, after much painful and diligent study, arrived at length at his conviction. His words might well be written with a pen of iron, and graven in the rock before us. We may do well, at any rate, to have them graven on our memories, as I think they must have been graven in the memory of Dean Brevint. "The rest," he says, "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, 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. Which roots, if they be suffered to grow in the Lord's vineyard, they will overspread all the ground again with the old errors and superstitions. These injuries to Christ be so intolerable, that no Christian heart can willingly bear them."² And I suppose these words of Cranmer were also in the memory of Hooker when he said, "He cannot love the Lord Jesus with his heart . . . which can brook to see a mingle-mangle of religion and superstition . . . ministers and Massing-priests" ("Works," vol. iii., p. 666, edit. Keble).

(2) But I wish more particularly to draw attention to two other cautions having relation, one (*a*) to the language, the other (*b*) to a real point of doctrine pertaining to this controversy.

(*a*) Of the expressions used by our opponents on the other side of the chasm to signify their doctrine, there are comparatively few which cannot be used in a certain sense, and have not been used and defended by those who have stood on our side of the separating gulf. This is important in view of the

¹ See Brevint's "Depth and Mystery of the Roman Mass," pp. 243, 244, third edition, Oxford, 1673.

² See Cranmer's "Defence of the True and Catholic Doctrine of the Sacrament," Preface to edition of 1550, in P. S. edition, p. 6.

language used both by the ancient Fathers and by our Reformed divines. (i.) As to the Fathers. On which side do they stand of the chasm of cleavage? I, for one, am not prepared to deny that superstitious views began early to connect themselves with the Sacramental elements.¹ But I am prepared to maintain that the early Fathers did stand on our side—not the Romish side—of the great doctrinal division.

But it will be asked, Did they not believe, did they not speak and write as men who certainly believed, that what was given was indeed the body and blood of Christ? Without doubt they did. Nay, they used not seldom language too hyperbolic to admit (even by the teaching of Romish divines) any interpretation which is literal. They believed that the elements were just that which they were named, in the fullest sense in which one thing can be another thing—*i.e.*, as an effectual and sufficient proxy for a defined and limited purpose. But that their understanding of the words of institution was limited by the true faith of Christ's human nature² as well as by the intuitions of common-sense (as they must have been naturally limited by the intuitions of the disciples who first heard them pronounced in the upper chamber) is evident by such sayings as this—that our Lord did not hesitate to say, "This My body," when He delivered the sign of His body, as well as by the well-known declarations of Theodoret, and by the many interpretative *dicta* of St. Augustin.³ Any one of these interpretative sayings suffices—like a drop of acid in a glass of turbid liquid—to hold in solution the ambiguities of any number of quotations which may before have seemed to be misty with materialism or dark with error.

Indeed, the sayings of the Fathers are not few which (however cruelly racked and tortured by some to yield a Romish sense) do really assume (and assume as unquestioned and unquestionable) such an interpretation of our Lord's words as never could have lived in the atmosphere of Romish doctrine, and clearly ought to bring the weight of patristic testimony to our side of the doctrinal gulf. This assertion may very well be illustrated by the fact that the *ipsissima verba* of St. Augustin (in ignorance, no doubt, of their authorship) had the brand-mark of heresy stamped on them by one who (early in the

¹ It may, perhaps, also be found that certain approaches to the *augmentation theory* were earlier and more prevalent than has sometimes been supposed.

² See "Eucharistic Worship," pp. 143-153. There seems, however, to have been a certain exceptional uncertainty or inconsistency (perhaps more) in the teaching (on this point) of Origen, Gregory of Nyssa, and Cyril of Alexandria.—See Schaff's "History of Creeds," p. 286.

³ See "Eucharistic Worship," pp. 64 *et seq.*, 253 *et seq.*

seventeenth century) stood forward as a champion of Roman orthodoxy.¹ We have but to mark how thus the teaching of the Fathers is brought to witness on this side of the separating boundary, and we can see how such words as they habitually spake might quite safely be used before the coming in of the doctrine which did violence to the natural interpretation of language. We can trace pretty clearly some of the prominent steps by which their language afterwards became perverted and their doctrine corrupted, until at length our Lord's words were understood to teach the strange theory of transubstantiation. But this doctrine, in its full proportions, was only reached by trampling on the intuitions of common-sense in connection (as I believe) with the development of a mistaken teaching concerning the merits of faith.² Faith was held to be meritorious

¹ See "Eucharistic Worship," pp. 83-88.

² It is not meant, of course, that the increasing of the difficulties of faith was a recognised cause for insisting on the literal interpretation of the words of institution. But it is meant that, in the maintenance of the materialistic doctrine, the mediæval doctors were led to regard it, and to teach it, as one of the main purposes of the Sacrament of Christ's body and blood being instituted in the form of bread and wine, that in believing Christ's Word, in spite of the report of the senses (*i.e.*, in other words, as I understand it, in accepting the literal as against the natural sense of His Words), faith might find its exercise in wrestling with a stupendous difficulty, and so might gain for itself a great victory, and win for itself a corresponding reward.

It is obvious to observe how this teaching must have been as a kindred soil, which would encourage the deep-rooting of a doctrine which did violence to the dictates of the human understanding. Gregory the Great had written: "*Sciendum nobis est, quod divina operatio si ratione comprehenditur, non est admirabilis: nec fides habet meritum, cui humana ratio præbet experimentum*" (S. Gregorii in "Evang.," lib. ii., Hom. xxvi., Op., tom. i., c. 1552; edit., Ben., Venice, 1744).

But this saying of his had no relation to the Eucharistic Presence. It applied to the entrance of Christ's body within closed doors.

As applied to the faith of the Eucharist, I am not aware that this idea anywhere finds expression before the introduction of the doctrine of a Corporal Presence in the elements.

The following is from Haymo, of Halberstadt, who appears to have anticipated Paschasius in his view of the Eucharist. He died before the middle of the ninth century: "*Sensus carnis nihil aliud renuntiare possunt quam sentiunt; intellectus autem mentis et fides veram Christi Carnem et sanguinem renuntiat et confitetur; ut tanto magis coronam suæ fidei recipiat, et meritum, quanto magis credit ex integro, quod animo remotum est a sensibus carnis.*" He had said before: "*Hoc sacramentum Corporis sui et Sanguinis ad salutem fidelium animarum in terris relinquere voluit, ut fidei integritas propensius roboretur, et credentium merita cumulatus augeantur*" (in D'Achery's "Spicilegium," tom. i., p. 42).

The following is from Paschasius: "*Visu corporeo et gustu propterea non demutantur, quatenus fides exerceatur ad justitiam, et ob meritum fidei merces in eo justitiæ consequatur*" ("De Corpore et Sang. D.," cap. i., Op., c. 1557; Paris, 1618).

in exact proportion to the difficulties which it had to surmount and overpass. The higher the difficulty the greater the merit. Hence the gain of magnified difficulties to faith. Hence the

Later on, as the materialistic doctrine gains the ascendancy, and becomes, first, the prevalent, then the recognised, and then the authorized faith, examples of its connection with this idea of the merits of faith will be found to be multiplied. The following may be taken as samples: "Tribus ex causis sacramentum Corporis et Sanguinis sui sub aliâ specie sumendum instituit, ad augendum meritum, ad fovendum sensum, et ad vitandum rediculum: ad augendum meritum, quia aliud ibi cernitur, et aliud creditur" . . . (Peter Damiani, "Expos. Can. Missæ," § 7; in Mai's "Scriptorum Vet. nova Collectio," tom. vi., par. 2, p. 216). "Si autem credit, hoc quod videt esse Corpus Domini . . . ut . . . aut certe fidei ejus soliditas copiosius remuneranda comprobetur, qui contra id etiam quod oculis cernit de verbis ac potentiâ Domini, et communi ecclesiæ fide non dubitaverit" (Guitmundus, "De Veritate Corporis et Sanguinis Christi," lib. ii., fol. 27; Frib. B., 1530).

"Credimus terrenas substantias . . . converti in essentiam Dominici Corporis . . . ut credentes fidei præmia ampliora perciperent" (Lanfranc, "De Corp. et Sang. Dom.," cap. xviii., Op., p. 179; Venet., 1745).

"Cur sub aliâ specie et non sub propriâ hoc sacramentum dederit? Solutio. Ut fides haberet meritum, quæ est de invisibilibus" (Hugo de Sancto Victore, in 1 Cor. xi., Op., tom. i., p. 530).

"Sub aliâ specie . . . carnem et sanguinem tradidit Christus . . . ut fides haberet meritum . . . quia fides non habet meritum, ubi humana ratio præbet experimentum" (Lombard, "Sent.," lib. iv., distinct. xi., fol. 312; Paris, 1558).

"Minuit utilitatem meriti, quia ponendo quod accidentia non possunt esse sine subjecto, innitendo rationibus humanis, meritum fidei immittitur. . . . In hoc sacramento non est attendendum judicium sensuum sed potius fidei meritum. . . . Plus autem meretur homo fide hujus sacramenti, quam si essent (accidentia) in subjecto" (Alexander de Hales, "Comment. in Sent.," par. iii.; "De Off. Missæ," art. iii., § 1; quoted from Hebert's "Lord Supper," vol. ii., p. 149).

"Respondeo dicendum, quod sensu apparet, facta consecratione, omnia accidentia panis et vini remanere. Quod quidem rationabiliter per divinam providentiam fit. . . . Tertio, ut dum invisibiliter corpus et sanguinem Domini nostri sumimus, hoc proficiat ad meritum fidei" (T. Aquinas, "Summa," par. iii., vol. ii.; "Quæst.," lxxv., art. v., Lugd., 1663, viii., p. 211).

"Quinque autem ex causis sacramentum Corporis et Sanguinis sui Christus sub aliâ specie sumendum instituit. Prima est ad augendum meritum, quoniam aliud ibi cernitur, et aliud esse creditur, ut fides habeat meritum, cui humana ratio non præbet experimentum" (Durandus, "Rationale," lib. iv., cap. xli., § 30, p. 259; Naples, 1859).

"Sub aliâ specie tradidit, et deinceps a fidelibus sumendum instituit, quia fides non habet meritum, cui humana ratio probet experimentum" (Nicolas de Lyra, "Comment.," vol. vi., p. 50; 1 Cor. xi.; quoted from Hebert's "Lord's Supper," vol. ii., p. 190).

So Peter de Alliaco: "Hoc est voluntate Dei volentis quod aliquid contra communem cursum naturæ appareat sensui ut magis sit meritum fidei. Unde multi Catholici ponunt in sacramento multa fieri a solo Deo ne evacuetur fidei meritum" ("Quarti Sententiarum, Quæstio Quinta," I. 1., fol. B. ii.; Wolff, 1500).

advantage of setting the task of subduing and bringing to naught every dictate of reason and sense, of triumphing over the natural intuitions of the human understanding. How complete was the victory, how full the merit of faith, when it learned to believe that the utterance of Christ's words caused sight to be deceived and man's senses to be a deceiver, and that in spite of the report of our very perceptions, the *individuum vagum* expressed by "this" was now bread no more, but only the glorified body of Christ clothed with the accidents of bread—accidents now existing by miracle without their substance, and forming only a "species" by which sight must needs be misled, but misled only that it might have its misleading cor-

"Ut augeatur meritum fidei, quæ in hoc sacramento maxime meretur" (Gerson, "Compendium Theol.," tract iii.; "De Sacramentis," Op., tom. i., c. 270, 271, Antwerp, 1706).

So Thomas Waldensis: "Quid igitur mirum, si de carne salvatoris in sacramento valde occulta propter *meritum fidei*, aspicientes non clare dicant ad singula?" ("De Sac. Euch.," cap. lv., Op., tom. i., f. 93, Venice, 1571).

"What merits should our faith have for the belief of the said Sacrament if we, by the corporal senses of our body and by our natural wit, did attain and have the knowledge and plain experience therein?" (Smythe's "Assertion and Defence," fol. 224; quoted from Scudamore's "Notitia Eucharistica," p. 966, 2nd edition).

Note that all this teaching may be said to be crowned by the Tridentine Catechism: "Dum Corpus et sanguinem Domini ita sumimus, ut tamen, quod vere sit, sensibus percipi non possit, hoc ad fidem in animis nostris augendam plurimum valet: quæ fides, ut Sancti Gregorii sententiâ pervulgatum est, ibi non *habet meritum*, ubi humana ratio præbet experimentum" (pars ii., § 46).

Well had Wyclif argued against the notion that "ad augendum nostram meritoriam credendi difficultatem sunt talia ardua ac difficilia credenda de hostia" ("De Eucharistia," Wyclif Society, p. 124; see also Scudamore's "Notitia Euch.," p. 966, 2nd edition).

Such sayings might well be answered in the words of Durandus: "Non oportet difficultates fidei difficultatibus superaddere" (In iv. Sent., dist. xi., qu. 3; see J. Forbes, of Corse, "Inst. Hist. Theol.," lib. xi., cap. vi., Op., tom. ii., p. 504; Amstel, 1702); and by the teaching of Scotus: "The fewest miracles are to be assumed, which may be. . . A mode is not to be fixed upon which is most difficult to understand, and which is attended by most inconveniences. . . To lay down any way of understanding it, which is above measure difficult, and which evidently involves inconveniences, becomes an occasion of repelling from the faith all philosophers, nay, almost all who follow natural reason" (In IV. dist. xi., qu. 3, n. 3; see Pusey's "Real Presence from the Fathers," pp. 18, 19).

¹ It may be well to contrast with the hymn, "Visus, tactus, gustus in te fallitur, Sed auditu solo tuto creditur," the following saying of Tertullian: "Non licet, non licet nobis in dubium sensus istos devocare, ne et in Christo de fide eorum deliberetur. . . Fidelis fuit et visus et auditus in monte: fidelis et gustus vini illius, licet aquæ ante, in nuptiis Galilææ: fidelis et tactus, exinde creduli Thomæ. Recita Joannis testationem: Quod vidimus, inquit, quod audivimus, oculis nostris vidimus, et manus nostræ contrectaverunt de Sermone vitæ. Falsa

rected by the triumphant exercise of faith—of faith herein supremely meritorious by reason of its striking down and riding roughshod over the contradictions, not of man's intellectual pride, but of the senses and reason with which God has endowed us that they may be used in His service!¹ There were those, indeed, who strongly opposed such teaching, and insisted that, where two interpretations were possible, the easiest, not the most difficult, was rather to be chosen. But the merits of faith gained the day.

Before I pass on, I must ask you to observe that this is not at all a question of believing or doubting that what God has promised (however divinely marvellous), He is able also to perform. It is simply and strictly a question of the interpretation of words—a question of choosing to understand our Saviour's language in a most unnatural (however literal) sense—a sense in which it involves contradictions to sight and sense and reason²—in preference to a natural sense, a sense in which

utique testatio, si oculorum et aurium et manuum sensus natura mentitur" ("De Anima," cap. xvii., Op., p. 276, edit. Rigalt, 1689; see "Eucharistic Worship," pp. 24, 25).

¹ See Scudamore's "Notitia Eucharistica," pp. 964 *et seq.*, 2nd edit.

² "As if faith," to use the words of Jeremy Taylor, "were more faith for being against reason" ("Works," edit. Eden., vol. vi., p. 98).

Well has this good Bishop said: "A sense that cannot be true without a miracle to make it so, it is a miracle if it be true; and, therefore, let the literal sense in any place be presumed and have the advantage of the first offer or presumption; yet if it be ordinarily impossible to be so, and without a miracle cannot be so, and the miracle nowhere affirmed, then to affirm the literal sense is the hugest folly that can be in the interpretation of any Scriptures" ("Real Presence," Sect. xi., § 6, "Works," edit. Eden, vol. vi., p. 102).

The following words, addressed by the Jesuit Fisher to King James I., are very valuable as a brief summary of the faith to which the human mind in the Dark Ages was being led on. He speaks of the doctrine of transubstantiation as "accompanied with many seeming absurdities and repugnances against sense, particularly these four:

"First, that a body as big as our Saviour's, remaining still truly corpulent in itself, should be contained within the compass of a round host, scarce an inch long and broad.

"Secondly, that a body so glorious should be combined unto corruptible elements, and so made subject unto the indignities and obscenities that may befall unto them.

"Thirdly, that the same body may be in heaven and on earth in innumerable places at once.

"Fourthly, that the substance of bread being converted into Christ's body, the sole accidents remain by themselves, performing the whole office of substance, even to the nutrition of man's body."

And then he adds: "To give full satisfaction in this point, I set down this proposition: That these seeming absurdities should not avert, but rather incline a true Christian mind to believe this mystery" (see White's "Reply to Fisher," p. 437; London, 1624).

Such teaching is not to be spoken of as above the finite understanding

Christ is trusted to make good His own word to our souls, and that in a way which He himself (we believe) has taught us to know as the only way in which His gift can be profitable to

of man. It is distinctly repugnant to the reason which God has given to us, and contradictory to common sense. It is the contradiction of what we naturally apprehend to be the truth concerning the nature of things.

Bellarmino wrote: "Qui dicit, inter ea, quæ potest Deus, esse etiam, ponere unum Corpus in pluribus locis, hic Deum exaltat, et hominem deprimit, cum fateatur plura posse facere, quam nos intelligamus: qui autem id negat, Deum deprimet, et hominem exaltat, cum dicat, Deum non posse facere, quod homo non potest capere" ("De Sacr. Euch.," lib. iii., cap. iii.; "De Contr.," tom. iii., c. 662, Ingol., 1601).

So the "Fortalitiu Fidei" had said: "Manifestum est quod plus potest Deus in operando quam intellectus in apprehendendo" (lib. iii.; "Consid.," vi.; "Impos.," xvi.).

But this is no question of accepting truth which we are unable to understand, but of rejecting fables which we can understand to be false, or of interpreting words in a sense which they never could have conveyed to ordinary understandings (see "Eucharistic Worship," pp. 166-175).

Christian faith, bowing reverently before the revelation of God, may not be asked to submit itself to absurdities which come of teaching for doctrines the commandments of men.

It is the part, not of well-instructed faith, but of superstitious credulity, to allow itself to be imposed upon by such strange additions to the teaching of primitive Christianity. These are as spectres walking in darkness, whereas the religion of Christ is the religion of light. Child-like faith is one thing. Childish folly is another thing. An inspired Psalmist has said: "My soul is even as a weaned child." An inspired Apostle has taught us: "In understanding be men."

"It is a strange affection," wrote Archbishop Wake, "that some men have got of late for *contradictions*; they are so in love with them that they have almost brought it to be the definition of a mystery, to be the revelation of something to be believed *in opposition to sense and reason*" (in Gibson's "Preservative," vol. x., p. 80).

And so Archbishop Secker declared: "They must not say this doctrine is a mystery, for there is no mystery, no obscurity in it; but it is as plainly seen to be an error as anything else is seen to be a truth. And the more so because it relates, not to an infinite nature, as God, but entirely to what is finite, a bit of bread and a human body" ("Lectures on Catechism," vol. ii., p. 246, edit. 1769; see Abbott's "Essays," pp. 88 *et seq.*).

"The doctrine of the Trinity," says Dean Aldridge, "*transcends* natural reason; transubstantiation *contradicts* it in its own sphere" ("Reply to Two Discourses," pp. 21, 22; Oxford, 1687).

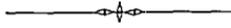
So Bishop Stillingfleet had written: "In the Trinity we considered an infinite being, to which no bounds can be set without destroying its nature; but in transubstantiation we suppose a true finite body, which hath its natural bounds and limits to one certain place, and yet you will and must suppose this body to be equally present in many thousand distant places at the same time, which implies so great a repugnancy to the very nature of a body, that I can by no means give my assent to it" (Stillingfleet's "Works," vol. vi., p. 612).

Mr. G. S. Faber, indeed, dislikes and mistrusts arguments against transubstantiation from natural impossibilities and contradictions

our souls, and the way in which His words have been interpreted for us by His inspired Apostle.¹

N. DIMOCK.

(To be continued.)



ART. VI.—CHRISTIAN UNITY.

IN the view of our Lord, the strongest argument which could be addressed to mankind in evidence of His mission and revelation would be, to all time and in every generation, the unity of His disciples and adherents amongst themselves. *That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me.* Not of less moment would it be than their fellowship with Almighty God. To us, who are so accustomed to the divisions amongst Christians from the age of St. John to the era of the 240 Protestant sects of England that such disunion seems almost an inseparable ingredient in the earthly embodiment of our faith, these words have but a dim and distant sound. It is true that great men, and patient students of the meaning and bearing of the Lord's teaching, will always be alive to the importance of the very least of His suggestions and commandments. But the ordinary Christian, so long as he is fairly true to the model of faith and practice with which he is familiar, and to which his conscience is related, thinks little of the pressing and supreme duty of unity. He acquiesces in the beautiful prayer of Bishop Gunning, that *all who profess and call themselves Christians may be led into the way of truth, and hold the faith in the unity of the Spirit, and in the bond of peace.* But he assumes that this implies a duty rather on the part of those who do not agree with his own profession; for himself it suggests nothing but pious aspirations. If the petition is ever to be answered, he has in his mind a hazy picture of the Pope descending from his throne,

("Christ's Discourse at Capernaum," Introd., p. xxxiii.). But so long as we possess the faculties of intuition and common-sense, it is incredible that—according to God's will and purpose—these should be ordered out of court, when they are fully conscious that they can give important or conclusive evidence on a controverted question (see "Eucharistic Worship," pp. 172-175). And it will be found that the truth of this principle is fully recognised by Mr. Faber himself in pages 51, 52, and 60 of the same treatise.

Even T. Aquinas maintains: "In hoc sacramento veritatis, sensus non decipitur circa ea, quorum iudicium ad ipsum pertinet, inter quæ est fractio" ("Sum.," par. iii., vol. ii.; Quæst., lxxvii., art. vii.).

¹ See "Eucharistic Worship," pp. 177, 178.