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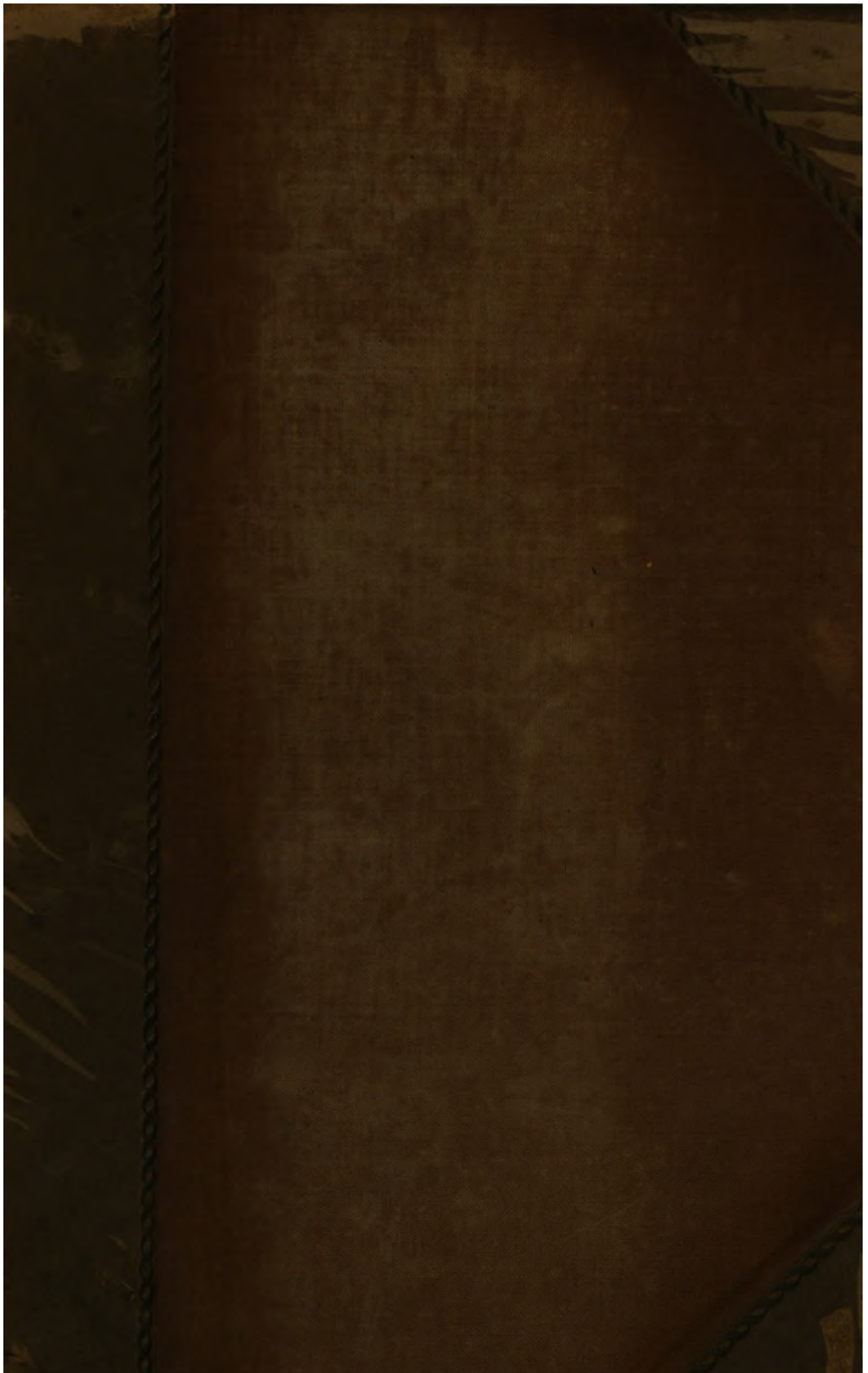
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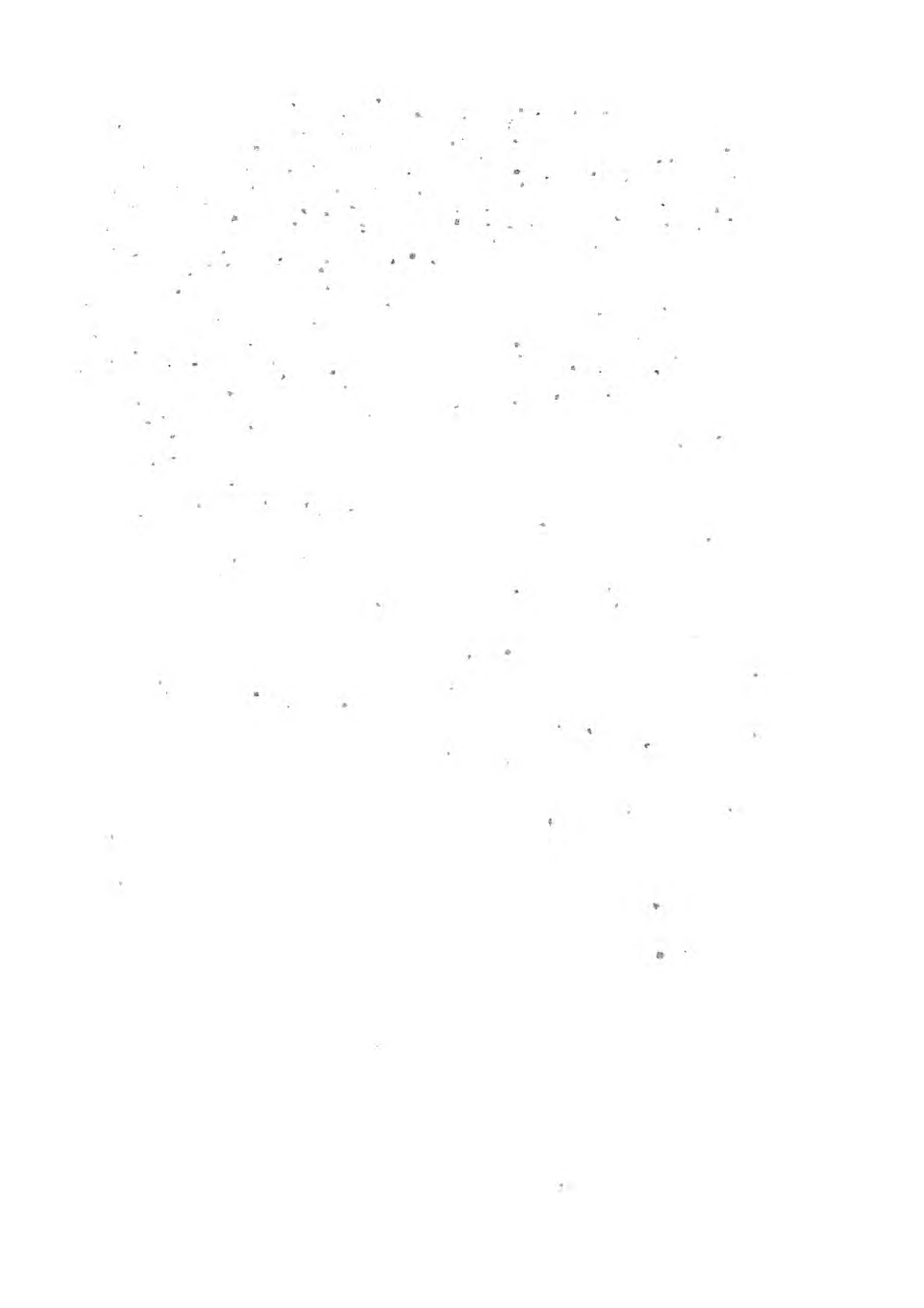


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THE
OFFICE
FOR THE
SACRAMENT OF THE LORD'S SUPPER,
OR
HOLY COMMUNION,
ACCORDING TO THE USE OF
THE EPISCOPAL CHURCH IN SCOTLAND.
WITH A
PRELIMINARY DISSERTATION,
ON
THE DOCTRINE OF THE EUCHARISTICAL SACRIFICE,
A COPIOUS LOCAL ILLUSTRATION,
AND AN
APPENDIX,
CONTAINING
THE COLLATION OF OFFICES, &c.



Drawn up by the late Dr. SAMUEL HORSLEY, Lord Bishop of St. Asaph.

By the Rev. JOHN SKINNER, A. M.

Τα αρχαία ἐν κρατεῖ.—Concil. Nicæn.

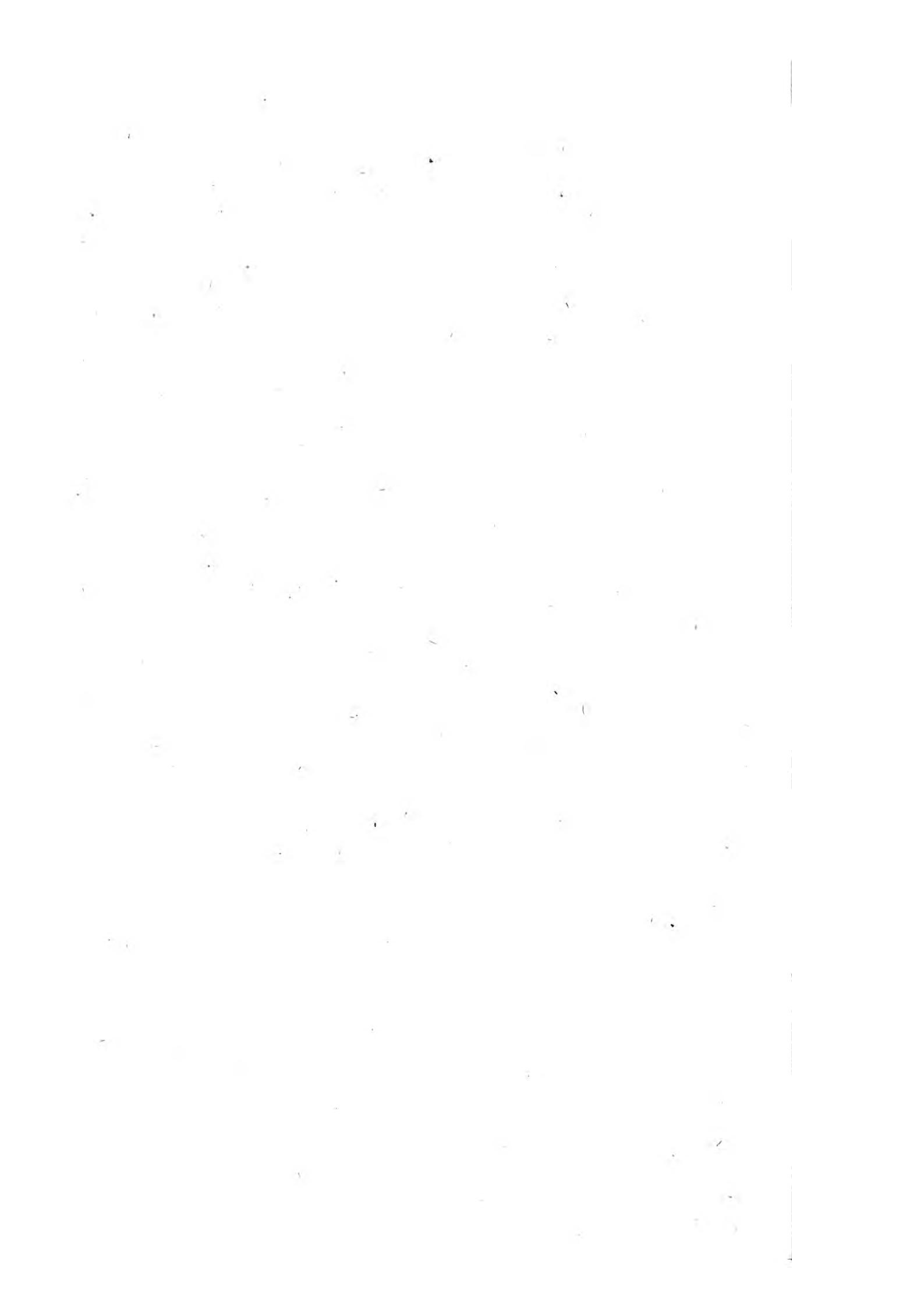
Librum sacerdotalem quis nostrum resignare audeat? signatum a confessoribus
et multorum jam martyrio consecratum. AMBROSE.

The evil taking of the Eucharist disunites us from God; and the evil understand-
ing of it divides us from each other. JEREMY TAYLOR.

Aberdeen:

PRINTED BY J. CHALMERS AND COMPANY.

1807.



TO
JAMES ALLAN PARK, ESQUIRE,
ONE OF HIS MAJESTY'S COUNSEL, &c. &c. &c. LONDON.

DEAR SIR,

IN testimony of my sincere respect and esteem, three most powerful considerations prompt me to inscribe this little volume to you: First, your laudable and very useful endeavours to promote "a frequent reception of the Holy Sacrament of the Lord's Supper:" Secondly, your zealous and unwearied exertions in behalf of the Episcopal Church in Scotland: And Lastly, the ardent and truly disinterested friendship with which, for a series of years, you have honoured the Senior Bishop of that Church, the beloved Father of,

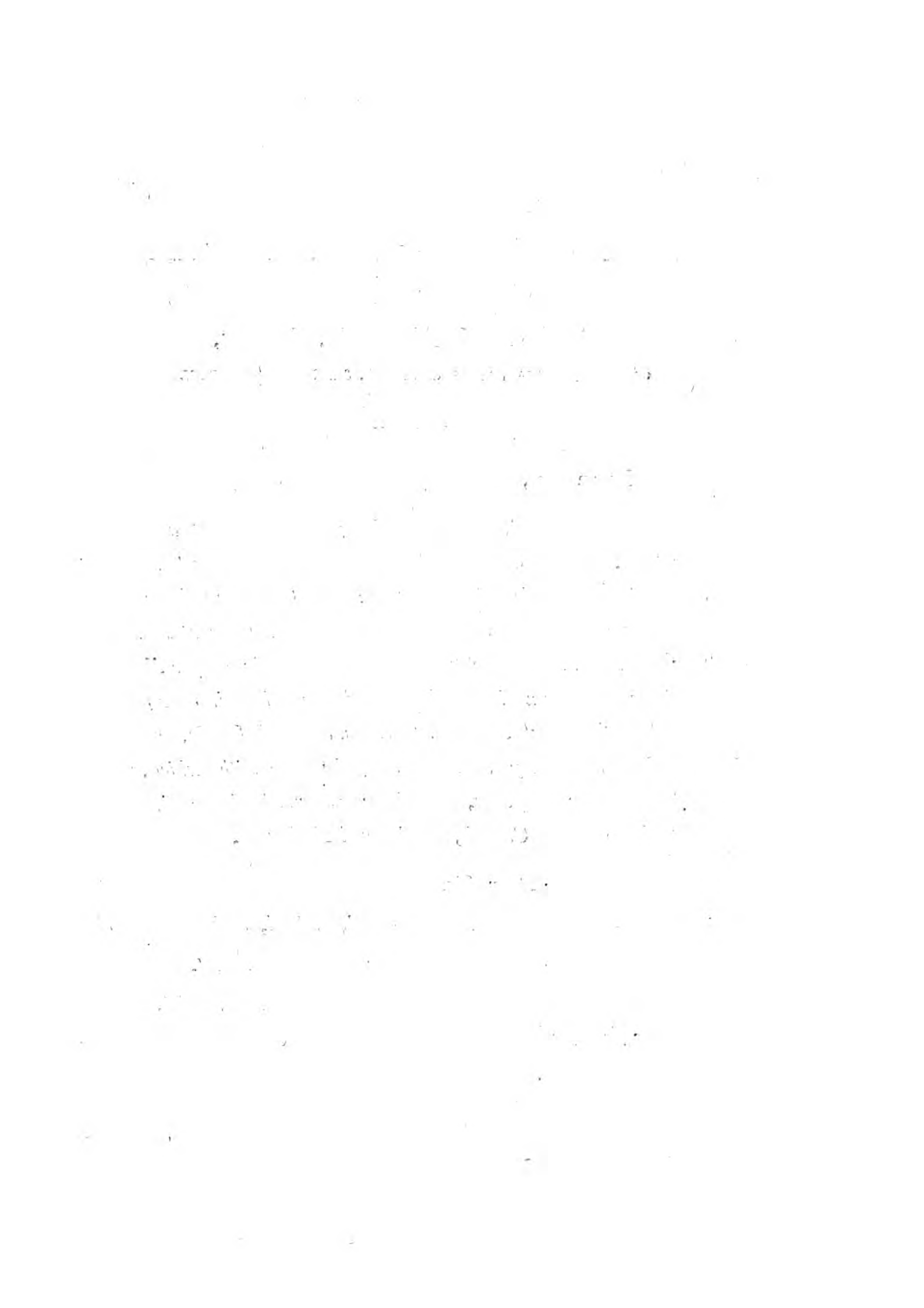
Dear Sir,

Your faithful, obliged, and

Very grateful Servant,

J. SKINNER.

FORFAR, April 11th, 1807.



PREFACE.

“IT is important to state,” writes the learned author of a late valuable *Consecration Sermon*, “because I imagine it has been very generally overlooked, that the principles which we” (the Episcopal Church in Scotland) “profess, have been maintained in England, in Ireland, and among ourselves, from the first dawning of the reformation, down to this present time, by men who have never had any superiors in learning, talents, and virtue; and they are, at this moment, professed and maintained by the first names which grace the Church of England, and the republic of Letters*.” To shew that this statement contains no vague assertion, hazarded at random, is the purpose of the present publication.

The Episcopal Church in Scotland having adopted the same articles of religion with the United Church of England and Ireland, one would have thought, that even the suspicion of a difference, in the principles of the two Churches, would have been for ever laid to sleep. But no! the Scotch Communion Office is adduced as an instance of a difference even now subsisting! Whether adduced correctly or otherwise will, by and bye, be made to appear.

The Author regrets that no one, possessed of talents better fitted to the work, and enjoying access to more ample sources
of

* See Preface to the Sermon preached at the Consecration of the present Bishop of Edinburgh.

of information, should have thought of such an undertaking.— But he trusts, that the purity of his motives will, in some respects, balance the defects of his performance.—“ Throughout “ this Treatise,” to use the language of Dr. Vicesimus Knox, “ his wish has been to be supported by the opinion of great “ scholars, and good men, who were and are the ornaments “ of their times. He hopes, therefore, to be sheltered under “ their wings from the shafts of angry heretics, and sophists, “ which are often tipped with poison, though shot from a feeble “ bow *.”

The task which the Author has assigned to himself embraces the labour of the compiler, of the editor, and of the illustrator. He has long regretted, that the Communion Office of the Church, in which he has the honour to serve, should only be found in the form of a fourpenny sheet of printed paper; and that regret has been of late years increased, from his having heard the sarcastic sneer of ignorance levelled at this invaluable composition, on account of the form of its publication: But simply to have republished the Office would have left this subject of regret unremoved: besides, circumstances have occurred, which require that the undertaking should be extended, and that, how soon a new edition of our eucharistical Service was thought of, there should be prefixed, not merely an historical account of that service from its commencement downward; but also an enquiry into the doctrines which it involves; shewing either their *conformity* with the doctrines of the Church of England, as we are bold to assert, or their *non-conformity* with the doctrines of that Church, as others have with equal boldness asserted: Such preliminary matter, however, could only with propriety, regard the general tenour of our Altar Service. To point out the scope of each individual part and portion of it, demanded another mode of treatment. viz. that of local illustration here used.—While to
give

* See Knox's Considerations on the Lord's Supper, page 242.

give the enquiring reader every information on this important subject, which he can desire; the Author has, to the whole, appended a Collation of the four Offices for the holy Communion used in Britain, since the æra of the reformation. In the accuracy of this Collation the public will implicitly confide, when informed, that the late profoundly learned Dr. SAMUEL HORSLEY, Lord Bishop of St. Asaph, was the collator.

Having thus developed his plan, the Author has only humbly to hope, that the execution may, in things essential, be found to correspond with it. His object being, along with truth to study compression, he has admitted only such matter as he deemed completely relevant and appropriate. He may not always have selected the work, or the particular passage, most illustrative of his subject, for this reason among others, that they were not always within his reach. But he challenges any one to produce a passage quoted, the purport of which does not strictly accord with the standard faith of the Church of Christ in her purest ages. Here is nothing introduced without unexceptionable warrant; nothing of late beginning: Here is no application to Saints or Angels; no worshipping of images; no praying of the dead out of purgatory; Here is no adoration of the consecrated elements, nothing that supposes a *corporal* presence, either by way of *transubstantiation*, *consubstantiation*, or of *infusion*! In short, here is nothing set down, as contended for, or as practised, but what is *strictly scriptural* and *strictly primitive*; having been adopted by the Church universal, before any modern sects or systems had a being! For, in the words of the great council of Ephesus—καταγγελλοῦντες τὸν θάνατον τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ, τοῦ ἐστὶν Ἰησοῦ Χριστοῦ, τὴν τε ἐκ νεκρῶν ἀναβίωσιν, καὶ τὴν εἰς οὐρανὸν ἀναλήψιν ὁμολογῶντες τὴν ἀναιμάκτον ἐν ταῖς ἐκκλησίαις τελεμνῶν θυσίαν—
 “ shewing forth the death of the only begotten Son of God,
 “ that is of Jesus Christ, as also confessing his resurrection from
 “ the dead, and his ascension into heaven—WE CELEBRATE IN
 “ OUR CHURCHES THE UNBLOODY SACRIFICE.”

ERRATA.

Page 15, line 8. for *viz.* read *err.*

Page 47. line 2 of the Note, put the *point* after the word *England* and not after *time*, as in line 3.

Page 54. line 16. for *the* read *thee*.

Page 128. line 23. for *occurs* read *occur*, and line 26. for *xx* read *xat*.

Page 134. last line of the Note, for *thrt* read *that*.

Page 154. line 19. for *is* read *was*.

PRELIMINARY DISSERTATION.

“ THE Lord Jesus, the same night in which he was
“ betrayed, took *bread* ; and when he had given thanks
“ he brake it, and said ‘ take, eat; this is my body, which
“ is broken for you : this do in remembrance of me.’—
“ After the same manner also he took the *cup*, when he
“ had supped, saying, ‘ this cup is the New Testament
“ in my blood : *this do ye*, as oft as ye drink it, in re-
“ membrance of me *.”

This command, given by him, “ of whom the whole
“ family, in heaven and earth, is named,” is of that de-
finite, and positive nature, that not to believe it to be of
universal obligation were to deny the authenticity of scrip-
ture, and to say in our hearts, that God never did reveal
his will to man. This being the case, how nearly does

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it

* The words of Institution are recorded by St. Matt. (xxvi. 26.), St. Mark, (xiv. 22.), St. Luke, (xxii. 19.) and by St. Paul, (1 Cor. xi. 23.) The preference here given to the record of St. Paul, originated in his own express declaration, that he had “ *received of the Lord, that which he delivered*” on this subject;—thus pledging himself, as it were, for the strictest *verbal* accuracy in reporting what his blessed Master revealed to him, as his own positive Institution, and indispensable command.

it concern the Christian world to know the true nature and import of the words, in which this command, of universal obligation, is conveyed : since either we must “ eat the flesh and drink the blood of the Son of Man,” in the manner, which he has appointed, or, on his own authority, rest assured, that “ there is no life in us ?” — The words of the command *seem* plain and intelligible, so long as every man is permitted to interpret them, in the manner dictated by his own preconceived opinions, or by the opinions of the sect or party to which he belongs. — But that they only *seem* to be plain and intelligible, is sufficiently obvious from the many discordant interpretations, which have from time to time, been imposed upon them. Papist, and Protestant, Lutheran, Calvinist and Socinian — all — hold opinions of their own on this subject — while all believe, that the true nature, and import of our Saviour’s institution and command sanction those opinions. If ever the question of Nicodemus was appropriate, surely we may here apply it — and ask, ‘ How can these things be ?’ How ! but for the following evident reason, assigned by a late learned Prelate of the American Church. — “ The Papist, the Lutheran, the Calvinist, the Socinian,” writes BISHOP SEABURY, “ all differ in their opinions on this subject — “ all appeal to Holy Scripture, and all are sure, that they “ are right, and that they who differ from them are “ wrong. This happens, because they all construe the “ words of institution by principles, previously adopted, “ or in which they have been bred ; and are, possibly, “ less careful to examine their principles and correct them, “ where they are wrong, than to seek out such interpre-
“ tations

“ tations of Scripture, as shall, apparently at least, com-
 “ port with their own preconceived system *.”

The Church of England has been well denominated,
 ‘ *The Bulwark of the Reformation.*’ To that Church the
 Episcopal Church in Scotland, under God, stands in-
 debted, not merely for her preservation as a Church, but
 for the orthodoxy of her faith, and for the purity of
 her forms and discipline. No wonder then, that, amid
 the daily increasing perplexities of modern error, she
 should cleave to such a bulwark for defence, when at
 any time the purity of her faith and practice is called in
 question. It being, therefore, the *stedfast, the undis-*
guised belief of the *Scottish Episcopal Church*, that, in
 order correctly to ascertain the *nature and extent of*
every positive Institution of our religion, (that of the Sa-
 crament of the Lord’s Supper more especially,) and of
 the *words used by the Divine Institutor*, recourse must
 be had to the *doctrines, the principles, and practice of the*
Primitive and Apostolical Church of Christ, before the
 corruptions of *Popery*, or the errors of *Socinus*, of *Lü-*
ther, and of *Calvin*, had a being;—in this, the *ground*
 and *pillar of her belief*, is she, or is she not, supported
 by the *avowed doctrine* of the *Church of England?*

No one requires to be told, that the doctrine of the
 Church of England, stands expressed in her *Liturgy*, in
 her *Homilies*, in her *Articles*, in her *Canons*, and in the
Writings of her first reformed and truest sons.

In the preface to her *Liturgy*, when treating ‘ of the

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* See “ Discourse on the Holy Eucharist,” in the 1st vol. of Bishop Seabury’s
 printed Sermons, inscribed to the Clergy of Connecticut and Rhode Island—pub-
 lished in the year 1793.

ceremonies of the Church,' this is the language of the Church of England—" Surely where the *old* may well
 " be used, there men cannot reasonably *reprove* the *old*
 " only for their *age*, without *be praying* of their own
 " *folly*. For in such a case they ought rather to have
 " *reverence* unto them for their *antiquity*, if they will
 " declare themselves to be more studious of *unity* and
 " *concord*, than of innovations and new-fangleness, which
 " (as much as may be with true setting forth of Christ's
 " religion) is *always to be eschewed!*"

In her *Articles* (become also the articles of the Episcopal Church in Scotland,) the Church of England joins the *custom* of the *Primitive Church* in authority with the word of God itself. " It is (see the 24th Article) a thing
 " plainly repugnant to the word of God, and the *custom*
 " of the *Primitive Church*, &c.

In her *Homilies*, (see Homily concerning the Sacrament, Part 1st.) the Church of England speaks expressly to the point—" But *before all things*, this we must be
 " *sure of especially*, that this (the Lord's) Supper be in
 " such *wise done* and *ministred*, as our Lord and Saviour
 " did, and commanded to be done, as his holy Apostles
 " used it, and the good *Fathers of the Primitive Church*
 " frequented it." While her *Canons* declare, (see Can. 30.) that the Church of England, " has only departed
 " from the Churches of Italy, &c. in those particular
 " points, wherein they were fallen both from *themselves*
 " in their *ancient integrity*, and from the *Apostolical*
 " Churches, which were their *first founders* *."

So

* " It is the glory of our English Church," writes Mr Marshall, " and what
 " she

So much for the *public*, the *avowed testimony* of the Church of England, in support of the doctrine maintained, as above, by the Episcopal Church in Scotland, which testimony, an appeal to the writings of the first reformed and truest sons of the English Church, will be found to strengthen, in such a manner, as to preclude all controversy on the subject. When treating of the mode, by which he was to settle himself and others, in a right sense of the Sacrament of our Lord's Supper, POINET, Bishop of Winchester, in the reign of Edward the Sixth, declares it to be his opinion, that, in distinguishing *truth from falsehood*, and in adopting some fixed principle, by which he might not only satisfy himself, but give a reason for this principle, if need be, to him that asketh, his duty was "to resort to the authority of Holy Scripture, and to the non-ambiguous testimony of the fathers*."

A few pages after, he adds, "Although we are not to place our faith on men, but on the word of God, yet when they confirm their judgment by the authority of Scripture, it is very much for the advantage of pious minds, and such as are desirous of truth, to consider, how so many eminently holy and learned men understood the words of Scripture, and with great agreement transmitted

"she often boasts of, that she is the nearest of any now in the Christian world to the *Primitive* model. It is not, I presume, denied that she might be nearer still; and if her glory be great for being so near, it would certainly be greater if she were yet nearer."—See Preface to his Translation of Cyprian.

* *Officii mei esse existimavi—quid verum sit, quid secus, investigare; tum ex autoritate sacrae scripturae, et non-ambiguis patrum testimoniis, certam aliquam sententiam statuere, qua possim et ipse mihi satisfacere, et rationem illius, si opus sit, petenti reddere.*—*Diallacticon viri boni et literati*, pag. 2.

“ transmitted their interpretations to posterity, nor can
 “ he be excused from rashness, that shall dare to contemn
 “ so great authority *.”

In his ‘Apology for the Church of England,’ JEWELL, Bishop of Salisbury, in the reign of Queen Elizabeth, makes the following confession:—“ We have always
 “ looked upon the *Primitive Church* of Christ and his
 “ Apostles, and of the Holy Fathers to be *Catholic*, nor
 “ do we scruple to call it the ark of Noah, the bride of
 “ Christ, the *pillar and ground of truth*, or to place
 “ the assurance of our *Salvation upon it* †.”

In the same reign flourished Dr. WHITGIFT, Archbishop of Canterbury. In a work of his, entitled, “ Defence of the Answer to the Admonition,” occurs the following pertinent language—“ I have in sundry points
 “ declared the use of the Church of Christ, in times
 “ past, and do use the testimony of ancient Councils and
 “ learned Fathers, which these *unlearned men unlearn-*
 “ *edly contemn—a thing not heard of in any age or*
 “ *Church* †,” &c.

In the Convocation book of the learned OVERALL,
 Bishop

* “ Quamquam fides nostra non hominibus, sed verbo Dei nititur, tamen quum
 “ illi sententiam suam autoritate Scripturæ muniant, utile est admodum piis ani-
 “ mis, et veritatis cupidis considerare, quo pacto tot eximii pietate ac doctrina
 “ viri Scripturæ verba intellexerint, magnoque consensu ad posteros interpreta-
 “ tiones suas transmiserint, neque temeritatis culpam effugiet, qui tantam audebit
 “ autoritatem contemnere.”—Diallect. pag. 14.

† Nos Christi, et Apostolorum, et sanctorum patrum Primitivam ecclesiam semper
 per judicavimus esse Catholicam, nec eam dubitamus arcam Noe, sponsam Christi,
 columnam et firmamentum veritatis appellare, aut in ea omnem salutis nostræ ra-
 tionem collocare.—Apoll. p. 80. Lond. 1686.

‡ Defence of the Answer, &c. p. 95.

Bishop of Norwich, in the reign of James the First of England, there is a Canon, which decrees—“ If any man shall affirm—that, whilst men do labour to bring into discredit the *ancient Fathers* and *Primitive Churches*, they do *not* derogate from themselves such credit, as they hunt after, and, as much as in them lieth, bring many parts of religion into a wonderful uncertainty, &c. *he doth greatly, viz.* *

“ Let us stand to the judgment and decision of antiquity,” writes MONTAGUE, Bishop of Norwich, in the reign of King Charles the First, “ and embrace that saying of the Nicene Fathers, as if it came from an oracle; *let the ancient customs be observed* †.”

“ Surely,” says his venerable successor, Bishop HALL, “ whosoever willingly subscribes to the word of God, signed in the everlasting monuments of Scripture, to the ancient Creeds, to the four general Councils, to the common consent of the Fathers for 600 years after Christ, *which we of the reformed Church religiously profess to do*; if he err in small points, yet he cannot be an heretick.” And again, “ *neither soul nor Church can generally err, whilst it treads in the steps of the most ancient and universal* †.”

The learned Dr. HAMMOND thus characterizes the Church of England, as “ particularly solicitous to preserve herself, from the *rock of the moderns*, (*scopulo novatorum*)

* Bishop Overall's Convocation Book, 1606, Lib. 2. Can. vii. Lond. 1690.

† Sententiæ et decisioni stemus antiquitatis, et cum Nicænis sanctissimis patribus, tanquam ab Oraculo profectum exosculemur illud τα αρχαια εθη κρατειται;—MONTAGUT. Præf. ad apparat. ad origines Eccles.

* Noah's Dove—Vol. 1. of Bishop Hall's Works, p. 518.

“ *novatorum*) making this her distinguishing feature and
 “ recommendation to unprejudiced posterity, that in de-
 “ termining controversies of faith and practice, the pre-
 “ ference was always given to the Scriptures, in the first
 “ place, and then to the Bishops, Martyrs, and eccle-
 “ siastical writers of *the first ages* to be her guide and
 “ direction, and that it was her will, *that the British re-*
 “ *formation should be built on this foundation* *.”

It having been laid to the charge of Protestants, that they leave Scripture to the fanciful interpretation of every private spirit ; the eminently learned Bishop STILLINGFLEET, in name of the Church of England, thus replies, both to the accuser and to the charge—“ If he speaks
 “ of *our Church*, he knows the contrary, and that *we*
 “ profess to follow *the unanimous consent of the Primi-*
 “ *tive Fathers*, as much as they, (the Romanists) and
 “ embrace the doctrine of the four general Councils *.”

“ Since,” writes Bishop BEVERIDGE, “ the universal
 “ consent of the Church is the surest interpretation of
 “ Scripture in those chapters, in which it can be had,
 “ it is evident what, and how great use, the *ancient Fa-*
 “ *thers*, and writers of all ages of the Church are of,
 “ and how necessary the consulting of them is to those,
 “ who are managing ecclesiastical controversies, and *have*
 “ any

* Ecclesia Anglicana hoc se ex universo Christianorum orbe dignoscendum, hoc æquæ posteritati æstimandum proponens, quod in controversiis fidei aut πράξεως decernendis, illud firmum ratumque semper habuerit (et huic basi reformationem Britannicam niti voluerit) ut Scripturis primæ, dein primorum sæculorum episcopis, martyribus, scriptoribus ecclesiasticis secundæ deferrentur.—Dissert. prææmial. de Antichristo, cap. 13. § 13.

† See Discourse concerning the Idolatry practised in the Church of Rome, &c. page 481.

“ any regard to their own Salvation, or to the peace of
 “ the Church †.” And again, “ Be it how it will as to
 “ other things; whatsoever all Churches have every
 “ where agreed in, cannot but be most certain, and ne-
 “ cessary to be retained by all at this day †.”

What are the writings of Bishop BULL, if not an ap-
 peal, almost from beginning to end, to the Fathers of
 the Christian Church?—Let the following declaration of
 this distinguished Prelate, however, suffice.

“ God knows the secrets of my heart: so far am I
 “ from an itch of innovating in theological points, that
 “ whatever comes recommended by the consentient au-
 “ thority of *Catholic Fathers* and *ancient Bishops*, tho’
 “ it be above the reach of my small capacity, yet do I
 “ embrace it with all reverence §.”

Than Archbishop POTTER, the Church of England
 cannot well boast a man more zealously devoted to her
 cause, her faith and practice. His opinion on the sub-
 ject in hand, is as follows:—“ I have always thought it
 “ the best method of discovering the genuine sense of
 c “ the

† “ Cum hæc denique universalis ecclesiæ consensio certissima sit in iis, quibus
 habeatur, capitibus sacræ Scripturæ interpretatio, hinc clarissime constat, quali
 quantoque usui sint antiqui patres, alique omnium ecclesiæ sæculorum scriptores,
 quamque necessarii ab iis consulendi sint, quibus, ecclesiasticas agitantibus contro-
 versias vel *sua salus vel pax ecclesiæ* cordi est.”—Proæm. ad cod. can. Vindicat.

‡ Quicquid enim de aliis dicendum est, ea saltem, in quæ omnes ubique eccle-
 siæ consenserunt, non possunt non certissima esse et necessario ab omnibus etiam-
 num retinenda.—Ibid.

§ Deus novit cordis mei secreta: in dogmatis Theologicis a novaturiendi pruri-
 gine adeo alienus sum, ut quæcunque Catholicorum patrum et veterum episcopo-
 rum consensu comprobata sunt, etiamsi meum ingeniolium non assequatur, tamen
 omni reverentia amplexurus sim.”—Apol. pro. Harmon. p. 7. edit. Grabi 1703.

“ the Scriptures, to compare them with the *practice* of
 “ the *first Christians*, who had far better opportunity
 “ of acquainting themselves with the judgment of the
 “ Apostles, than we can pretend to at this distance ; and
 “ cannot generally be supposed, in those times of dan-
 “ ger and persecution, when there was no motive to
 “ profess Christianity, but the preserving of a good con-
 “ science, to have wilfully corrupted, or *deviated in any*
 “ *respect from the divine oracles* *.”

To the same purport, is the following reasoning of Dr
 WATERLAND—“ What *we* pretend is, that we have as
 “ good proof of the doctrine of the Church, as of the
 “ Canon of Scripture—whether the Church, after the
 “ Apostles, was as infallible as the Apostles themselves,
 “ is quite another question : *We* think it very unlikely
 “ that the *Apostolic Churches* should not know the minds
 “ of the Apostles, or should suddenly vary from it in
 “ any matter of moment—*we* look upon it as highly im-
 “ probable, that the faith of those Churches should run
 “ counter to any thing in Scripture, since they had the
 “ *best opportunities* of knowing what Scripture meant,
 “ *were made up of wise and good men, who would sooner*
 “ *die, than commit any error in that kind, wilfully.*—
 “ Upon this, *we* believe the concurring judgment of *an-*
 “ *tiquity* to be, though not infallible, yet the safest com-
 “ ment upon Scripture, and to have much more weight
 “ in it, than there generally is in wit and criticism ; and
 “ therefore *not to be rejected*, where the words of Scrip-
 “ ture will, with any propriety, bear that interpreta-
 “ tion †.”

* Preface to Discourse of Church Government.

“ tion †.” Nay, the same learned divine affirms, in another work—that, “ if what appears but *probably to be taught in Scripture itself, appears certainly to have been taught by the Primitive and Catholic Church; such probability so confirmed and strengthened, carries with it the force of demonstration ‡* ”

I might go on selecting authorities from the most approved divines of the last century, who, in this respect, speak a language, equally strong and explicit with *that*, now quoted from the writings of their learned and illustrious predecessors; I trust, however, that I have sufficiently established the point, which it is my object to establish: viz.—that *the Church of England does support the Scotch Episcopal Church, in the veneration, which she expresses for Primitive doctrine and practice; and that she does agree completely with the latter, in believing that the “ ancient Church” (to use the words of the amiable Bishop HORNE,) “ is the standard by which all modern ones are to be examined; and that unless a man knows what the Church was, in centuries before the reformation, he will see but darkly into the troubled waters of latter times, in which faction and party have confounded things §.*”

This then being established, when the Episcopal Church in Scotland appears to have regulated her eucharistical service by the *standard of the Primitive Church, she*

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cannot

† Vindication of Christ's Divinity, p. 458.

‡ Preface to Dr Waterland's Eight Sermons, &c. p. 4.

§ See his Lordship's admirable Charge, intended to have been delivered to the Clergy of Norwich, at his primary visitation, 1791.

cannot surely be said to *dissent* from the doctrine of the Church of England; although *as an independent national Church*, she may be found to *deviate*, in some measure, from the present practice of that Church. Instead of charging her with such *dissent*, the Church of England does expressly *countenance the deviation*—"Every particular or national Church," asserts the 34th Art. of religion, "hath authority to ordain, change, and abolish ceremonies, or rites of the Church, ordained only by man's authority, so that all things be done to edifying." And one of the most sound, most learned, and most zealous Churchmen, whom England has ever produced, has asserted, that "as the Sacraments cannot be administered without some form, which form is not set down for us, in so many words, by the New Testament, necessity requires, that it should be settled by the governors of the Church, *after the pattern of the best times*.*" While the present learned Archdeacon of Sarum, Mr. DAUBENY, whose writings serve to evince his zeal in *guiding* men to the Church of England, not in *detaching* them from her communion, has affirmed, that—"the Episcopal Church of Scotland, by forming her communion service, upon the model of that set forth for the use of the Church of England, in the reign of Edward the Sixth, still keeps closer to the original pattern of the *Primitive Church* in the celebration of this service, than the Church of England now does †."

“ While

* See "Remarks on the Confessional," (page 332. vol. 2.) in the Works of the late Rev. Wm. Jones.

† See Appendix to the "Guide to the Church," by the Rev. Charles Daubeny, vol. 2. page 414—1799.

“ When the extraordinary spirit of prophecy ceased,” writes the learned Mr SHEPHERD, “ the rulers of the Church supplied its absence, by *forms* of their own composition. As every Bishop had in those days authority to order the form of service for his own diocese, these forms would naturally differ from each other. But still, as they would all correspond with Apostolic precedent, there must have been a considerable degree of resemblance between them ;

“ *Facies non omnibus una,*

“ *Nec diversa tamen, qualis decet esse sororum—*

“ This is true of the Liturgies ascribed to St. Peter, St. James, St. Mark, and to others, so far at least as any judgment can be formed of the originals, from the copies now extant, which are at the same time both mutilated and interpolated. With the assistance of these more antient forms, Basil, Chrysostom, and Ambrose composed liturgies for their respective Churches. Pope Gelasius afterwards compiled the Roman Missal, which Pope Gregory improved; and in this kingdom (England), Osmund the Norman, who was Bishop of Salisbury, Earl of Dorset, and Privy Counsellor to William the Conqueror, drew up the celebrated Liturgy of Sarum.

“ In the compilation of the English Liturgy, the reformers (adds this author,) took the same liberty that Basil, Chrysostom, Ambrose, Gelasius, Gregory, and Osmund, had taken before. They were in general, and as far as circumstances would admit, governed *by the practice of the Primitive Church* ; reserving to themselves

“ selves the right of selecting whatever was most valuable
 “ in former liturgies, of rejecting what they thought less
 “ proper, of retrenching superfluities, and of making such
 “ additions, alterations and transpositions, as they judged
 “ to be either necessary or expedient *.” But from the
 period of her reformation, down to the reign of the first
 Charles, there had been no authorised Liturgy in use in
 Scotland. His father James, had indeed attempted to re-
 medy this inconvenience, by procuring an act to be passed
 at Aberdeen, in August, 1616, ‘ that a Liturgy, or form of
 Common Prayer should be composed for the use of the
 Church’; while early in the succeeding year, he gave or-
 ders, that the English Liturgy, to shew his attachment to
 “ a form of sound words,” should be daily used from that
 time forth in his own Chapel, at Holyrood-house. A form
 was accordingly drawn up, and transmitted to the king,
 who, upon obtaining the opinion of competent judges, gave
 it his approbation, and returned it to Scotland, with a re-
 commendation to bring it, as soon as might be, into pub-
 lic use. This, in all probability, had happened, if the
 death of this pious monarch had not intervened.

No sooner did his son, and successor, King CHARLES,
 find leisure for a matter of this moment, than he remind-
 ed the Scotch Bishops of his father’s desire, for uniformi-
 ty of worship, and urged them to revive, with all con-
 venient speed, the measure of an established Liturgy.—
 Dr. MAXWELL of Edinburgh, afterwards Bishop of Ross,
 being

* See Shepherd’s Critical and Practical Elucidation of the Book of Common Prayer, (vol. 2. page 144, &c.) published in 1801—a work, which I shall frequently have occasion to introduce, when I reach the illustration of the Scotch Communion Office.

being deputed to wait on his Majesty, was referred to Dr. LAUD, at that time Bishop of London, for necessary information—Bishop LAUD gave it as his opinion, that if his Majesty would have a form of worship for the Church of Scotland, different from that which prevailed, it were best to take the English Liturgy without any variation, that so the same service book might pass through all his Majesty's dominions. To this Dr. MAXWELL replied—
 “ that the Scots would be better pleased to have a Liturgy
 “ of their own, but such an one, as should come near to
 “ the English book both in matter and form ;” because, added he, in name of the Bishops of Scotland, a Liturgy
 “ made by themselves, and in some things different from
 “ the English service, would be most acceptable to their
 “ countrymen, whom they found very jealous of the least
 “ dependence on the Church of England *.” The matter however, being again referred to his Majesty—“ he,” the historian adds, “ having weighed the arguments on
 “ both sides, declared for the English book.”

Some years after, when King CHARLES visited Scotland, he brought Dr. LAUD along with him.—The Bishop being appointed to preach in the Abbey Church, recommended reverence to the laudable ceremonies of antiquity, with the beauty and benefit of liturgical uniformity, and “ was heard,” Lord CLARENDON writes,
 “ with

* For the Historical part of this Dissertation, the Author is indebted to a work, of which it becomes him to speak sparingly.—He will however be pardoned, he trusts, for using here the language of Mr. Jones, in his Life of Bishop Horne, and saying, that the “ Ecclesiastical History of Scotland by Mr Skinner, father to the Bishop of Aberdeen, comprehends a plain, and unaffected detail of facts very “ interesting and amusing.”—For the facts now noticed, see vol. 2. p. 285.

“ with all the marks of approbation and applause imaginable.” In consequence of this recommendation, such of the Bishops and Clergy, as were in Edinburgh, had an immediate conference with Bishop LAUD. His Lordship having lamented the bad effects, which were produced by the want of a Liturgy, and of a proper code of discipline for the Church of Scotland, the Archbishop of St. Andrews, SPOTSWOOD, replied, “ that in
 “ the late king’s time, a motion had been made to frame
 “ a Liturgy, and collect some Canons for the Church,
 “ but was deferred at that time, because of the stir about
 “ the Perth articles *, and he still had apprehensions that
 “ the attempting of it, even yet, might have some disagreeable consequences.”

The other Bishops not appearing to dread any such consequences, and the King consenting that there should be an authorised Liturgy for Scotland, the matter was determined on. Still however did the Bishops continue their opposition to *the express words* of the English Liturgy; assigning the following reason, “ that by his Majesty’s continual
 “ residence in England, the Scots were become jealous
 “ of being, by degrees, reduced to be but a province to
 “ England, and entirely subject to English laws, and
 “ government, which they would never submit to, nor
 “ would any man of honour, who loved the king best,
 “ or

* Five in number—1. Kneeling at the Sacrament—2. Private Communion of the Sick—3. Private Baptism in cases of need—4. Catechising previous to Confirmation; and, 5. Ordaining appropriate Discourses to be delivered on the Festivals of the Church. They had been proposed by K. James two years before their admission, had been frequently and seriously canvassed during that period, and were, in a full and open assembly, agreed to at Perth, on the 25th August, 1618.

“ or respected England most, ever consent to bring such
 “ dishonour on his native country; and therefore it might
 “ look too like an arbitrary imposition from England,
 “ and a designed beginning of trampling upon all the
 “ laws and privileges of Scotland, if a form, settled in
 “ Parliament at Westminster, should, without any alter-
 “ ation by ourselves, be tendered, though from the king’s
 “ own hand, to be immediately submitted to, and obser-
 “ ved, in this independent Church and kingdom.”

This remonstrance had the wished for effect. A Liturgy for Scotland was prepared by the Scottish Bishops themselves; which, though submitted very properly to three English Bishops, (viz. the Archbishop of Canterbury, Dr. LAUD; the Bishop of London, Dr. JUXON; and the Bishop of Norwich, Dr. WREN;) for their approbation, was arranged *after the model of the first English Liturgy of Edward the Sixth*: Of which book it may suffice to say, that to this hour, the Church of England bestows upon it the most unqualified approbation. For, in the act of Edward confirming the *second* book, the *first* is declared, by the whole legislative authority of the kingdom, “ to be concluded by the aid of the Holy Ghost,
 “ to be a very godly order, agreeable to the word of God
 “ and the *Primitive* Church, very comfortable to all
 “ good people, designing to live in Christian conversation,
 “ and most profitable to the state of this realm:” and again, “ to have been compiled by certain of the most
 “ learned and discreet Bishops, and other learned men
 “ of this realm *.”

D

Nay,

* See Collier's Eccles. History, vol. 2.

Nay, by Archbishop BANCROFT it is affirmed, that the English Liturgy was *first* published “with such approbation, that it was accounted the *work of God* †.”

On Sunday the 23d of July, 1637, the Scottish Liturgy was publicly used for the first time, in St. Giles’ Church, in Edinburgh, when, owing to the vile fanatical spirit of the covenanting party, it met with such alarming opposition, that, after some fruitless attempts at reconciliation, the Privy Council was constrained to discharge by proclamation, at the Market-Cross of Edinburgh, not only the Canons and Service-book, but also the Court of *High Commission*, instituted for the right ordering of all ecclesiastical causes, and the Articles of Perth. Episcopacy itself was, not long after, abolished in Scotland. At the restoration of the second Charles, Episcopacy was re-established:—the Liturgy, however, for reasons, which cannot now be well ascertained, was still suppressed.

No sooner did the revolution in 1688 disunite the Church and State in Scotland, than the Bishops, betaking themselves solely to spiritual concerns, endeavoured to place all matters ecclesiastical, on the footing of *Primitive* and *original* independence. Early in the reign of Queen Anne, through the liberality of friends in England, a large supply of English prayer books was obtained by the ejected Bishops and Clergy. Not that the Church had relinquished her partiality to her own appointed form of prayer; but because the Liturgy of the English Church was so easily procured, while copies of the Scottish Liturgy,

† See Primitive Rule of Reformation, according to the first Lit. of King Edward, page 14.

turgy, after the ravages committed on it, were few in number, and the times would not admit of reprinting it. To this introduction of the English Liturgy no authority was ever attached. The Clergy were left at full liberty to use the Scottish Office, once duly authorised, or "any other orthodox form," which the Bishops with the assistance of their Clergy might compose.

It is well known, that the effects of the revolution were not merely confined to the overthrow of the established religion in Scotland. Many political differences did, in consequence of that event, take place in England, and many eminently learned divines, refusing allegiance to King William, were dispossessed of their preferment.—Of similar political principles with their Episcopal brethren in Scotland, it is natural to suppose, that they would take a lively interest in the plan now on foot there, of regulating every thing after the *Primitive* model; and to this plan, thus powerfully seconded by the most eminent of the English non-juring Clergy, does the Episcopal Church in Scotland owe her present strictly Primitive Eucharistical service.

The *second English Office* for the Holy Communion, being drawn up "on account of doubts, risen rather by the curiosity of the Minister, and mistakers," (as one of the acts of uniformity expresses it,) "than of any other worthy cause," hath introduced some partial deviations from those forms, which the "good Fathers of the Primitive Church" used and "frequented." The *second Scotch Office* for the Holy Communion being drawn up, on principles of inviolable regard to Primitive practice, (though little change was necessary) hath brought things

nearer to the *ancient standard*, as will appear to the learned reader, on consulting the *collation* in the Appendix. Thus it hath introduced a change of order in some of the prayers; it hath omitted the words, “ militant here “ in earth,” in the preface to the prayer for the whole state of Christ’s Church, which words had no place in the first English Liturgy; and it hath inserted in the ‘ Memorial or Prayer of oblation’, the words, “ *which we now “ offer unto thee ;*” whereby (if Mr. Archdeacon DAUBENY be competent to judge) “ the Episcopal Church in “ Scotland keeps close to the original pattern of the *Primitive Church*, and with the Church of England, considering the Sacrament of the Lord’s Supper, to be a “ feast upon a sacrifice, to constitute it such, makes *that “ which is feasted upon first a sacrifice*, by having it “ *offered up by a Priest* *.”

Yet

* In vol. 2. page 414, of his Appendix to the Guide, &c. Mr Daubeny writes, “ The first Christians had no idea of the Holy Eucharist being a proper propitiatory sacrifice, in which the body and blood of Christ, in truth, reality, and substance, are offered up—the idea, which gave rise to the idolatry practised in the modern Church of Rome on the subject; but they considered it to be a commemorative sacrifice, and typical representation, by way of memorial, of the grand sacrifice, that had been offered upon the cross by Jesus Christ; an idea, which perfectly secures the possessors of it from the gross corruptions of the Church of Rome, because the commemoration of a fact cannot be the fact itself; the representation cannot be the thing designed to be represented; the sign cannot be the reality, which it is meant to signify.—Such is the idea which our Church entertains upon this subject. She considers the sacrament of the Lord’s Supper to be a *feast upon a sacrifice*; to constitute it such, that, which is feasted upon, must have been first made a sacrifice, by having been offered up by a Priest.—Such is the idea which the Episcopal Church of Scotland has upon this sacred subject”; which, as has been already quoted, “ by forming her Communion Service upon the model of that set forth for the use of the Church of England, in the reign of Edward VI. still keeps closer to the original pattern of the Primitive Church, in the celebration of this service, than the Church of England now does.”

Yet has it been urged, against this Scotch Communion Office, both before and since its revisal, that this *doctrine* of a *sacrifice*, which it clearly establishes, is no better than symbolizing with Popery! The ‘History of the Troubles, &c. of Archbishop LAUD,’ contains an ample refutation of this charge, which, with other evidence about to be produced, will, it is humbly hoped, have the effect of removing every possible objection to the doctrine and language of our venerable ritual.

The Scottish Commissioners charged the Archbishop with an approach to the doctrines of the Romish Church, by reason of the following matter, contained in the Scottish Liturgy, and approved by him, viz.—1. The conclusion of the prayer for the whole state of Christ’s Church, wherein all those, who are of the mystical body of Christ, are prayed for.—2. The insertion, in the prayer of Consecration, of the *ancient* clause for invoking the Holy Ghost.—3. The memorial, or prayer of Oblation, inserted before the Distribution of the Elements;—and lastly, The words of Distribution being the same, as those in King Edward’s first book, without the addition “take, and eat this, in remembrance, &c. drink this in remembrance,” &c.

On his trial, the Archbishop thus defends himself;—
 “The Scottish Liturgy, in this respect, comes nearer the
 “*Primitive* Church than the English, and for this reason ought to have the preference.” For which preference he appeals to the judgement of the learned, and infers “a great deal of *will* and *weakness*, in those who
 “call this a *new* communion, only because some of the
 “prayers are removed from their former situation.” And
 with

with respect to the charge, founded on the words of distribution—after shewing that the “ Scottish Bishops “ prevailed *against* him herein,” he adds, from the notes of Dr. WEDDERBURN, Bishop of Dunblain, “ there is “ no more in Edward the Sixth’s first book, and if “ there be no more in ours, the action will be much “ shorter; besides the words which have been added “ since, ‘ take and eat in remembrance,’ &c. may seem “ to relish somewhat of the Zuinglian tenet, that the “ Sacrament is but a *bare sign*, taken in remembrance “ of Christ’s passion; so that for my part,” concludes the Archbishop, “ first, I see no hurt in the omission of “ these latter words, none at all; and next, if there be “ any, it proceeded not from me.”

Again, the managers of the trial objected to the *oblation* of an unbloody sacrifice, in the Scottish Liturgy, as a *Popish corruption*! For this they pretended was Cardinal BELLARMINE’S doctrine. The Archbishop’s answer is, “ if BELLARMINE means no more by the *oblation* of the body and blood of Christ, than a *commemorative representation* of that great *sacrifice* upon “ the Cross;—the Cardinal is in the right, as Bishop “ JEWELL freely acknowledges;” adding, “ as for the “ *oblation* of the Elements, it is fit and proper, and I am “ sorry we have it *not* in the book of England *.”

“ I know,” says the learned Dr. BRETT, “ that this “ great Archbishop has been accused of an inclination “ to *Popery*,” (and we know that this accusation is occasionally still preferred against him;) “ but he was “ long

* See History of the Troubles, &c. of Archbishop Laud, from page 109 to 124.

“ long since cleared of that charge, by Sir EDWARD
 “ DEERING, who, though his professed adversary, and
 “ the man, who, as he tells us himself, in his preface to
 “ his Speeches, cast the first stone at him—yet, in the
 “ same place, declares him to have been far enough from
 “ a Papist; and commending his excellent book against
 “ Fisher,” (a Jesuit)—“ says thus of it, that in the said
 “ book, especially in the last half of it, he had *muzzled*
 “ the Jesuit, and should strike the Papist under the fifth
 “ rib, when he was dead and gone, and being dead, that
 “ wheresoever his grave should be, Paul’s,” (meaning
 St. Paul’s Church,) “ should be his *perpetual monument,*
 “ and *his own book his lasting epitaph* *.”

In the month of October, 1804, at the village of Lau-
 rence-kirk, in the county of Kincardine, the thirty-nine
 Articles of the Church of England were, in a convoca-
 cation of the whole Episcopal Church in Scotland, so-
 lemnly adopted and subscribed, as the standard faith of
 that Church. Of these Articles, the 31st is couched in
 the following decisive language:—“ The offering of
 “ Christ once made, is that perfect redemption, propitia-
 “ tion, and satisfaction for all the sins of the whole world,
 “ both original and actual; and there is *none other* satis-
 “ faction for sin, but that alone;—wherefore the *sacri-*
 “ *fices* of masses, in the which it was commonly said,
 “ that the Priest did offer Christ for the quick and the
 “ dead, to have remission of pain or guilt, were *blas-*
 “ *phemous fables, and dangerous deceits.*” Does the
 sub-

* See Remarks on Dr. Waterland’s Review of the doctrine of the Eucharist, &c.
 by Thomas Brett, L.L.D. London, 1738, page 118.

subscription of this article look like symbolizing with Popery? Or rather, can language be framed more expressive of abhorrence? Should we, however, be called upon, to shew how the doctrine of a *sacrifice*, which we espouse, accords with the doctrine taught in this article, the learned author of *Lay-baptism invalid*, Mr. LAWRENCE, will be found to solve the difficulty, in the following perspicuous statement.

“ It is evident at first sight, that this article asserts the
 “ offering of Christ once made, to be that only self-suffi-
 “ cient sacrifice, which had in itself an intrinsic value and
 “ worth to take away sin; and therefore, the article calls
 “ it *perfect* redemption, propitiation, and satisfaction;
 “ and says, that there is none other satisfaction for sin,
 “ *but that alone*; for indeed there never was any other;
 “ because it was impossible that the blood of bulls and of
 “ goats, or indeed any other, the most excellent materi-
 “ al offerings, under the Patriarchal, Jewish, or Chris-
 “ tian dispensation, should take away sin, *i. e.* by their
 “ own intrinsic worth and merit; but yet by divine in-
 “ stitution, they were made *types* and *representations* of
 “ Christ’s *sacrifice*; and as such the means of procur-
 “ ing remission;—so that the Article, saying, ‘ there
 “ is none other satisfaction for sin,’ does not signify—
 “ *there are no other means of remission of sins*, for there
 “ are others under the Christian dispensation, viz. Bap-
 “ tism, the Lord’s Supper, and Priestly Absolution, by
 “ divine appointment. But the true sense of ‘ there is
 “ none other satisfaction,’ is, that there is nothing but
 “ the death of Christ, that has any real intrinsic value
 “ in itself, adequate to the righteous demands of infinite
 “ justice

“ justice to take away sins, for which reason the Church
 “ makes use of the word *satisfaction*, to express the in-
 “ estimable self-sufficient merit of that price, which was
 “ of full and perfect value, and therefore fit and exactly
 “ proper for the divine wisdom to accept of for redemp-
 “ tion of sinners; and, 'tis only for this reason that the
 “ Articles (and so likewise the Homilies in some passages)
 “ condemn the *sacrifices of masses*, because the Roman-
 “ ists pretend, that Christ is again really offered to God
 “ in those sacrifices, that his very body and blood are
 “ *substantially*, and not *representatively there present* at
 “ their altars, and offered to God daily by the Priests
 “ for the sins of the world; making thereby these *pre-*
 “ *tended sacrifices* of Christ's real body and blood, e-
 “ qual in value and worth to his own oblation of himself,
 “ which he offered but once upon the altar of the cross;
 “ this is *blasphemy with a witness!* But what has all
 “ this to do with the doctrine of that *sacrifice* of real
 “ bread and wine, which has been *convincingly taught*
 “ and *proved* by the *excellent writers of the Church of*
 “ *England?* Do they teach that this *sacrifice* is that
 “ *perfect redemption, propitiation, and satisfaction* for
 “ *all the sins of the whole world*, which the Article
 “ speaks of? Or do they say, that it is another satisfac-
 “ tion for sin, besides that *one perfect satisfaction*, which
 “ Christ made once upon the Cross for divine justice, as
 “ the Church of Rome says, their sacrifice of the mass
 “ is? No! our writers have taught us no such doctrine,
 “ but the contrary, viz.—that the *Christian sacrifice* of
 “ bread and wine has no real intrinsic worth or effi-
 “ cacy

“ cacy in itself, that it is only a *sacrifice representative*
 “ of Christ’s one meritorious sacrifice of himself, as the
 “ Jewish sacrifices were only types thereof, and not pro-
 “ per satisfactions in themselves, to propitiate the divine
 “ nature ; that its whole worth and value is owing to
 “ divine institution ; as that of the Jewish sacrifices was,
 “ and that it is only a *sacrifice made to God, to put him*
 “ *in mind*, as it were, of the *all-sufficient sacrifice* of his
 “ Son, to beseech him, for the sake of that, and of *that*
 “ *only*, to be propitious and merciful to us, and to ex-
 “ press our unfeigned thankfulness and gratitude for
 “ the infinite benefit of our redemption, purchased by the
 “ sacrifice of the death of Christ. This directly *over-*
 “ *throws* the Popish pretended *sacrifice* of Christ’s real
 “ body and blood in the mass ; the very nature of it is
 “ such, that it *highly agrees*, and *constantly expresses* the
 “ sense of the 31st Article, (and consequently of the
 “ Homilies *,) that there is none other satisfaction for
 “ sin,

* Strange that the words of the Homily, ‘ concerning the Sacrament,’ should have ever been construed, as opposing the doctrine here laid down—since, in the same book of Homilies, the constitution of Justinian is cited with approbation, wherein the Eucharist is called the *Holy Oblation*, “ we command that all Bishops and Priests do celebrate the *Holy Oblation*,”—and since Justin Martyr’s description of the Eucharistical solemnity is recommended, (see Homily concerning Common Prayer, &c.)—the words are, “ we must then take heed, lest of the memory it be made a sacrifice, &c. lest of *two* parts we have but *one*.” Here, instead of opposing, the Church of England certainly corroborates the statement of Mr. Lawrence. She expresses her belief, that the Eucharist is a *sacrifice*, but such a sacrifice as is contended for—a *commemorative sacrifice*, asserting, that if the *memory* be *disjoined*, of *two* parts we have but *one* ! Thus Bishop Jewell, who assisted in the composition of the Homilies, retorts on one who asserted that the Church of England

“ sin, but *that alone*, which was made by the death of
 “ Christ upon the Cross; because this *sacrifice* of bread
 “ and wine is only a *representation*, (see Note to page
 “ 28.) not the *reality* of that *satisfaction*, which the Ar-
 “ ticle speaks of; and therefore is *no way inconsistent*
 “ with the Article of our Church †.”

“ In adopting, therefore, the Articles of the United
 “ Church of England and Ireland, as the Articles of the
 “ Episcopal Church in Scotland, *we* of that Church,”
 argues the learned Bishop JOLLY *, “ must be candidly
 “ understood, as not thinking any expression in these Ar-
 “ ticles with regard to the *Lord’s Supper*, in the least
 “ inimical to our *practice* at the *altar*, in the use of the
 “ *Scotch Communion Office*: in which we are supported
 “ by the *first reformed Liturgy* of England, not to look
 “ back to *all the ancient Liturgies* ‡, which prevailed long
 “ before the corruptions of Popery had a being. Some
 “ of the greatest divines of the Church of England,

E 2

POINET,

England opposed this doctrine, (see page 154 of his Defence, &c.)—“ It pitieth
 “ me to see the vanity of your dealing. Have we no *external sacrifice*, say you!
 “ I beseech you, what sacrifice did Christ or his Apostles command, that we have
 “ refused?—God’s name be blessed for ever: we want neither Church nor Priest-
 “ hood, nor any kind of sacrifice, that Christ has left unto the faithful.”

† See Mr. Lawrence’s work, “ The Bishop of Oxford’s Charge considered,”
 in which this subject is discussed in a truly masterly manner.

* See his Address to the Members of the Convocation, in the Appendix to
 Bishop Skinner’s Sermon on that occasion.

‡ “ *All the ancient Liturgies*,” Bishop Burnett acknowledges, in his Exposition
 of the 31st Article, “ have this as a main part of the *Office*, that being mindful
 “ of the death of Christ or commemorating it, *they offered up the gifts*.”

“ POINET, ANDREWS, LAUD, HEYLIN, MEDE, TAY-
 “ LOR, BULL, JOHNSON, and many others †, have as-
 “ serted, and maintained the doctrine, which in that Of-
 “ fice is reduced to practice. Yet these divines did all
 “ subscribe the thirty-nine Articles, and must therefore
 “ have understood them consistently with their belief of
 “ the *commemorative sacrifice of the Holy Eucharist,*
 “ using

† Among the valuable publications, printed and circulated by the “ Society for promoting Christian Knowledge,” (a society devoted, as their regulations bear, to the doctrine and discipline of the Church of England,) are included, “ Nelson’s Practice of true Devotion, &c.” and “ Bishop Wilson’s Sermons.” In the 19th edition of the former, page 206, occurs the following language—“ Before our
 “ blessed Saviour entered upon the last scene of his sufferings, he celebrated the
 “ Jewish sacrifice of the passover with his Disciples; and then at the conclusion
 “ of it substituted the Sacrament of the body and blood of Christ as the *Christian*
 “ *sacrifice*, in room of the passover.” In the 2d vol. of the latter, (sermon 32. page 211,) Bishop Wilson calls the Lord’s Supper expressly “ the *true Christian*
 “ *sacrifice*—which the most unlearned is capable of understanding, when he sees
 “ that done before his eyes, which Jesus Christ himself did, &c. just as the most
 “ unlearned Israelite under the law, when he was commanded to bring his sacri-
 “ fice to the altar, and to lay his hand on the head of the beast, &c. could un-
 “ derstand this end of sacrifices, and perform the duty required of him, as well as
 “ the most learned master in Israel.” In Bishop Wilson’s Bible, edited by Crut-
 well, to St. Matt. v. 23. is appended the following note—“ If thou bring thy gift to
 “ the altar, &c. This was always understood to have respect to the *Christian sacrifice*,
 “ to the bread and wine there offered to God; for the legal sacrifices being soon
 “ to be abolished, it is not likely, that Christ would give precepts concerning them,
 “ *thy gift, thy sacrifice.*”—Again, St. Matt. xxvi. 28. “ *which is shed*, i. e. He then,
 “ *at that instant*, gave his body and blood a sacrifice for the sins of the whole
 “ world. He then offered, as a Priest, *himself*, under the symbols of bread and
 “ wine, and *this is the sacrifice, which his Priests do still offer*—And let it be observed,
 “ *that Jesus Christ did this, before he was apprehended, when he was at his own dis-*
 “ *posal: it was then he offered himself a sacrifice to God.*” No Bishop of the Episco-
 pal Church in Scotland could have expounded her doctrine more concisely: Yet
 no Bishop of the Church of England is of greater authority than this venerable
 Bishop of Sodor and Mann.

“ using the present Liturgy of the Church of England
 “ as comprehending it. Our subscribing them in Scotland
 “ cannot then be justly interpreted, as an inconsistency
 “ with it; since our belief is *diametrically opposite to*
 “ *the corrupt sacrifice of the mass, which, with all the*
 “ *other errors of the Church of Rome, none more hearti-*
 “ *ly renounce and detest, than we in Scotland do; with*
 “ safety always to those truly Catholic *Primitive doc-*
 “ *trines and practices, whereof these errors and novelties*
 “ are the corruption. The term *corruption*, implies a
 “ subject *once sound*; and *error* implies original *truth*,
 “ from which it is a deviation.—This distinction the
 “ Church of England in her blessed reformation carefully
 “ observed.”

It is however asserted, by the great Dr. WATERLAND,
 (in his Review, &c.) that this doctrine of a *real sacrifice*
 in the Eucharist had no advocate in the Church of Eng-
 land, prior to the year 1635, “ when Mr. MEDE, a
 “ very learned and judicious divine, delivered this doc-
 “ trine in the College Chapel, (at Cambridge,) which
 “ was afterwards published with improvements, under
 “ the title of ‘ The Christian Sacrifice.’ To this asser-
 tion, the learned Dr. BRETT thus satisfactorily replies—
 “ Twenty years before Mr. MEDE preached his sermon
 “ in the College Chapel, Bishop ANDREWS, no less
 “ learned, than either Dr. WATERLAND or Dr. CUD-
 “ WORTH, preached a sermon *before the King’s Majesty*,
 “ at Whitehall, April 12th, 1612, being Easter-day †,
 in

† See Bishop Andrews’ seventh Sermon “ on the Resurrection,” page 453.
 4th edit. 1641.

“ in which sermon is the following paragraph—‘ In re-
 “ membrance of him, Christ: What of him? Mortem
 “ Domini—his death, (saith St. Paul) *to shew forth* the
 “ Lord’s death. *Remember* him, that we will, and stay
 “ at home; think of him there:—Nay, *shew him forth*
 “ ye must: That we will, by a *sermon* of him. Nay,
 “ it must be, *hoc facite* (do this); it is not *meant all*
 “ *thinking, or verbal speaking*; there must be actually
 “ something *done to celebrate this memory*: That done
 “ to the *Holy Symbols*, that was done to him, to his *body*
 “ and his *blood* in the *passe-over*: *Break* the one, *pour*
 “ out the other, to represent *κλωμενον*—how his sacred
 “ *body* was broken, and *εκχυνομενον*—how his precious
 “ *blood* was shed. And in *corpus fractum, and sanguis*
 “ *effusus* there is *immolatus*,” (in the *body* broken, and
 “ *blood* poured out there is *sacrificed*!)—“ This is it in the
 “ *Eucharist*, that answereth to the *sacrifice* in the *passe-*
 “ *over*: the *memorial* to the *figure*. To them it was
 “ *hoc facite in mei prefigurationem*, do this in *prefigu-*
 “ *ration* of me: To us it is, do this in *commemoration*
 “ of me. To them *prænuntiare*, (foreshewing) to us
 “ *annuntiare* (shewing forth); there is the difference.—
 “ By the same rules that theirs was, by the same may
 “ ours be, termed a *sacrifice*. In rigour of speech neither
 “ of them: For (to speak after the exact manner of di-
 “ vinity,) there is but one only *sacrifice, veri nominis*,
 “ properly so called: That is, *Christ’s death*, and that
 “ sacrifice but once actually performed at his *death*:
 “ But ever before represented in *figure*, from the begin-
 “ ning, and ever since repeated in *memory*, to the world’s
 “ end.

“ end. That only *absolute*, all else *relative to it*, re-
 “ *presentative of it*, *operative by it*. The *Lamb but once*
 “ *actually slain*, in the fulness of time: but *virtually was*
 “ *from the beginning*, is and shall be to the end of the
 “ *world*. That the centre, in which their *lines* and ours,
 “ their types and our antitypes, do meet. While yet this
 “ *offering was not*, the *hope* of it was kept alive by *pre-*
 “ *figuration of it in theirs*: and after it is past, the *me-*
 “ *mory of it is still kept fresh in mind by the commemora-*
 “ *tion of it in ours*. So it was the will of God, that so
 “ there might be with them a continual *foreshewing*, and
 “ with us a continual *shewing forth* the Lord’s death till
 “ *he come again*. Hence it is, that what names theirs
 “ carried, ours do the like, and the *Fathers* make no
 “ scruple at it; no more need we. The Apostle (in the
 “ 10th chapter of his first epistle to the Corinthians,) com-
 “ pareth this of ours to the *immolata*, (the sacrifices) of
 “ the heathen *, and (to the Hebrews) *habemus aram* †,
 “ (we have an altar) matcheth it with the sacrifice of the
 “ *Jews*. And we know the rule of comparisons. They
 “ *must be ejusdem generis*, (of the same genus.)”

When therefore, in the year 1640, the Convocation of
 the

* On the ‘*Table of Devils*,’ contrasted by St. Paul, (in 1 Cor. x. 21.) with the
 ‘*Lord’s Table*,’ Bishop Wilson’s Notes coincide exactly with the above language
 of the great Bishop Andrews—“ We eat of God’s meat, of meat and drink, first
 “ offered to God, and so *his*, returned with a blessing.”

† Here also, “ we have an altar—the *Lord’s Table*.”—And again, in this same
 Epistle to the Hebrews—on ch. ix. 23. Bishop Wilson notes, “ *Better sacrifices*,
 “ i. e. *bread and wine*, made by consecration, the *body and blood* of Christ; called
 “ therefore *sacrifices* in the plural number.”—See his Bible on the place.

the English Church was enjoined, by royal authority, “not to make any Canons repugnant to the Liturgy or the Articles of the Church;” and when, in compliance with this mandate, they, in their seventh Canon, declare, “that the holy table is, and may be called an *altar* by us, “in that sense, in which the *Primitive Church* called it “an *altar*”—if, as Bishop ANDREWS has positively asserted, “*altar* and *sacrifice* be *ejusdem generis*,” that is to say *correlates*, then by having the *same altar* with the *Primitive Church*, the Church of England must have the *same sacrifice*. But the incomparably learned Mr. JOHNSON, in his valuable work, intituled ‘The Unbloody Sacrifice, and Altar Unveiled and Supported,’ has produced irrefragable evidence of the doctrine of the *Primitive Church* on this head; such as can never, it is apprehended, be impugned, and therefore *such* as must silence, even though it should fail to convince “gainsayers.”—The following abstract will suffice to make the truth of this assertion fully appear. Theodorite says, ‘that the Church offers the symbols of Christ’s body and blood.’ Cent. 5th.] ‘Cyril of Alexandria, ‘the table that had the shew-bread, signifies the *unbloody sacrifice* of Cent. 4th.] ‘the loaves.’—Chrysostom says, ‘The *sacrifice* is in our hands—and can we do otherwise, than prevail with God, when the *tremendous sacrifice* lies in open view?’ St. Austin speaking to Christ, says, ‘Thou art a Priest for *ever*—for the priesthood and sacrifice of Aaron are vanished, and *what* Melchisedec brought forth, when he blessed Abraham, is every where *offered* under the Priesthood of Christ.’ Again, ‘When Mel-

‘ Melchisedec blessed Abraham, then first that *sacrifice*
 ‘ appeared, which is now offered by Christians through
 ‘ the world.’ Gaudentius Brixienſis declares for the ma-
 terial ſacrifice, in ſaying, ‘ Chriſt being *offered* in every
 ‘ Church, under the mystery of bread and wine, does
 ‘ *refresh and enliven,*’ &c. And again, ‘ Chriſt appointed
 ‘ the *Sacrament* of his body and blood *to be offered,* un-
 ‘ der the figures of bread and wine.’ St. Jerom ſays of
 Melchisedec, ‘ that representing Chriſt *he offered* bread
 ‘ and wine; and dedicated the Chriſtian mystery in the
 ‘ body and blood of our Saviour.’—and again, ‘ Mel-
 ‘ chisedec dedicated the Sacrament of Chriſt in a pure,
 ‘ and ſimple *sacrifice,* that is, *bread and wine:*’—again,
 ‘ our mystery is denoted in the word *order,* Ps. cx. 4.
 ‘ irrational victims being no longer *to be offered* by Aa-
 ‘ ron, but *bread and wine,* that is, the body and blood
 ‘ of Chriſt, being made *an Oblation.*’—Macarius ſays,
 ‘ at that time the great men, and righteous, and prophets
 ‘ knew that a Redeemer was coming, but they knew not,
 ‘ that *bread and wine* were to be offered in the Church,
 ‘ as the antitypes of his body and blood.’—St. Ambroſe
 ſupports the ſame doctrine, ſaying, ‘ formerly a lamb
 ‘ was *offered,* a calf was *offered,* now Chriſt is *offered,*
 ‘ and he *offers* himſelf, as a Priest, for the forgiveness of
 ‘ our ſins; in an image *here,* in the *verity* there, where
 ‘ he interpoſes as an Advocate for us with the Father:’—
 And again, ‘ Though Chriſt is not now ſeen to *offer,*
 ‘ yet he himſelf is *offered* on earth, when his body is
 ‘ *offered;* nay, he apparently *offers* in, or by us.’ Eph-
 raim Syrus ſays, ‘ The tremendous mysteries, full of im-
 mortality,

‘ mortality, *are offered to God.*’ Gregory Nazianzen speaks of ‘ *sacrifices*, from the supposed defilement whereof Julian, when he apostatized, expiated his hands; of *sacrifices* and *altars*, which were defiled, by the Arians and others, and therefore,’ adds Mr. JOHNSON, ‘ *material* beyond all dispute and doubt;’ and in another place, speaking of himself, ‘ how should I dare,’ says he, ‘ to offer the *external sacrifice*, the antitype of the great mysteries, if I had not first offered myself a sacrifice to God, &c.’ St. Basil the great, represents the great danger of ‘ *sacrificing* the body of our Lord, while we are under any defilement;’ and speaks ‘ of the Priests consummating, and distributing the *sacrifice.*’ Hilary the Deacon says, ‘ that the Bishop *offers* the *sacrifice* instead of Christ.’ Cyril of Jerusalem speaks of a prayer offered to God, ‘ while the holy and most tremendous *sacrifice* lies in open view, and of *beseeking* God over the *sacrifice* of propitiation.’ St. Athanasius says, over and again, ‘ that Melchisedec was the first example of offering the *unbloody sacrifice*, (viz. bread and wine,) and that therefore it was said to our Saviour, ‘ thou art a Priest for ever, after the order of Melchisedec.’ Eusebius speaks ‘ of offering the *oblation*, and giving every one his share;’ and ‘ that *altars* were every where erected for *unbloody rational sacrifices*, according to the *new* mysteries of the New Testament.’ ‘ Mental devotions require no *altars*, nor are they the *new* mysteries,” exclaims Mr. Johnson. Thus in another place Eusebius asserts, ‘ we offer the shew-bread and the blood of
 of

‘ of sprinkling—the blood of the Lamb, which takes
‘ away the sins of the world, the expiation of our souls.’

Cent. 3d.] St. Cyprian is an illustrious witness of this truth, saying, ‘ we are given to understand, that our
‘ Lord’s tradition be observed in *offering* the cup; that
‘ the cup which is *offered* in commemoration of him, be
‘ *offered* mixed with wine.’ Then he cites these words,
‘ thou art a *Priest* for ever, after the order of Melchise-
‘ dec, which *order*, being derived, and descending from
‘ that *sacrifice*, is this; that Melchisedec was *Priest* of
‘ the *most High God*; that he offered bread and wine;
‘ that he blessed Abraham; and that the blessing of A-
‘ braham might be duly celebrated, an *image* of the *sa-*
‘ *crifice* of Christ, consisting of bread and wine, goes be-
‘ fore it.’ And ‘ the Holy Ghost, by Solomon, describes
‘ before-hand, the figure of our Lord’s *sacrifice*, the *im-*
‘ *molated* sacrifice of bread and wine.’ And ‘ that Priest
‘ acts in Christ’s stead, who imitates what Christ did,
‘ and *offers to the Father* a true and full *sacrifice*, in the
‘ Church of God; if he so begin to *offer*, as he sees
‘ Christ to have *offered*.’ Origen teaches the same doc-
‘ trine, saying, ‘ Let Celsus, as being ignorant of God,
‘ render his *Eucharistic sacrifices* to demons; but we,
‘ appeasing the Creator of the universe, do also eat the
‘ bread, that is *offered with thanksgiving, and prayer made*
‘ *over the gifts*, after they have been made a certain holy
‘ body.’ Tertullian bears witness to the same truth, in
‘ these words, ‘ very many, on the stationary (that is fast-
‘ ing) days, think that they ought not to be present at
‘ the prayers of the *sacrifices*, lest their fast be broken,

‘ by receiving the body of our Lord ; does therefore the
 ‘ Eucharist slacken our devotions to God, or rather tie
 ‘ us faster to God ? Will not your station be more so-
 ‘ lemn, if you perform it at God’s altar ?’ ‘ He distin-
 ‘ guishes,’ adds Mr Johnson, ‘ between the prayers and
 ‘ the *sacrifice*; and he tells you what the sacrifice was,
 ‘ viz. the sacramental body of Christ ; for to receive the
 ‘ body of Christ,’ and ‘ to partake of the *sacrifice*,’ signi-
 ‘ fy the same thing in this citation.’

[Cent. 2d.] Irenæus is very full to our purpose, saying,
 ‘ that Christ, charging his disciples to *offer* first fruits to
 ‘ God of his own creatures, took *such bread*, as is a crea-
 ‘ ture, and *gave thanks*, saying, ‘ this is my body ;’ and
 ‘ he declared the cup likewise to be his blood ; which
 ‘ cup, according to our doctrine, is a thing created by
 ‘ God ;’ (this was what Irenæus’ adversaries denied,)
 ‘ and taught the *new oblation* of the New Testament,
 ‘ which the Church, receiving from the Apostles, *offers*
 ‘ throughout the world.’ To this sacrifice, he applies the
 words of Malachi, (ch. i. 10. and 11.) and adds, ‘ ma-
 ‘ nifestly signifying by these words, that the former peo-
 ‘ ple, the Jews, shall cease to *offer* to God ; but that in
 ‘ *every place, a sacrifice shall be offered, and that pure.*”
 On which words, Mr Johnson very properly remarks—
 ‘ He cannot mean *mental* sacrifices ; for the Jews do
 ‘ not cease to *offer* prayers and praises, but *material sa-*
 ‘ *crifices*, which the Jews cannot *offer*, since they have
 ‘ no temple.’ St. Justin Martyr is equally clear on this
 point, with any father yet produced ; as for instance, where
 he says, ‘ the *oblation* of the cake, which was ordered

‘ to be offered for those, that were cleansed of the leprosy, was a type of the *bread* of the *Eucharist*, which the Lord Jesus Christ has, by tradition, instructed us to offer, for a memorial of his passion.’ And presently after when he adds, ‘ concerning the *sacrifices offered, in every place*, by us Gentiles; that is, the bread of the Eucharist, and cup of the Eucharist;’ he then foretold saying, ‘ we should glorify his name.’ Here St. Justin evidently refers to Malachi, i. 10. and 11. In the following citation he refers to Isaiah xxxiii. 16. asserting, that here the prophet ‘ clearly speaks of the bread, which our Christ has by tradition instructed us to offer, for a memorial of his incarnation, for the sake of them that believe on him *.’

On these, and such like authorities, strengthened by the *harmony*, which, on this subject, *all the antient Liturgies*† exhibit, and by the writings of many deeply learned divines of

* See ‘ Unbloody Sacrifice and Altar Unveiled, &c.’ part 1. p. 28. to p. 36. inclusive, 2d edition 1724, where Mr. Johnson refers to the Works of the different Fathers quoted; but to avoid unnecessarily disfiguring the text, the references are omitted here. It is worthy of remark, that in her Homily of Salvation, 2d part, the Church of England terms a majority of those, above quoted, “ *the best and most ancient writers.*” While, in his learned work on *the Church*, (p. 761), Dr Field, Dean of Gloucester, in the Reigns of Elizabeth and James, thus expresses himself; “ We have *Altars*, in the same sort the *Fathers* had, though we have “ thrown down *Popish Altars*; we admit the *Eucharist* to be rightly named a “ *sacrifice*, though we detest the blasphemous constructions the Papists make of it.”

† Should it be thought an omission not to have introduced here the *authorities*, which the ancient Liturgies afford, I have to offer this apology, that they are omitted to prevent repetitions. In illustrating the Scotch Communion Office, the antient Liturgies do naturally present themselves. Their testimony will, therefore, be found in the sequel, under those heads of the illustration, which more particularly respect the doctrine of a sacrifice now contended for.

of the Church of England, from the period of the Reformation downward, does the Episcopal Church in Scotland build the doctrine, which she holds, on the subject of the Holy Eucharist, and of which doctrine this is the sum : As the *legal sacrifices prefigured* the sacrifice of Christ, so does the Eucharist *commemorate* that sacrifice : but as the *legal sacrifices* were not *less sacrifices*, because they were *figures* of the *grand sacrifice*, so neither can the Eucharist be the less a *sacrifice*, because it is a *figure* and *representation* of the *grand sacrifice* !—Lit rally, therefore, does the Scotch Episcopal Church obey the precept, delivered in the Homily of the Church of England ‘ concerning the Sacrament,’ and ‘ following the
“ advice of Cyprian in like cases, cleaves fast to the first
“ beginning, holds fast the Lord’s tradition, and does
“ that, in the Lord’s commemoration, which he himself
“ did, he himself commanded, and his Apostles confirm-
“ ed *.” “ For,” writes the excellent Mr. WHEATLEY,
“ the Holy Eucharist was, from the very first institution,
“ esteemed and received as a proper sacrifice, and so-
“ lemnly offered to God upon the altar, before it was
“ received, and partaken of by the communicants. In
“ conformity whereunto it was Bishop OVERALL’s prac-
“ tice to use the first prayer, in the Post-communion
“ Office, between the consecration and the administering,
“ even when it was otherwise ordered by the public Li-
“ turgy †.” While the incomparable Bishop JEWELL is
acknow-

* See Homily concerning the Sacrament, part 1. page 282. Oxford edit. 1683.

† See Wheatley’s ‘ Rational Illustration of the book of Common Prayer,’ 4th edit.

acknowledged by Dr. WATERLAND himself, thus to have announced, on this subject, the doctrine of the Church of England—"We deny not, but it may be well said, "Christ at his last Supper offered up himself, unto his "Father: albeit not *really* and *indeed*, but in a *figure*, "or in a mystery; in such sort, as we say, Christ was "offered in the *sacrifices* of the old law; and as St. John "says. 'the *Lamb* was slain from the beginning of the "world.' As Christ was slain at the table, so was he "sacrificed at the table: but he was not slain at the "table, *verily*, and *indeed*, but only in a *mystery* *."

It has been objected to the doctrine of a proper material sacrifice, that it corresponds not with, nay is opposed to the doctrine of a spiritual sacrifice—"the sacrifice of praise and thanksgiving," expressed in the present
Com-

4th edit. page 313. London 1722. Dr. Overall was Bishop of Norwich in the reign of James the First of England, being allowed to be one of the best theological scholars of his time. When Dean of St Paul's, Dr. Overall was appointed to draw up that part of the Church Catechism, which treats of the *Sacraments*. He is chiefly however known by his 'Convocation Book', written on the subject of Government, the divine institution of which, he very positively asserts.

* See Dr. Brett's Remarks on Dr. Waterland's Review of the doctrine of the Eucharist, page 176.—The value of those remarks can only be appreciated on an impartial and devout perusal of them. "I have thought it necessary to make "them, (writes this learned author,) because, though I cannot but commend the "greatest part of the Dr.'s Review, &c. I dislike *some* things in it. Yet shall I "always retain a very high respect and value for the author. Difference in opinion shall never, I hope, cause me to detract from any man's just commendations, or lessen my esteem of him in any thing, wherein he deserves it; and Dr "Waterland in particular deserves it on many accounts."

Communion Office of the Church of England †; “ But,”
 it has been well replied by the learned author of the ‘ Re-
 marks, &c.’ “ if any shall think so, they are much mis-
 “ taken. For how necessary soever we may think material
 “ sacrifice to be, we freely and readily acknowledge and
 “ maintain that such outward sacrifice is of *no value*, nor
 “ will be *acceptable to God*, if not accompanied *with the*
 “ *inward* or *spiritual sacrifice* of the heart. All good
 “ men from the beginning of the world have been of
 “ this mind. For the Apostle says, that it was *by faith*
 “ that Abel offered unto God a more excellent sacrifice
 “ than Cain. That righteous man knew, that the *ma-*
 “ *terial sacrifice*, though of the firstlings of his flock, and
 “ of the fat thereof, would be of *no worth* in the sight
 “ of God, if it was not sanctified by the spiritual sacri-
 “ fice of a *faith* working by love *.”

The *bread* and *wine*, though *material*, both to our
 senses and in themselves, are yet, *materially* taken, of
 much

† The Episcopal Church in Scotland may here adopt the language of Mr. Scandret, and reply “ I am not ignorant, that Prayers are called Sacrifices, in God’s
 “ holy word, for the blessed Apostle saith, ‘ let us offer the sacrifice of praise to
 “ God continually, that is, the fruit of our lips, giving thanks to his name,’ and
 “ there are some, who talk of abundance of sacrifices which they offer to God.
 “ They offer, as they say, their souls, their passions, their sins, and lusts. If you
 “ ask them, how is the oblation of these made ? they will say, by destroying these
 “ last ; if you ask, upon what Altar ? they say, upon the Altar of a pure heart ; if
 “ you ask who are the Priests ? they say, all christian people are, or ought to be
 “ such Priests ; and all this is well said, if we suffer it not to hide from us the great
 “ *Christian Oblation* in the Church.” Scandret’s ‘ *Sacrifice the Divine Service,*’
 page 67.

* See Remarks, &c. page 139.

much less value. than a Jewish sacrifice was. But being seen by the eye of faith, and with an understanding rightly informed, they are, in *power* and *efficacy*, or to use the words of Dr. WATERLAND, “*in just construction of evangelical law,*” the *very body and blood of Christ*, which was finally *broken and shed upon the Cross*; and convey to us all the benefits purchased for us, by his meritorious death and passion. They thereby are made *spiritual food and a spiritual sacrifice*, and of a “value,” asserts Dr. BRETT, and every sound Christian will confirm the assertion, “*infinitely beyond all the legal sacrifices*.*”

Although, therefore, the Episcopal Church in Scotland agrees with the first compilers of the reformed Liturgy
 of

* The distinction between a sacrament and a sacrifice is thus concisely, yet most convincingly, illustrated by Mr Scandret :—“Whereas the one is an outward visible sign of an invisible grace, a favour from God to man; the other is an outward visible sign of an invisible worship, paid by man to God. The one is an act from a superior to an inferior: the other is an act from an inferior to a superior. The one, I say, is an act of grace and favour from God to man: the other is an act of worship, paid by man to God.” See a valuable little tract, entitled, ‘*Sacrifice the Divine Service, &c.*’ by J. Scandret, Priest of the Church of England, page 54. It may be proper to apprise the reader, that Mr Scandret’s work was countenanced by the ‘celebrated CHARLES LESLIE’—(as Dr Horsley justly characterises him; see his Charge when Bishop of St. David’s,) who, in a letter prefixed, gives this ample testimony in favour of the subject matter of it—“Sir, I have perused with great pleasure the ensuing pious and useful treatise, committed to my hands. The subject you have undertaken vindicates the Church of England, and her doctrine, against the profane, the Papists, and Dissenters: and you have done it with that clearness and fulness, as was greatly desirable among us, in an age, when not only this great point of the Christian sacrifice, but all parts of our religion have been openly attacked;” concluding thus, “I desire your prayers, as you have those of your fellow labourer, brother and faithful servant, CHARLES LESLIE.”—All Saints, 1706.

of the Church of England, and has, in proof of that agreement, taken the first reformed Liturgy of England, as a model in framing her Communion Office; and although she rejoices to find her faith strengthened and confirmed in the writings of Bishop ANDREWS, Archbishop LAUD, Dr HEYLIN, Mr MEDE, Dr HAMMOND, Dr GRABE, Bishop JEREMY TAYLOR, Bishop BULL, Mr JOHNSON, Dr BRETT, Mr NELSON, Bishop WILSON, and many others whose names might be added, did not the above suffice to shew the purity of her principles: Yet is she far from disagreeing with the truly learned Dr WATERLAND, with the present Bishops of St. ASAPH and LINCOLN, with Dr KNOX and others, who, though they are not fond of admitting any *material sacrifice* in the Holy Eucharist, do yet plainly admit of a ‘*feast upon a sacrifice* ;’ and allow, that there was and ought to be a *sacerdotal oblation* † of the *gifts*, that is, of the *material elements* of bread and wine. This Dr WATERLAND proves from the testimony of St. Clemens, who was contemporary with the Apostles, and who wrote his epistle before the death of St. John *. For such a *sacerdotal oblation* of some *material gifts*, upon an altar, with agreeable rites, in acknowledgment of God’s dominion,
and

† “ If you will not call it a sacrifice,” says Mr. Scandret, “ call it an *oblation*, an *offering*, or what else you please, but you may not believe otherwise of it, than as the great Christian divine worship. Above all, beware of contemning it under this notion, lest you be found to have contemned the mystery of your own redemption, in your contempt of the appointed representations thereof.”—See the above-mentioned Tract, page 127.

* See Remarks, &c. page 214.

and of other divine attributes, with thanksgiving for the blessings of creation, redemption, and sanctification; and with prayers for pardon of sin, and for procuring all those blessings, which God has promised, in his holy word, to grant to those, who faithfully serve and obey him:—*this*, added to the consuming of *those consecrated gifts*, in such a manner, as the divine Institutor has appointed, is what the Episcopal Church in Scotland understands by a *material sacrifice*. And thus understanding the term, she agrees with the present Bishop of St. Asaph, Dr. CLEAVER—“ in safely concluding that a rite, which seems to
 “ comprehend *all the virtues of all the sacrifices*, un-
 “ der the old law, comprises that likewise of *present and*
 “ *immediate efficacy*, in conveying to us an *inward and*
 “ *spiritual grace* *.” She agrees with the present Bishop of LINCOLN, in “ professing her belief, that while we
 “ worthily partake of the appointed emblems of Christ’s
 “ body and blood, an *inward grace* is communicated,
 “ which *purifies our hearts, fortifies our minds against*
 “ *the temptations of the world, and animates our efforts,*
 “ in pressing toward the mark for the prize of the high
 “ calling of God in Christ Jesus †.” She agrees with

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Dr.

* See the conclusion of a Sermon, ‘ on the Sacrament of the Lord’s Supper, &c.’ preached at St. Mary’s in Oxford, in the year 1787, when his Lordship was Bishop of Chester. His Lordship’s three discourses, on this interesting subject, are worthy of the most serious perusal and regard. They are bound up, in the pamphlet form, and may be had of Mess. Rivington, London.

† See Exposition of the 39th Article, in vol. 2. of his Lordship’s Elements of Theology, &c. page 489, 3d edit.

Dr. VICESIMUS KNOX, in asserting, that “ this our
 “ *Christian sacrifice*, being a sacrifice sui generis, of a
 “ peculiar nature, the *oblation* and the *benefit* are both
 “ of a transcendant kind, and the whole transaction a
 “ mysterious intercourse between man, and his merciful
 “ Maker ; in which the greatest good may be conveyed
 “ to man, in any mode, approved (as this is) by infinite
 “ wisdom, however *unaccountable to the reason of mi-*
 “ *nute philosophers, and the cavilling spirit of minute*
 “ *theologists* *.” But more especially does she agree, in
 every particular, with the truly primitive and catholic
 sentiments of Mr. Archdeacon DAUBENY, as they stand
 expressed, in his admirable sermon on the text, ‘ *this do*
 ‘ *in remembrance of me,*’ and of which this is the sum.
 “ The Holy Eucharist is a *commemorative sacrifice, offer-*
 “ *ed up to God, by way of memorial, or bringing to re-*
 “ *membrance that grand sacrifice, once offered on the*
 “ *Cross, and for the purpose of applying the merits of*
 “ *it to the parties, who in faith offer it up.* In this sense
 “ the consecrated bread and wine are the body and
 “ blood of Christ in figure, or by representation. They
 “ continue bread and wine in their nature ; they become
 “ the body and blood of Christ in signification and my-
 “ stery: they are bread and wine to the senses; the body
 “ and blood of Christ to the eye of faith: bread and wine
 “ in themselves ; the body and blood of Christ in spirit
 “ and effect; that is in virtue of the appointment of Christ,
 “ and

* See Dr. Knox’s valuable ‘ Considerations on the nature and efficacy of the Lord’s Supper,’ page 52. 1799.

“ and through the operation of the *Holy Ghost* ; in consequence of which, the faithful receive in them the benefit of Christ’s sacrifice and death, to all spiritual ends and purposes *.”

For in our belief the Eucharist, (to use the appropriate language of Mr. Johnson,) has the purity and cleanliness of an unbloody sacrifice, and the value of a bloody one. It is of infinitely greater efficacy, than all the bloody sacrifices of the Jews, joined together—as being the communion of the body and blood of Christ. It is not only the best which we have to give ; but it is that, which, by the will of God and our Redeemer, we are authorised to offer, as long as the world endures ; for thus “ we are to shew forth the Lord’s death till he come.” And thus the Holy Eucharist, according to our faith, is the PURE MEAL-OFFERING, everywhere to be presented on God’s holy altar ;—and this *meal-offering* is to us, in spirit and power, in virtue and efficacy, the body of Christ, the Lamb of God, which taketh away the sin of the world †.

* See Discourse IV. of a printed volume of Discourses, by the Rev. Charles Daubeny, Archdeacon of Sarum, and dedicated to the present Bishop of Salisbury. In which discourse, if Mr. Daubeny has expressed no other doctrine, than such as the Church of England authorises ; and at the same time has expressed the very doctrine which the Episcopal Church in Scotland authorises, then is the doctrine of both Churches *one and the same*. That he expressed the doctrine of the Church of England is his own firm persuasion—“ I flatter myself,” he writes to his diocesan, (see dedication,) “ I shall not be considered a worse advocate for the Church of England, for earnestly endeavouring, within the limits of my peculiar sphere, that the character of her members may correspond, as far as may be, with the excellence of her constitution.”

† The too common idea, that the institution of sacrifice was to cease under the Gospel

Gospel dispensation, is thus ably refuted by Mr Scandret. " It is wonderful to me, to consider how bold some persons have made, in writing and in talk, with the service of sacrifice, and with those texts of the Holy Scripture, which make mention of it ; interpreting them so perversely from their true meaning, as to make God to say and unsay, to like and dislike, to command and to condemn the very same thing, and under the same discovery and dispensation of his divine will and pleasure ; as though God was not what he declares of himself by the Prophet, ' *I am the Lord, I change not.*' Surely had the most wicked of the Jews made half so bold with holy writ, in their interpretations of the same, as is common with many Christians now to do, we have reason to believe, that sometimes they would have made very foul work with their *Altars* ; and that, not only with those which they had up and down their whole land, but also with their great Altar at Jerusalem, the earthly pattern and original of all the rest. They frequently had, under the second temple, read in their Synagogues, these texts of the Psalmist, *sacrifice and offering thou didst not desire, &c. burnt offering and sin offering hast thou not required; &c. I will not reprove thee for thy sacrifice, I will take no bullock out of thy house, nor he-goat out of thy folds, &c.*' and such passages as these, from their Prophets ; ' To what purpose is the multitude of your sacrifices unto me ? will the Lord be pleased with thousands of rams, &c. ? what doth the Lord require of thee, but to do justly, love mercy, and to walk humbly with thy God.' The Jews found nothing in all these scriptures, nor are we to think, that there can be any thing in them, against the divine worship by offering sacrifice, nothing against the law of sacrifices which were used among them, or against the *Christian Oblation* in the Christian Church. They interpreted all these places aright, they interpreted them as that of Samuel to Saul, ' obedience is better than sacrifice, &c.' and as that of Solomon, ' *keep thy foot* when thou goest into the house of God, &c.' They interpreted them rightly, as spoken of the *offerings* of the people, and *not* as spoken of the divine worship paid to God by their Priests ; they never imagined that God should or could reject his own appointed worship, nor can any one well think the same. They rightly therefore understood by these, and the like texts, that God rejected the *sacrifices* and *offerings* of *wicked* and *profane persons*, who presented themselves at the Temple and Altar with their oblations, but lived in the practice of all vice and wickedness." page 163.

THE OFFICE
FOR THE
SACRAMENT
OF THE
LORD'S SUPPER,
OR,
HOLY COMMUNION:
ACCORDING TO THE USE OF THE
EPISCOPAL CHURCH IN SCOTLAND;

The Exhortation:

DEARLY beloved in the Lord, ye that mind to come to the Holy Communion of the body and blood of our Saviour Christ, must consider what St. Paul writeth to the Corinthians: How he exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart

heart and lively faith we receive that Holy Sacrament, (for then we spiritually eat the flesh of Christ, and drink his blood ; then we dwell in Christ, and Christ in us ; we are one with Christ, and Christ with us ;) so is the danger great, if we receive the same unworthily ; for then we are guilty of the body and blood of Christ our Saviour ; we eat and drink our own damnation, not considering the Lord's body ; we kindle God's wrath against us ; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord ; repent you truly for your sins past ; have a lively and stedfast faith in Christ our Saviour ; amend your lives, and be in perfect charity with all men : so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the
the

the redemption of the world by the death and passion of our Saviour Christ, both God and man, who did humble himself even to the death upon the Cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And 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. To him therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks, submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

¶ *Then the Presbyter, or Deacon, shall say,*

Let us present our offerings to the Lord with reverence and godly fear.

¶ *Then the Presbyter shall begin the offertory, saying one or more of these sentences following, as he thinketh most convenient by his discretion, according to the length or shortness of the time that the people are offering.*

IN process of time it came to pass, that Cain brought, of the fruit of the ground, an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering: but unto Cain, and to his offering, he had not respect. Gen. iv. 3, 4.

Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart, ye shall take my offering. Exod. xxv. 2.

Ye shall not appear before the Lord empty. Every man shall give as he is able, according to the blessing of the Lord your God.

God which he hath given you. Deut. xvi. 16; 17.

Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. Psal. xcvi. 8.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break thro' nor steal. Matt. vi. 19, 20.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven. Matt. vii. 21.

Jesus sat over against the treasury, and beheld how the people cast money into it: and many that were rich cast in much.— And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples,

ciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance : but she of her want did cast in all that she had, even all her living. Mark xii. 41, 42, 43, 44.

Who goeth a warfare any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock? 1 Cor. ix. 7.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? 1 Cor. ix. 11.

Do ye not know, that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel, should live of the gospel. 1 Cor. ix. 13, 14.

He

He who soweth sparingly, shall reap also sparingly; and he who soweth bountifully, shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a chearful giver.—
2 Cor. ix. 6, 7.

Let him that is taught in the word, communicate unto him that teacheth, in all good things. Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. Gal. vi. 6, 7.

Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy:— That they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. vi. 17, 18, 19.

God

God is not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Heb. vi. 10.

To do good, and to communicate, forget not; for with such sacrifices God is well pleased. Heb. xiii. 16.

¶ *While the Presbyter distinctly pronounceth some or all of these sentences for the offertory, the Deacon, or, (if no such be present,) some other fit person, shall receive the devotions of the people there present, in a bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter; who shall humbly present it before the Lord, and set it upon the holy table, saying,*

BLESSED be thou, O Lord God, for ever and ever:—Thine, O Lord, is the greatness, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine: thine is the kingdom, O Lord, and thou art exalted as head above all; both riches and honour
come

come of thee, and of thine own do we give unto thee. Amen.

¶ *And the Presbyter shall then offer up, and place the bread and wine prepared for the sacrament upon the Lord's table; and shall say,*

The Lord be with you.

Answer. And with thy spirit.

Presbyter. Lift up your hearts.

Answer. We lift them up unto the Lord.

Presbyter. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

Presbyter. It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, * (holy Father), Almighty, everlasting God.

* These words (holy Father) must be omitted on Trinity Sunday.

¶ *Here shall follow the proper preface, according to the time, if there be any especially appointed; or else immediately shall follow,*

Therefore with angels and archangels, &c.

¶ *Proper*

¶ *Proper Prefaces.*

¶ *Upon Christmas-day, and seven days after.*

BECAUSE thou didst give Jesus Christ, thine only Son, to be born (as on this day) †

† During the seven Days after Christmas, say, As at this time. for us, who, by the operation of the Holy Ghost, was made

very man, of the substance of the blessed Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with Angels, &c.

¶ *Upon Easter-day, and seven days after.*

BUT chiefly are we bound to praise thee, for the glorious resurrection of thy Son, Jesus Christ our Lord: For he is the very Paschal Lamb which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. Therefore with angels, &c.

¶ *Upon Ascension-day, and seven days after.*

THROUGH thy most dearly beloved Son, Jesus Christ our Lord: who, after his most glorious

glorious resurrection, manifestly appeared to all his Apostles, and in their sight ascended up into heaven, to prepare a place for us ; that where he is, thither might we also ascend, and reign with him in glory. Therefore with angels, &c.

¶ *Upon Whitsunday, and six days after.*

THROUGH Jesus Christ our Lord ; according to whose most true promise, the Holy Ghost came down * (as * During the six days after Whitsunday say, As at this time. on this day) from heaven, with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the Apostles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and also boldness, with fervent zeal, constantly to preach the gospel unto all nations, whereby we are brought out of darkness and error, into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c,

¶ *Upon the feast of Trinity only.*

WHO art one God, one Lord ; not one only person, but three persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

¶ *After which Prefaces shall follow immediately this Doxology.*

THEREFORE with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

¶ *Then the Presbyter, standing at such a part of the holy table, as he may with the most ease and decency use both his hands, shall say the prayer of consecration, as followeth.*

ALL glory be to thee, Almighty God,
our

our heavenly Father, for that thou, of thy tender mercy, didst give thy only Son Jesus Christ to suffer death upon the Cross for our redemption ; who, (by his own oblation of himself once offered) made a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world, and did institute, and in his holy gospel command us to continue, a perpetual memorial of that his precious death and sacrifice, until his coming again. For, in the night that he was betrayed, * he took bread ; and when he had given thanks, † he brake it, and gave it to his disciples, saying, Take, eat, ‡ *this is my body*, which is given for you: *Do* this in remembrance of me.— Likewise after supper § he took the cup ; and when he had given thanks, he gave

* Here the Presbyter is to take the paten in his hands.

† And here to break the bread.

‡ And here to lay his hands upon all the bread

§ Here he is to take the cup into his hand.

it to them, saying, Drink || And here to lay his hands upon every vessel (be it chalice or flagon) in which there is any wine to be consecrated.
 ye all of this, for *|| this is my blood* of the New Testament, which is shed for you, and for many, for the remission of sins: *do* this as oft as ye shall drink it in remembrance of me.

WHEREFORE, O Lord, and [The Oblation.
 heavenly Father, according to the institution of thy dearly beloved Son our Saviour Jesus Christ, we thy humble servants do celebrate and make here before thy divine Majesty, with these thy holy gifts, WHICH WE NOW OFFER UNTO THEE, the memorial thy Son hath commanded us to make: having in remembrance his blessed passion, and precious death, his mighty resurrection, and glorious ascension; rendering unto thee most hearty thanks for the innumerable benefits procured unto us by the same. And we most humbly beseech thee, O [The Invocation.
 merciful

merciful Father, to hear us, and of thy Almighty goodness vouchsafe to bless and sanctify, with thy word and Holy Spirit, these thy gifts and creatures of bread and wine, that they may become the body and blood of thy most dearly beloved Son.— And we earnestly desire thy fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving, most humbly beseeching thee to grant, that by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we humbly offer and present unto thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto thee, beseeching thee, that whosoever shall be partakers of this holy Communion, may worthily receive the most precious body and blood of thy Son Jesus Christ, and be filled with thy grace and heavenly benediction, and made one body with
with

with him, that he may dwell in them, and they in him. And although we are 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, but pardoning our offences, through Jesus Christ our Lord : by whom, and with whom, in the unity of the Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Let us pray for the whole state of Christ's Church.

ALMIGHTY and ever-living God, who by thy holy Apostle hast taught us, to make prayers and supplications, and to give thanks for all men ; We humbly beseech thee, most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy divine Majesty ; beseeching thee to inspire continually the universal Church with the spirit of
of

of truth, unity and concord: and grant, that all they, that do confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian Kings, Princes, and Governors, and especially thy servant **GEORGE** our King, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue.— Give grace, O heavenly Father, to all Bishops, Priests, and Deacons, that they may, both by their life and doctrine, set forth thy true and lively word, and rightly and duly administer thy holy Sacraments; and to all thy people give thy heavenly grace, that with meek heart, and due reverence, they may hear and receive thy
holy

holy word, truly serving thee in holiness and righteousness, all the days of their life. And we commend especially to thy merciful goodness the congregation, which is here assembled in thy name, to celebrate the commemoration of the most precious death and sacrifice of thy Son, and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all those, who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name, for all thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise, and hearty thanks, for the wonderful grace and virtue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations: most humbly beseeching thee, to give us grace to follow the example of
their

their stedfastness in thy faith, and obedience to thy holy commandments, that at the day of the general resurrection we, and all they, who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate.— Amen.

¶ *Then shall the Presbyter say,*

As our Saviour Christ hath commanded and taught us, we are bold to say,

OUR Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive them that trespass against us; and lead us not into temptation, but deliver us from evil,

for thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then the Presbyter shall say to them that come to receive the holy communion, this invitation.*

YE that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; Draw near, and take this holy Sacrament to your comfort: and make your humble confession to Almighty God, meekly kneeling upon your knees.

¶ *Then shall this general confession be made, by the people, along with the Presbyter, he first kneeling down.*

ALMIGHTY GOD, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed,
against

against thy divine Majesty ; provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry, for these our misdoings ; the remembrance of them is grievous unto us ; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father : for thy Son our Lord Jesus Christ's sake, forgive us all that is past ; and grant, that we may ever hereafter serve and please thee, in newness of life ; to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter, or the Bishop (being present), stand up, and turning himself to the people, pronounce the absolution, as followeth.*

ALMIGHTY GOD, our heavenly Father, who, of his great mercy, hath promised forgiveness of sins to all them, who with hearty repentance and true faith turn unto him, have mercy upon you ; pardon and deliver you from all your sins ; confirm and strengthen you in all goodness ; and bring

you to everlasting life, through Jesus Christ our Lord. Amen.

¶ *Then shall the Presbyter also say,*

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him :

COME unto me, all ye that labour, and are heavy laden, and I will give you rest. Matt. xi. 28.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life. John iii. 16.

Hear also what St. Paul saith :

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 15.

Hear also what St. John saith :

If any man sin, we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins. 1 John ii. 1, 2.

¶ *Then shall the Presbyter, turning him to the altar, kneel down*

down, and say, in the name of all them that shall communicate, this collect of humble access to the holy communion, as followeth.

WE do not presume to come to this thy holy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table; but thou art the same Lord, whose property is always to have mercy. Grant us therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his most sacred body, and our souls washed through his most precious blood, and that we may evermore dwell in him, and he in us. Amen.

¶ *Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present), and after to the people, in due order, all humbly kneeling. And when he receiveth himself, or delivereth the sacrament of the body of Christ to others, he shall say,*

THE

THE body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say, Amen.*

¶ *And the Presbyter or Minister that receiveth the cup himself, or delivereth it to others, shall say this benediction.*

THE blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life.

¶ *Here the person receiving shall say. Amen.*

¶ *If the consecrated bread or wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words,*

All glory be to thee, &c.

And ending with the words,

That they may become the body and blood of thy most dearly beloved Son.

¶ *When all have communicated, he that celebrates shall go to the Lord's table, and cover with a fair linen cloth that which remaineth of the consecrated elements, and then say,*

HAVING now received the precious body
and

and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, thro' the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

¶ *Then the Presbyter shall say this collect of thanksgiving, as followeth.*

ALMIGHTY and ever-living God, we most heartily thank thee, for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son, our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy

thy everlasting kingdom, by the merits of his most precious death and passion. We now most humbly beseech thee, O heavenly Father, so to assist us with thy grace and Holy Spirit, that we may continue in that holy communion and fellowship, and do all such good works as thou hast commanded us to walk in, through Jesus Christ our Lord; to whom, with the Father, and the Holy Ghost, be all honour and glory, world without end. Amen.

¶ *Then shall be said or sung, Gloria in excelsis, as followeth.*

GLORY be to God in the highest, and on earth peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; and to thee, O God, the only begotten Son Jesus Christ; and to thee, O God, the Holy Ghost.

O Lord,

O Lord, the only begotten Son Jesu Christ ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

¶ *Then the Presbyter, (or Bishop, if he be present), shall let them depart, with this blessing.*

THE peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son, Jesus Christ our Lord : and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

PRIVATE DEVOTIONS
AT THE
HOLY COMMUNION,
ADAPTED TO THE FOREGOING OFFICE,

And taken from a little Work, entitled,

“ A LAYMAN’S ACCOUNT OF HIS FAITH AND PRACTICE, AS A MEMBER OF
“ THE EPISCOPAL CHURCH IN SCOTLAND.”

“ **W**HEN the sermon is ended, we should endeavour
“ to compose ourselves for the devout celebration of
“ the Christian sacrifice; and while the minister is
“ preparing for the holy table, we should be preparing
“ our minds for the humble participation of the holy
“ mysteries; and when he is going to the altar, we
“ may say in his behalf:”

THE Lord hear thee! The name of the God of Jacob defend thee! Send thee help from the sanctuary, and strengthen thee out of Sion! Remember all thy offerings, and accept thy burnt sacrifice!

“ Then may be said the following prayer of preparation,
“ for yourself, and the rest of the congregation.”

O MOST indulgent Father of mercies, and God of all consolation, who hast given thy blessed and well-beloved Son, not only to die upon the cross for our redemption,
but

but also in the appointed commemoration of that his precious death and sacrifice, to be our spiritual food and sustenance, the nourishment of our souls, and a principle of life and immortality to our whole frame: Look down from heaven, the throne of thy glory, in mercy and compassion, upon me thy unworthy creature, and assist me with thy holy Spirit, in the solemn duty and service, which I am now about to perform. Drive away from my mind all wandering thoughts and vain imaginations; that I may attend on the celebration of this heavenly mystery with reverence and godly fear. My sincere desire is to worship and serve, to love and adore thee, as the God of my life, as the portion, which I have chosen in the land of the living, and which, I humbly beg, may be my happiness to all eternity. Do thou graciously accept of this desire, and enable me to fulfill it. Behold, also, with thy favour and loving kindness, the rest of thy people who are here met together in the same spirit, and in the same faith; and lend a merciful ear to the prayers which thy servant, whom thou hast appointed to minister, shall offer in our behalf. Unite, O Lord, our hearts and our wills, and remove from us all whatever may make us unfit to appear in thy sanctuary. Let us draw near with reverence, and present our holy offering in peace; that, being thereby made one with Christ, and Christ with us, nothing may ever be able to dissolve this happy union, but that, being begun here in grace, it may, in thy good time, be perfected in glory, for his sake, whose all-sufficient sacrifice we are about to represent, and by whose authority and command we do it, even the same, thy Son Jesus Christ, to whom be glory in

the Church throughout all ages, world without end.—
Amen.

“ At offering your alms, say :”

I ACKNOWLEDGE, O Lord, that all I possess is the effect of thy bounty : It is from thee I have received it, and to thy holy name be all the praise. Accept of this free-will offering from my hands, as a testimony of thy right to all I enjoy, and as an exercise of that love and charity to my brethren which thou requirest, and art pleased to take as done to thyself.

“ If there be time, whilst others are offering, you may
“ go on thus :”

LORD, grant that I may always dedicate a part of what thou hast bestowed upon me, to the maintenance of thy clergy, to the support of thy divine service, and to the relief of the poor ; and so influence and dispose my heart, that what I shall apply to these ends, may bear a just and due proportion to what I enjoy, and so be acceptable in thy sight, through the merits of him, who gave himself for us—Jesus Christ our Lord and only Saviour. Amen.

“ In the following part of the communion-service, we
“ ought to join most devoutly with the Priest that officiates, and never use our private prayers, when we
“ are called upon to accompany him . Only in the *invitation*, and the *absolution*, we must not repeat the
“ words after him, because in the *invitation*, he addresses himself to us ; and in the *absolution*, he exercises a part of the *Priest's* office, which does not belong to us.”

“ When

“ When those portions of scripture are read, that follow
 “ the absolution, and are designed to beget in us a
 “ lively faith, and trust in God’s mercy, we may use
 “ some short ejaculations after them, in the following
 “ manner, viz.—

Come unto me, &c.

REFRESH, O Lord, thy servant, wearied with the burden of sin.

God so loved the world, &c.

LORD, I believe in thy Son Jesus Christ—O let this faith purify me from all iniquity.

This is a faithful saying, &c.

I EMBRACE with thankfulness that salvation, which Jesus Christ has brought into the world.

If any man sin, &c.

INTERCEDE for me, O blessed Jesus, that my sins may be pardoned, through the powerful merits of thy propitiating death.

“ After we have fervently joined in the public devotions
 “ on this solemn occasion, while the officiating Bishop
 “ or Presbyter is receiving the holy communion himself, or delivering it to others, we may use the following prayer.”

ACCEPT, O most gracious and merciful God, of this commemorative representation, which we make before thee, of the all-sufficient sacrifice, which thy Son Jesus Christ once made to thee of himself for the redemption of the world. Let this memorial of that most precious sacrifice plead with thee effectually for all the benefits there-
 by

by obtained; and grant, O Lord, that the power of it may strengthen my weakness, and fortify me against all temptations; that the wisdom which it exhibits may make me wise unto salvation, and the peace which it offers may reconcile me unto thee, and give me peace of conscience. I adore thee, O blessed Jesus, who didst humble thyself to the death of the Cross, that I might be redeemed from a state of sin and misery. I admire thy infinite condescension, in submitting to be abased, that I might be exalted; to be made poor, that I might be enriched; and to suffer and die for me, that I might live for ever. Thou knowest, Lord, my weakness, and my wants, how unfit I am to appear in thy divine presence, and how unworthy of the blessings of thy holy table. Yet thou desirest not the death of a sinner, but rather that he should turn to thee and live. To thee therefore I fly for succour and relief, for peace and comfort, and for all that is necessary to restore me to life and happiness. I come as one sick, to the physician of souls; as one unclean, to the fountain of purity; as one that is blind, to the light of eternal glory; as one poor and needy and naked, to the Lord of heaven and earth; beseeching thee, in the greatness of thine infinite bounty, to heal my infirmities, to wash away my sin, to remove my blindness, to relieve my necessities, and to clothe me with thy grace, that I may come prepared with the wedding garment, the robe of thy righteousness, and so be received as a happy guest at thy holy table. It is in the multitude of thy mercies, that I am now to approach thine altar—O pardon my sins, increase my faith, sanctify my devotion, and grant that in eating of
that

that bread, and drinking of that cup, which are there prepared for me, I may spiritually eat the flesh of Christ, and drink his blood; may dwell with Christ, and Christ with me, be made one with Christ, and Christ with me, to the strengthening and refreshing my soul in this life present, and to the everlasting felicity both of my soul and body, in thy blessed presence, O God, my Redeemer, to whom be praise and glory, for ever and ever. Amen.

“ When we go up to the altar, or communion table, we
 “ may thus address ourselves to God in the thoughts
 “ of our hearts :”

IN obedience to thy gracious call and invitation, I am now drawing near to thee, O God, to take thy holy Sacrament to my comfort; be thou also near to me, to sanctify and save me. Thou, O blessed Jesus, hast said, “ he that eateth my flesh, and drinketh my blood, hath “ eternal life.” I therefore present myself to receive thee; behold thy servant; be it unto me according to thy word. Amen.

“ Then, receiving the bread with reverence, and answer-
 “ ing *Amen* to the prayer of the Priest, we may say
 “ thus in our hearts :”

BLESSED be thy holy name, O Lord, for feeding my soul with this bread of life. By thy crucified body deliver me, I beseech thee, from this body of death. Grant, that, in the strength of this heavenly food, I may walk henceforth in the way of thy commandments. O be thou my God, and through the help of thy grace, I will be thy servant from this time forth for evermore. Amen.

“ Just

“ Just before receiving the cup, we may say,”

WHAT reward shall I give unto the Lord, for all the benefits that he hath done unto me? I will take the cup of salvation, and call upon the name of the Lord.

“ Then, receiving the cup with reverence, and again answering *Amen* to the minister’s prayer, we may afterwards say thus:”

LORD, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation; yea, I have tasted as well as seen, that thou art good and gracious, and wonderful in thy doings towards thy faithful people.— That holy and venerable Sacrament, of which I have now been a happy partaker, has united me to all the faithful here on earth, and to those that are departed hence in the true faith of thy holy name; it has united me even to thee, O blessed Jesus, the Saviour and head of thy whole church. May it ever preserve me a sound and living member of Christ, a dear and dutiful child of God, and an heir, through faith, of the kingdom of heaven: and through thy mercy, O God the Father, and thy merits and intercession, O God the Son; and thy guidance and sanctification, O God the Holy Ghost, may I obtain, in thy good time, the end of my faith, even the salvation of my soul, to the glory of thy grace, O adorable Three, who art one God, blessed for ever. Amen.

“ After having retired from the holy table, while others are communicating, we may use the following prayer.”

BLESSING

BLESSING and honour, glory and power, be unto Him that sitteth on the throne, and unto the Lamb that was slain, for ever and ever. I give thee most humble and hearty thanks, O Lord, that thou hast been pleased to admit me at this time to the participation of these holy and heavenly mysteries; that thou hast vouchsafed to feed me, thy weak and unworthy servant, with the spiritual nourishment of the body and blood of thy Son Jesus Christ; and this thou hast done, not on account of my merit, or any thing that is pleasing in me, but to shew thy infinite goodness and mercy, for the sake of him, in whom thou art ever well pleased. Unworthy though I am, yet thy bounty, O Lord, never fails; the love of my Saviour is not diminished, and the virtue of his propitiation is never exhausted. Grant, therefore, I beseech thee, that this holy Sacrament may never turn to my judgement and condemnation; but that it may be health and recovery under all my weaknesses and infirmities; safety and defence against all the attacks of my spiritual enemies; vigour and strength to all my holy purposes and resolutions; comfort and support under all the afflictions and calamities of life; assistance and direction, under all doubts and difficulties; courage and constancy, under all dangers, troubles and trials, especially in the time of sickness, and at the hour of death; finally, let it procure for me pardon and forgiveness in this life, mercy and favour at the day of judgment, and a never-fading crown of glory in thy heavenly kingdom, where with thy adorable Son, Jesus Christ, and the holy ever blessed

M

Spirit,

Spirit, thou, O Father, livest and reignest, One God, world without end. Amen.

“ If there be sufficient time, before the administration of
 “ the holy Sacrament is finished, it will be very proper
 “ to use the following form of thanksgiving, and pray-
 “ er of intercession, according to the practice of the
 “ primitive Church ; with regard to which it is to be
 “ observed, that a thankful commemoration of God’s
 “ mercies, in the creation and redemption of mankind,
 “ was always accountèd so suitable and necessary an
 “ employment at the holy communion, that the whole
 “ service was from thence distinguished by the gene-
 “ ral name of *Eucharist*, or thanksgiving.”

A THANKSGIVING FOR GOD’S MERCIES.

WORTHY art thou, O Lord of heaven and earth, to receive all glory and honour, thanksgiving and praise, for thou hast created all things, and for thy pleasure they are and were created. Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein ; thou preservest them all, and the host of heaven praiseth thee ; angels, principalities, and powers, all join in glorifying and extolling thy adorable name, with uninterrupted shouts of praise. Nor has man, O Lord, less cause to adore and magnify thee, than any of thy most exalted creatures ; for thou createdst him, O God, in thine own image: thou broughtest him into paradise, thy sacred garden of holy pleasure, and didst place
 him

him in a state of dignity and honour, and gavest him dominion over the works of thy hands; and, when he had lost his glory and happiness, by transgressing thy commandment, thou, of thy goodness, didst not abandon and despise him; but thy providence was still continued, thy care and protection were not withdrawn from him, thy mercy and loving-kindness were wonderfully exhibited to the eye of his faith; thy law was given to revive the sense of his duty; thy prophets were commissioned to restrain and instruct him, and keep him in mind of thy gracious promise of deliverance; and, at last, when the fulness of time came, for the accomplishment of that merciful promise, thou didst send thine only-begotten Son into the world, to take away sin by the sacrifice of himself, to satisfy thy justice, to fulfil all righteousness, and make up our peace with thee our offended God.

For these great and glorious purposes, thine eternal word came down from heaven, was incarnate by the Holy Ghost, born of the blessed Virgin, made himself of no reputation, and took on him the form of a servant, for us men, and for our salvation; and, when his hour was fully come to offer the propitiatory sacrifice for our sins, behold, he, who had no sin, undertakes to suffer for the sins of the world; the Lord is sold that the slave may be free, the innocent is condemned that the guilty may be saved; the physician is sick, that the patient may be cured, and the Creator dies, that his creature may live. And fully to ensure and perpetuate to us, all the benefits and advantages of his death, he was pleased to institute this feast of mercy and love which we are now celebrating, to repair

and support our weak corrupted nature, with his own most holy body and blood, and thereby to make us one with himself; that so, by virtue of his quickening Spirit now dwelling in us, our mortal bodies may have a principle of life, the seed of a blessed immortality, and be raised by him, who himself arose, as the first fruits of them that slept; is ascended with our nature into the highest heavens, sits there at thy right hand, interceding for us, and shall come again at the last day, to re-unite our bodies to our souls, and to confer on both a perfect happiness to all eternity.

For all these stupendous instances of thy love, O God the Father; for the inestimable and infinite purchase of them, by thy blood, O God the Son; and for thy gracious sanctification, and application of them to us, O God the Holy Ghost; I bless and praise, I magnify and adore thee, the glorious three in one *Jehovah*, not as I ought, but as I am able: in a grateful sense of these thy manifold mercies and blessings, I present myself here at the solemn memorial of them, which Christ hath commanded us to make, with a humble trust, that my own defects and imperfections will be supplied from the fulness of thy grace, acknowledged in the united prayers and praises of thy church. Praise the Lord, O my soul, and all that is within me, praise his holy name. May blessing, and honour, thanksgiving, and glory, more than I can utter, more than I can conceive, be unto thee for all thy mercy and goodness, O most adorable Trinity, Father, Son, and Holy Ghost, by angels, men, and all creatures, henceforth and for evermore. Amen.

A PRAYER OF INTERCESSION.

O MOST gracious and merciful God, who hast blessed me with this happy opportunity of bowing myself at thy holy table, to receive the precious pledges of my Redeemer's dying love; grant that these holy mysteries may convey to me the pardon and forgiveness of all my sins, a supply of fresh grace, strength, and support against all my enemies, and a sure preservation of my whole spirit, soul and body, unto the day of his coming. And now, O Lord, in obedience to thy commands, and with a full trust in the prevailing and all-sufficient sacrifice which we have once more commemorated, I humbly implore the benefits of it, not only for myself, but for all mankind, especially for the whole Christian church, for all the faithful, in whatever place or state they be: O save thy people, and give thy blessing unto thine inheritance; feed them, and watch over them for ever. Be particularly gracious to this church and nation. Look upon us always in thy loving kindness, and manifest thyself to us, O Lord, in thine abundant mercies. Heal the schisms and divisions which abound among those who call themselves Christians. Put a stop to the growth of heresy and false doctrine, and preserve that portion of the church, to which we belong, in primitive truth and peace, unity and concord. Give thy heavenly grace to all our bishops, priests, and deacons, to our own bishop especially, and the clergy under him, and still more particularly to this thy servant, who is here administering thy holy mysteries. Look graciously on all those who are here assembled, to be partakers in this holy communion, and grant to each of them the several graces and blessings

blessings which I have desired for myself. Be favourable to all the rest of the members of this congregation. To those who are hindered from being present among us, by any just cause or impediment, do thou supply, by the extraordinary operations of thy holy Spirit, what is wanting from the outward and ordinary means; and those who heedlessly absent themselves, through irreligion, indevotion, carelessness and sloth, be pleased to call to a serious mind, and to make them sensible of the danger of their neglect; teach them, that their souls can no more subsist in a state of salvation without spiritual nourishment, than their bodies can subsist in a state of health, without their natural food.

Accept of my prayers and praises for all that Thou knowest to be good, for my relations, friends. and benefactors; and do thou, O Lord, who hast taught us to pray for our enemies, pardon and forgive all who have in any way injured or slandered me, as well those that have done, as those that have wished me evil, and let no provocations ever exasperate me to make any other returns for their unkindness, than my prayers for their repentance, and that thou wouldst grant them better minds, and more charitable hearts. Give me grace, O Lord, to remember before thee, and do thou sanctify and save, all those for whom my prayers ought to be offered up on this solemn occasion. Bless the King, with those that are placed in authority under him, and grant that all governors may rule with wisdom and justice, and subjects obey with love and cheerfulness. Have compassion on the aged and infants, the sick and infirm, and on all who are unable to help them-

themselves : whatever oppression, plague, or trouble, any of the children of men lie under, be thou their friend and helper, their comfort and support, and, in thy good time, grant them a happy deliverance out of all their afflictions. In every condition of life, thou knowest all the desires, and all the wants of thy people ; be pleased therefore, O merciful Father, to suit thy grace and blessings to the several necessities of our souls and bodies, and grant us thy peace all the days of our life. Hear me, O God of my salvation, and lend a gracious ear to my prayers and supplications, for the sake, and through the meritorious intercession of him, whose precious death and sacrifice I have been now commemorating, and for which I will bless thy holy name, this day, and for evermore. Amen.

“ AFTER the foregoing prayers are used, if there be a
 “ considerable number of persons to communicate, we
 “ may still want some proper assistance for the exer-
 “ cise of our devout affections ; and the *communion-of-*
 “ *fice* contains such a variety of excellent matter for
 “ meditation, that we cannot perhaps do better, than
 “ employ our minds in the serious consideration of
 “ some particular parts of it, or in using some of the
 “ *prayers and meditations* which are subjoined to that
 “ short treatise bound up with most of our *prayer-*
 “ *books*, called a *Companion to the Altar.*”

“ When all have communicated, we must fervently join
 “ in what remains of the public devotions appointed by
 the

“ the church, and after the concluding benediction is
“ pronounced, we may use some such short prayer as
“ the following.

I THANK thee, O blessed Jesus, my Lord and my God, that thou hast vouchsafed to make me a partaker of the holy communion of thy body and blood, for the remission of my sins, and the preservation of my soul and body unto everlasting life. Pardon the many failings and imperfections which have accompanied the performance of this blessed duty, and grant that those things, which I have faithfully asked according to thy will, may effectually be obtained, to the relief of my necessities, and to the setting forth of thy glory, O Christ, who, with the Father, and the holy Spirit, art one God, blessed for evermore.—
Amen.

ILLUSTRATION
OF THE
FOREGOING OFFICE,

FROM THE

*Ancient Liturgies, and from the Writings of the most
approved Ritualists, &c. of the Church of England.*



THE EXHORTATION.

THIS Exhortation is, verbatim, the same with that in the English Office appointed to be used “ at the time “ of the celebration of the communion ;” and only differs from the exhortation, in the authorised Scottish Liturgy of King Charles, in omitting the words ‘ therefore if any ‘ of you be a blasphemer of God, an hinderer or slanderer, &c.’ as contained in the first exhortation, previous to the day of communion. It is thus satisfactorily elucidated by Mr. SHEPHERD.—“ Chrysostom informs “ us, that in the Greek Church, when the communicants “ were conveniently placed, ‘ the Priest, standing in a “ conspicuous station, and stretching forth his hand, and “ lifting up his voice in the midst of profound silence, invited some (that is, those who were worthy,) and for- “ bade others (the unworthy) to approach.’ In this ex-
hortation,

“hortation, the Minister excites us to two general duties, self-examination and thanksgiving. He states the benefits of receiving the Sacrament worthily, and the danger of receiving it unworthily. He enforces the duties of true repentance, lively faith, complete reformation, and perfect charity, in order to our becoming meet partakers of these holy mysteries. He insists, above all things, on the necessity of thanksgiving to God, for the redemption of the world, by the death and passion of our Saviour Christ. Thanksgiving is a principal part of the *Eucharistic* banquet, and the concluding paragraphs of the exhortation furnish us with various considerations, on which our gratitude may expiate*.”

RUBRIC AFTER THE EXHORTATION.

Then the Presbyter or Deacon shall say,

“Let us present our offerings to the Lord
“with reverence and godly fear.”

THE terms of this short address are countenanced both by the language of Scripture, and of the ancient Liturgies. In the 12th chapter of St Paul's Epistle to the Hebrews is found the following admonition; “wherefore we, receiving a kingdom which cannot be moved, let us have
have

* See Critical and Practical Elucidation of the book of Common Prayer, vol. 2. page 192.

‘ have grace, whereby we may serve God acceptably
 ‘ *with reverence and godly fear.*’ While in the Clemen-
 tine Liturgy, and in that of St. James, after the saluta-
 tion, or kiss of peace, the deacon said “ μη τις των κατεχου-
 “ μενων, μη τις των ακρωμενων, μη τις των απιστων, μη τις
 “ των ετεροδοξων, μη τις κατα τινος, μη τις εν υποκρισει. Ορ-
 “ θοι προς κυριον μετα φοβου και τρομου εσωτες ωμεν προσ-
 “ φερον, &c.” “ Let none of the catechumens, let none
 “ of the hearers, let none of the unbelievers, let none of
 “ the heterodox stay ; let none have aught against any
 “ one, let none come in hypocrisy. Let us stand up-
 “ right before the Lord *with fear and trembling to of-*
 “ *fer* *.”

THE OFFERTORY.

THE custom of offering gifts at the celebration of the
 Lord’s supper is sanctioned, first by the precept of our
 blessed Lord, and then by that of St. Paul. The former
 enjoins, that we should never bring our gift unto the al-
 tar, without being first reconciled to our brother ; or, if
 we should do so, that we leave there our gift before the
 altar, until being reconciled to our brother, we then *come*
and offer our gift †. And the latter directs, “ that on
 N 2 “ the

* See the ‘ Ancient Liturgy of the Church of Jerusalem,’ freed from all latter
 additions and interpolations, &c. and compared with St. Cyril’s 5th Mystagogical
 Catechism, and with the Clementine Liturgy, &c.—London, printed by Betten-
 ham, 1744.

† St. Matt. v. 23, 24.

“ the first day of the week,” (the day on which *breaking of bread* and prayer were regularly solemnized,) “ every
 “ one lay by him in store, as God hath prospered him *.”
 In the Primitive Church these offerings were so considerable, as to be found adequate to the following purposes. 1. The maintenance of the Bishop and clergy.—2. The support of the Church, with every thing requisite for daily worship;—and lastly, the relief of the poor. In order, therefore, to stir us up more effectually to imitate such a pious example, the Presbyter is directed to “ *begin the*
 “ *offertory, saying one or more of these sentences follow-*
 “ *ing, as he thinketh most convenient by his discretion,*
 “ *according to the length or shortness of the time that the*
 “ *people are offering †.*” The sentences from scripture, which are common to both the Scotch and English Communion Offices, were substituted for the Antiphona or Anthem after the gospel, which is found in the ancient Liturgies; and, from their being originally *sung*, while the people made their oblations, *they* were called the offertory †. The sentences contained in the Scottish Office are precisely the same with those in the authorised Liturgy of King Charles I.; with this exception, that 1 Chron. xxix. 10, 11, 12, is reserved for a *form of presentation before the Lord*, when the oblations are delivered to the Presbyter, to be set upon the holy table, “ where,” it is acknowledged by one well qualified to judge, the late eminently learned Bishop HORSLEY, “ it is introduced
 “ with peculiar propriety §.

The

* 1 Cor. xvi. 2. † This rubric is taken from the authorised Office for Scotland.

‡ See Wheatly and Shepherd in loco. § See Collation in the Appendix.

The Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's table.

THIS rubric is expressly the same with that in the authorised Scottish Liturgy. In the present English Office the order that the *Priest*, and *none other*, shall place the bread and wine upon the holy table, is equally peremptory. "This ancient practice," writes Mr SHEPHERD, "was enjoined by a rubric in King Edward's first book." And though he adds, that "it is not here necessary to enquire why it was omitted in the second *;" yet such enquiry is much to our purpose, as it will be found to establish the strictest harmony of doctrine on the subject of the *Eucharistical sacrifice*, between the Church of England and the Episcopal Church in Scotland.

"In all the Jewish sacrifices," writes Mr WHEATLY, "of which the people were partakers, the viands or materials of the feast were first made God's by a solemn *oblation*, and then afterwards eaten by the communicants, not as man's but as God's provision; who, by thus entertaining them at his own table, declared himself reconciled, and again in covenant with them. And therefore, our blessed Saviour, when he instituted the new *sacrifice* of his own body and blood, first gave thanks, and blessed the elements, i. e. offered them up to God, as Lord of the creatures, as the most ancient *Fathers* expound that passage: who, for that reason, when-

* See Shepherd's Elucidation, vol. 2. page 190.

“ whenever they celebrated the Holy Eucharist, always
 “ *offered* the bread and wine for the communion to God,
 “ upon the altar, by this or some such short ejaculation ;
 “ Lord, we *offer* thee thine own, out of what thou hast
 “ bountifully given us.’ “ After which they received
 “ them, as it were, from him again, in order to convert
 “ them into the sacred banquet of the body and blood
 “ of his dear Son. In the ancient Church, they had gene-
 “ rally a side-table * near the altar, upon which the ele-
 “ ments were laid, until the first part of the communion-
 “ service was over, at which the catechumens were al-
 “ lowed to be present ; but when they were gone, the
 “ elements were removed, and placed upon the holy al-
 “ tar itself, with a solemn prayer. Now, though we
 “ have no side-table authorised by our Church ; yet in
 “ the first common-prayer of King Edward VI. the Priest
 “ himself was ordered in this place to set both the bread
 “ and wine upon the altar. But at the review in 1551,
 “ this and several other such antient usages were thrown
 “ out, I suppose, at the instance of Bucer and Martyr ;
 “ after which the Scotch Liturgy was the first, in which
 “ we find it restored : But there the Presbyter is direct-
 “ ed to *offer up and place the bread and wine prepar-*
 “ *ed for the Sacrament upon the Lord’s table, that it*
 “ may

* In the Greek Church, this side-table was called Prothesis, because the elements were first set in public view upon it ; and in the Latin church, Paratorium, because they were prepared and made ready upon it for the holy communion. See Dr. Hicckes’ prefatory discourse to the Christian Priesthood, 3d edit. page 64. In all chapels, where the Scotch communion office is used, the side-table or prothesis makes a part of the altar furniture.

“ *may be ready for that service.* And Mr Mede, having
 “ observed our own Liturgy to be defective in this parti-
 “ cular, was probably the occasion, that, in the review
 “ of it after the restoration, this primitive practice was
 “ restored, and the bread and wine ordered by the ru-
 “ bric, to be set solemnly upon the table by the Priest
 “ himself †.”

Mr WHEATLY makes no reference to Mr. MEDE'S works; there is little doubt however but that the following are the words of Mede above alluded to: “ If all this
 “ be so, how is not our celebration of the Eucharist *de-*
 “ *fective*, where no such *oblation* is used? I answer, this
 “ concerns not us alone, but all the churches of the west
 “ of the Roman communion, who, as in other things they
 “ have depraved this mystery, and swerved from the pri-
 “ mitive pattern thereof, so have they for many ages dis-
 “ used *this oblation of bread and wine*, and brought in,
 “ in lieu thereof, a *real and hypostatical oblation of Christ*
 “ *himself*. This *blasphemous oblation we*” (the church of
 England) “ *have taken away, and justly, but not reduced*
 “ again that *express and formal* use of the other. How-
 “ soever, though we do it not with a set ceremony and
 “ form of words; yet in deed, and effect we do it; so oft-
 “ en as *we set* the bread and wine upon the holy table; for
 “ whatsoever we set upon God's table is, ipso facto, de-
 “ dicated and offered unto him according to that of our
 “ Saviour, (Matthew xxiii. 19.) ‘ the Altar sanctifies the
 “ gift,’ that is consecrates it to God, and appropriates it
 “ to

† See Wheatly's Illustration, &c. 4th edit. page 288.

“ to his use. In which respect it were much to be wished
 “ that this were more solemnly done than is usual; namely
 “ *not until the time of the administration, and by the hand*
 “ *of the minister, in the name and sight of the whole con-*
 “ *gregation standing up, and shewing some sign of due*
 “ *and holy reverence, according as the deacon was wont*
 “ *to admonish the people in ancient Liturgies, ‘ Ορθοι*
 “ *προς κυριον μετα φοβου και τρομου εσωτες ωμεν προσφερειν’—*
 “ Let us stand in an upright posture before God, to offer
 “ with fear and trembling*.”

Thus what Mr Mede wished to be done, the convoca-
 tion of the church of England *ordered* to be done, and the
 order is in full force to this hour; nay, we have the evi-
 dence of the learned Bishop PATRICK, who, if not him-
 self a member of the convocation of 1661, was contempo-
 rary with the members of that venerable body, to prove
 that “ it is not common bread and wine, which the ancient
 “ christians prayed might become the body and blood of
 “ Christ to them, but bread and wine, first sanctified by
 “ being offered to God with thanksgiving; this is to be
 “ understood, when you see the *bread and wine set up-*
 “ *on God’s table by him that ministers in this divine ser-*
 “ *vice; then it is offered to God, for whatsoever is so-*
 “ *lemnly placed there becomes, by that means, a thing de-*
 “ *dedicated and appropriated to him; and if you observe*
 “ the time, when this bread and wine is ordered to be
 “ placed there, which is immediately after the alms of
 “ the people have been received for the poor, you will see
 “ it

* See the works of the pious and profoundly learned Joseph Mede, B. D. &c.
 in folio. 3d edit. page 376. London 1672.

“ it is intended by our Church to be a thankful oblation
 “ to God of the fruits of the earth ; all that are present
 “ desiring God to accept of these gifts, as a small token
 “ of their grateful sense, that they hold all they have of
 “ him, as the great Lord of the world. And so we are
 “ taught to do in that prayer, which immediately follows
 “ in our Liturgy, for the whole State of Christ’s Church,
 “ and wherein we humbly beseech him to accept not
 “ only our *alms*, signifying that which was given for the
 “ relief of the poor ; but also our *oblations*, which can
 “ signify nothing else, according to the stile of the an-
 “ cient Church, but *this bread and wine* *.”

I am aware of the attempts which have been made to
 do away the force of Bishop PATRICK’S evidence;—but
 as the rubric in question, and the term ‘ oblations,’ in
 the prayer immediately following, were inserted at one
 and the same time, viz.—at the review authorised by the
 Convocation of 1661, and as it is well known, that then
 great regard was had to the sentiments of Archbishop
 LAUD, it follows, as argued by Mr JOHNSON, that “ the
 “ greater regard that was had to the sentiments of Arch-
 “ bishop LAUD, the more sure we are, that *bread and*
 “ *wine* were designed to be offered ; for this was one
 “ particular, on which Archbishop LAUD and his friends
 “ did always insist †.” Mr REEVES is clearly of this opi-
 nion ; he asserts with Mr Wheatly, that “ the Priest, in
 “ *placing* the bread and wine upon the table, *offers* them
 “ solemnly to God, as an acknowledgement of his sove-
 “ reignty

o

“ reignty

* See Bishop Patrick’s Christian Sacrifice, page 77, 9th edit.

† See Prefatory Epistle to the Unbloody Sacrifice, page 67.

“reignty over his creatures, and that they may thence-
 “forth become properly and peculiarly his †.” Mr SHEP-
 HERD admits that the words “*and oblations* were intend-
 “ed, as he conceives, more immediately to refer to the
 “*bread and wine, and the new order about placing them*
 “*upon the table;*” which action, he adds, “tho’ no form
 “of prayer is prescribed by our Church, (the Church
 “of England) *is not to be neglected;* “if the alms only
 “were meant,” says this learned author, “there was no
 “adequate reason for the addition of the words ‘*and o-*
 “*blations;*’ for on this supposition nothing more is ex-
 “pressed, than was fully and clearly expressed before.
 “Again,” asks he, “does not the disjunctive ‘*or,*’ in the
 “marginal rubric, imply a distinction between *alms* and
 “*oblations* †?” True it is, that we agree with Mr JOHN-
 SON,

† See the book of Common Prayer, published for John Reeves, Esq. under the head of ‘the order for the administration of the Lord’s Supper, &c.’

† See Shepherd’s Elucidation, volume 2d. page 189, with the note annexed. In an edition of the book of Common Prayer published by the Rev. Richard Warner of Bath, with an introduction and notes, the following curious specimen of the Author’s *indecision*, not to characterise it by a harsher name, occurs; “it is *frequently a matter of doubt* with the clergy, whether or not the word *oblations* should be introduced or omitted by the Minister in the performance of the holy communion; those who omit it, considering it to refer to the *perquisites*, which the clergy anciently received for saying mass, or in other words administering the sacrament; for untill the 4th century, the Church had no fixed revenues nor any other means of subsistence than the voluntary oblations which were offered for the support of its ministers, principally upon these occasions; but those clergymen are *probably right*, who introduce the word as it appears to apply to the elements themselves, which are *oblata*, or offered to the Lord, according to that injunction in the African canons; ‘*ut in sacramentis corporis et sanguinis Domini nihil amplius offeratur, quam quod ipse Dominus tradidit, hoc est panis et vinum aqua mixtum.*’ *Con. Afric. Can. 4th.*

SON, and with "COLLIER the learned Non-juror," (as Mr Shepherd terms him,) in believing that "the *Eucharistic oblation*," properly so called, "is the offering of "the consecrated elements, the sacramental body and "blood of our Saviour, in memory of his sacrifice and "passion," by the express *oblatory* prayer. "wherefore "O Lord, according to the institution, &c." Yet, as in Justin Martyr's time, the elements were offered to the president or celebrator, (*προεσῶτι*,) who, taking them into his hands, *placed* or *presented* them on the Altar, and then proceeded in the Eucharistical service; and as the *very action* of offering the blood, which formed the most essential part of the *Jewish sacrifice*, is in English rendered 'putting the blood,' in latin, 'ponere sanguinem,' in greek, 'επιτιθεῖναι ἄιμα;' the hebrew נָתַן *nathan*, signifying either to give, put, or place; we believe, that, when the Convocation of 1661 commanded the bread and wine to be *placed* by the Priest upon the holy table, that is, commanded the elements to be made an *oblation*, the Church of England plainly condemned the contrary doctrine, which teaches that the bread and wine are to be considered as simple memorials, and are not to be offered as a *sacrifice* or *solemn oblation* to God, to be consumed only in his service; and we are therefore of opinion, though no *oblatory* form of prayer is prescribed by the Church of England, yet that, in this important doctrine, the strictest harmony subsists between her and the Episcopal Church in Scotland. In proof of this we need cite no more competent authority, than that of the late Rev. WILLIAM JONES, whose learning, and transcendant talents,

lents, were devoted to the interests of the English Church. In his 'Churchman's Catechism,' to the question 'when are *alms* more particularly required by the Church?'—this zealous advocate for truth directs the youthful member of the Church of England to answer—"In the *communion-service*; when with the holy oblation of Christ's body and blood, it is right, that we should offer ourselves, and our worldly substance, to be consecrated with the offering of the Eucharistic sacrifice, that we, and all we have, may be acceptable and blessed*."

AFTER the rubric for offering up, and placing the bread and wine, prepared for the Sacrament, upon the Lord's table, the first Liturgy of Edward directed, that to the wine there should be put "a little pure and clean water;" and to this practice, though no such direction occurs in her Communion Office †, the Episcopal Church in Scotland still adheres. True, the Eucharistical mixture is not now thought necessary by the Church of England. Yet is it so far from being condemned by her, that

* See page 419 of the 11th vol. of the invaluable works of the Rev. William Jones, M. A. F. R. S.

† Should it be thought strange that this practice is continued in the Scotch Episcopal Church, when no rubric to that effect appears in her Office; I make answer, in the language used by Mr Shepherd to elucidate the practice of alternately reciting the Psalms of David—"It is not," says he, "as far as I at present recollect, enjoined by any rubric, nor by any other injunction of our Church: But we uniformly adopt it, and in defence of our practice, we have to allege, that it is perfectly congenial to the usage of antiquity, is sanctioned by the recommendation of the wisest and best among the Fathers, and has been ratified by respectable councils."—See *Elucidation*, vol. 1. page 130.

that some of her greatest divines, and most zealous defenders, have expressed themselves desirous of having the order restored. “ It must be confessed,” writes Mr. WHEATLY, “ that the mixture has in all ages been the
 “ general practice, and for that reason was enjoined to
 “ be continued in the Church of England, by the first
 “ reformers ; and though in the next review the order
 “ for it was omitted, yet the practice of it was continued
 “ in the *King’s Chapel Royal* all the time that Bishop
 “ ANDREWS was Dean of it ; who also in the form, that
 “ he drew up for the consecration of a Church, &c. expressly directs, and orders it to be used *. How it
 “ came to be neglected in the review of our Liturgy in
 “ King Edward’s reign, I have not yet been able to discover. I am apt to suspect, that it was thrown out
 “ upon some objection of CALVIN and BUCER, who
 “ were no friends to any practice for its being *ancient*
 “ and *catholic*, if it did not happen to suit with their fancy and humour. But whatever may have been the
 “ cause of laying it aside, since there is no reason to
 “ believe it *essential* ; and since every Church has liberty to determine for herself in things not essential ; it
 “ must be an argument sure of a very indiscreet, and
 over-

* The words of this form are, “ cæteris rebus ordine gestis, demum episcopus
 “ ad sacram mensam redit, (sacellanis aliquantulum recedentibus) lotisque manibus,
 “ pane fracto, vino in calicem effuso, et *aqua admista*, stans ait, &c.—other matters
 “ being adjusted, then the Bishop returns to the holy table, (the chaplains withdrawing a little) and having washed his hands, broke the bread, and poured the wine
 “ into the cup, and mixed it with water, standeth and saith, &c.” See Sparrow’s
 “ Rationale.

“ *over-hasty zeal to urge the omission of it, as a ground
“ for separation †.*”

But if *urging the omission* as a ground of separation from the Church of England be *thus* characterised by Mr WHEATLY, what character is due to those, who urge the *practice* of the *mixture* as a ground of separation from the Episcopal Church in Scotland? The Church of England directs, that “ *before all things, this we must be
“ sure of especially, that the Lord’s Supper be in such
“ wise done and ministred, as our Lord and Saviour did
“ and commanded to be done, as his holy Apostles used
“ it, and the good Fathers of the Primitive Church fre-
“ quented it ‡.*” Now the Church of England admits, that the *good Fathers of the Primitive Church used, and therefore frequented, the mixed cup* in the Lord’s supper. “ JUSTIN MARTYR,” says the ‘Homily of Common Prayer and Sacraments,’ “ who lived about 160
“ years after Christ, saith thus of the administration of
“ the Lord’s supper in his time—Upon the Sunday as-
“ semblies are made, both of them that dwell in cities,
“ and of them that dwell in the country also. Amongst
“ whom, as much as may be, the writings of the Apostles
“ and Prophets are read. Afterwards when the reader
“ doth cease the chief minister maketh an exhortation,
“ exhorting them to follow honest things. After this
“ we rise all together, and offer prayers, which being end-
“ ed, (as we have said) *bread and wine and water* are
“ brought

† See Wheatly’s Illustration, &c. 4th edit. page 294.

‡ See book of Homilies, page 282, first part of the sermon concerning the Sacrament.

“ brought forth : then the head minister offereth prayers
 “ and thanksgivings with all his power, and the people
 “ answer *Amen* *.”

The celebrated Christian Father IRENÆUS lived also in the second century, and writes thus, “ temperamen-
 “ tum calicis suum sanguinem confirmavit ;” that is,
 “ our Saviour established the *mixed cup, as his blood ;*”
 and again, “ hæc enim et Dominus docuit mixtionem ca-
 “ licis novam regno, cum discipulis habiturum se polli-
 “ citus,” that is, “ our Lord promised to his disciples
 “ to drink the *mixed cup new* with them in his king-
 “ dom †.”

CLEMENS ALEXANDRINUS asserts that “ the *λογος* or
 “ *word* ordered the blood of the grape to be mixed with
 “ water, as his own blood has happiness or salvation in-
 “ corporated with it,” τὸ αἷμα τῆς σαφύλης ὕδατι κρη-
 νασθαί ἐβέλεσαντος τὸ λογὸν, ὡς καὶ τὸ αἷμα αὐτὸ σωτηρία κρη-
 νάται § ; while CYPRIAN may be said to put the matter
 beyond all doubt, in as far as the “ good Fathers of the
 “ Primitive Church” are concerned. ‘ Calix Domini
 “ non est *aqua sola* aut *vinum solum*, nisi utrumque sibi
 “ misceatur”—“ the cup of the Lord is neither *water a-*
 “ *lone*, nor *wine alone*, but consists of *both mixed toge-*
 “ *ther :*’ again, ‘ post cænam, mixtam calicem obtulit
 “ Dominus’, our Lord offered a mixed cup after supper’;
 “ and again, ‘ in sacrificio, quod Christus obtulerit, non
 “ nisi Christus sequendus est ; utique id nobis obaudire
 “ et

* See book of Homilies, page 227, Homily of Common Prayer and Sacraments.

† See Irenæus lib. 4th. ch. 57. edit. Grabe.

§ Pædagog. lib. 2, ch. 2.

“ et facere oportet, quod Christus fecit, et quod faciendum esse mandavit; ‘ in the sacrifice which Christ offered, Christ’s example alone is to be followed; for it is our duty to obey and practise that which both Christ did, and commanded to be done *”.

Should it be contended, that admitting all this, there is no mention made of the mixture of the cup at the institution of the Eucharist, and no *precept in Scripture* enjoining the practice of it; the following case in point will, it is hoped, do away this objection; “ when Moses sprinkled the people with the blood of the Covenant,” there is no mention made in the Old Testament of *water being mixed* with it †, yet the Apostle St Paul assures us that Moses took the blood of calves and of goats with *water*, &c. †. Now this sprinkling with blood was a solemn rite in the Mosaic Covenant, and used, like the blood shed at the passover, *for the remission of sin*; notwithstanding of which, the practice of Moses, *who took the blood with water*, though no immediate command to that effect appears, called for the following Apostolical commendation, that “ Moses verily *was faithful in all his house, as a servant, for a testimony of those things which were to be spoken hereafter §.*”

Dr. LIGHTFOOT proves the *mixture of wine and water* to have constituted the *paschal cup* of the Jews; and observes, when treating of the Eucharistical cup, 1. that in striking the *old covenant*, there was *blood mixed with water*, and in this sanction of the *new covenant*, there was
wine

* Cyprian Epist. 63. page 164.—Oxford edit.

† Exodus xxiv. 5, 6.

‡ Hebrews ix. 19.

§ Hebrews iii. 5.

wine also mixed with water ; 2. that out of Christ's side *water flowed with blood*, "unusual this," adds he, "and
 "beside the *course of nature*, that it might answer the
 "type †." "The *mixture of water*," writes Bishop
 HOOPER, "with the *sacramental wine*, of which the an-
 "cients speak, was done after the manner of the Jews ;
 "and in their opinion did not make it less proper for a
 "cup of thanksgiving ; for they *likewise* do not think they
 "celebrate their paschal supper duly with pure wine, but
 "mix it with water *:" while the learned BINGHAM
 declares that the primitive Christians believed the mixture
 to be our Saviour's institution. "As to the ancients," says
 he, "they are not to be blamed in keeping strictly to this
 "custom, because they thought it a part of the institu-
 "tion. Upon which account they censured all that made
 "any alteration in the elements, either by addition or sub-
 "traction, or changing one element for another ; the
 "Aquarians were condemned for taking away the wine,
 "the Armenians and others for not using water also †." If
 therefore the Episcopal Church in Scotland errs in a-
 dopting the *mixed cup*, in celebrating the christian pass-
 over, she errs with the Church universal ; nay she errs
 with the divine Institutor of the Eucharist himself, who is
 declared (not only by the writers above quoted, but by
 one, whose attachment to the Church of England as now

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‡ See *Horæ Hebraicæ* in Matt. Tom. 2. page 257. and in 1 Cor. xi. 25.

* See 'Discourse concerning Lent,' part 2. ch. 7. page 287. London 1696.

† See 'Antiquities of the Christian Church,' book XV. ch. 2. vol. 8. pages 619, 620.

constituted, cannot be doubted, by the learned Archdeacon DAUBENY,) to have taken “the cup of *wine and water mixed*, to signify and represent the *blood and water*, “which flowed from his dead body on the cross §.”

Having offered up and placed the bread and wine prepared for the sacrament upon the Lord's table, the Presbyter is directed to say,

The Lord be with you.

The People answering,

And with thy spirit.

Presbyter. Lift up your hearts.

Answer. We lift them up unto the
Lord, &c.

THIS part of the Office liturgical writers have stiled ‘*the Preface*,’ from its being employed in all the ancient Liturgies; in the Liturgy of Edward’s first book, and here in the Scottish Liturgy, as an introduction to the Christian sacrifice; which being a feast of joy and thanksgiving, the Apostles themselves partook of it “with gladness of heart, praising God*.” The versicles and Trisagion (or hymn in which the epithet *holy* is *thrice* re-

§ See Mr. Daubeny’s Sermon, quoted in Preliminary Dissertation, page 92 of vol. of Discourses on various subjects.

* Acts II. 46.

repeated,) were so anciently, and so universally, and with such little alteration admitted into the Liturgies of the Eastern and Western Churches, that some have concluded them to be forms received from the Apostles themselves †." ' *Ἀνω τὰς καρδίας,* ' *sursum corda,* that is, 'lift up your hearts' was the name given by the Greek and Latin Fathers to the versicles, now under discussion; who all expounded them as a seasonable admonition to dismiss our worldly thoughts, and to fix our minds upon the divine mercies, and the mysteries now celebrating. In the Latin Church these versicles were likewise called *Contestatio*, because (according to Mr. SHEPHERD,) "the people by their responses gave their " *attestation or testimony* of their complying with the minister's exhortation; declaring, that their hearts were " lifted up to heaven, and that it is meet and right to " praise the Lord *."

After the versicles, unless on such festivals as have a proper preface appointed, follows the *Trisagion*, or hymn *Thrice Holy*. In the Primitive Church the *Eucharistia*, or great thanksgiving, was introduced here. Thus in all the ancient Liturgies, as soon as these words were pronounced, "it is very meet, right, and our bounden duty, " that we should at all times, and in all places *give thanks,* " &c." there was immediately subjoined a commemoration of all that God had done for man, from the foundation of the world, but more particularly of what he had done in the great and wonderful mystery of our redemption.

† See Shepherd in loco.

* See Elucidation, &c. page 203.

tion †. But the Roman missal having omitted this *great thanksgiving*, and having retained only the proper Prefaces to the festivals, it has never been restored, farther than what the *trisagion* contains, which in general includes the *thanks* of men and angels. It was an opinion entertained by the early Christians, that angels were present in all religious assemblies, but more especially at the celebration of the Eucharist §. CHRYSOSTOM says—
 “ Consider, O man, near whom thou standest in those
 “ dreadful mysteries ; with whom thou art going to wor-
 “ ship God, with the cherubim, seraphim, and all the
 “ powers of heaven.” Thus the seraphim are described by the Prophet Isaiah, as using the very words of this hymn, and saying, “ Holy ! Holy ! Holy ! is the Lord of
 “ Hosts ; the whole earth is full of his glory ;” wherefore is the *trisagion*, or hymn of angels, found in every Liturgy extant.

THE PROPER PREFACES.

IN the Roman missals the proper prefaces were ten in number. Of these prefaces, after the necessary alterations, the compilers of the English Liturgy retained five, which were carefully introduced into the authorised Communion Office of King Charles, and still hold a conspicuous place in the Scottish Office now in use. The proper prefaces are ordered to be used for seven days after the

* See Wheatly in loco.

§ See Shepherd in loco.

the festivals for which they are appointed, with the exception of the preface for Whitsunday, and for Trinity Sunday. For this exception, the following reason has been assigned—that Trinity Sunday, being the Octave (as it has been termed,) to the festival of Whitsunday, has a proper preface appointed for it; while it seems probable that the order for using this preface on Trinity Sunday *only*, originated in the doctrine, which the public reading on that occasion is meant to confirm; viz. that ‘Jehovah our God is *one* Jehovah.’ All the great festivals, under the Jewish dispensation, were to consist (besides the festival itself,) of the space of seven days*. They were only types and shadows of the good things which Christians enjoy under the Gospel dispensation. Most properly therefore did the primitive Church extend her festivals for an equal period; and with no less propriety, is the example of the Primitive Church followed to this day.

Then the Presbyter, standing at such a part of the holy table, as he may, with the most ease and decency, use both his hands, shall say the Prayer of Consecration as followeth.

THIS rubric is in substance the same with the rubric before the consecration prayer in the authorised Office of King Charles, and in the present Communion Office of the Church of England. All the legal sacrifices were offered

* Levit. xxiii. 36.

offered by the Priest *standing*. “But,” (argues the learned elucidator so often quoted) “between the legal, and evangelical sacrifice there is the same correspondence, that exists between the shadow and the substance.— The Christian Priest *offers* up the incense of prayers, praises and alms; the oblation of ourselves, our souls, and bodies; and the memorial of the sacrifice of the Lamb slain from the foundation of the world*.” Notwithstanding therefore the practice of *kneeling*, contended for by Dr. NICHOLS, both Mr. WHEATLY, and Mr. SHEPHERD very properly have determined, that unless at the “*general confession*,” at the prayer of “*access*,” and at the time when he himself *partakes* of the consecrated elements, the minister is uniformly to *stand*, during the communion-service.

THE PRAYER OF CONSECRATION.

As ignorance and prejudice have united in condemning the additions to the present English form of consecration, which the prayer in the Scottish Office exhibits, it shall be my endeavour, by adducing authorities, *on the principles of the Church of England most unexceptionable*, to shew that those additions are not only solemn, and appropriate; that they are not only agreeable to primitive and catholic practice, but that they stand approved by some
of

* See Elucidation, &c. vol. 2. page 196.

of the most eminent divines, and liturgical writers, whom the Church of England has ever produced.

When the author and giver of every good and perfect gift, belonging to the Christian dispensation, did institute the holy Sacrament of his body broken, and of his blood shed for our redemption, it is particularly written for our learning, that “ he took the *bread* and *blessed* it, that “ he took the *cup*, and *gave thanks* *.” Now to ‘*bless*’ and ‘*give thanks*’ imply, beyond all doubt, the use of some appropriate expressions, other than the words ‘*this is my body, this is my blood.*’—For these are only declaratory of the *effect*, which the act of *blessing* and *giving thanks* was intended to produce. If, however, the very expressions, by which our divine Saviour did *bless* the elements of bread and wine, *giving thanks* unto the Father, have not been transmitted for after-use—and yet the Church has been required ‘*to do this in remembrance of him*’—what has she to do but to search for that *form*, which passed, in the Primitive Church, as containing the sum and substance of the very expressions uttered by the divine Institutor of this our Christian sacrifice? And *that form* (it cannot, on the principles of the Church of England, be denied) is contained *in the ancient Liturgies* still extant, of which it may suffice to say, in the words of a living author, Dr. VICESIMUS KNOX, that the prayers inserted in them do “ certainly contain the *opinions* “ of *very early ages*, which it is not at all unreasonable to “ conclude, were handed down to the Greek, Latin and “ Oriental

* See History of the Institution, in the New Testament.

“ Oriental Churches, *by tradition from the Apostles* *.” But I dare assert, without fear of contradiction, that, in all the ancient Liturgies, the only expressions of *blessing* and *giving thanks*, which can be construed as relating to the elements, are contained in their forms of *oblation*, and of *invocating* the Holy Ghost ! “ The custom of which,” writes Dr. WATERLAND—“ might commence in the “ *Apostolical age*, or it might come in later ; but when- “ ever it commenced, it seems to have been grounded “ upon *scripture principles* †.” For though, as Mr JOHNSON asserts, “ none but the Clementine be truly primitive, yet the same series of the *consecratory* and more “ solemn *oblatory* part of the service, their agreement in “ *invocating* the Holy Ghost, and in the end for which “ he is invoked, and in their intercessions and propitiations for others, is a *demonstration*, that as to these “ particulars, they were all formed by *one rule*, and with “ *one and the same view*, and by *hands* as it were *directed* by the very same *hand and soul*; for as to these “ matters, they *scarce differ in thought*, but in words “ only †.”

Now in the Clementine Liturgy, immediately after the words of institution in the consecration, occurs the following—Μεμνημενοι τοινυν τε παθες αυη και τε θανατη, και της εκ νεκρων αναστασεως, και της εις θρανυς επανοδου, και της μελλουσης αυη δευτερας παρευιας, εν η ερχεται μετα δοξης και δυναμειωυ κριται ζωνταις και νεκροις, και αποδεναι εκασω κα-
τα

* See Considerations on the nature and efficacy of the Lord's Supper, p. 163.

† See Brett's Remarks on Dr Waterland's Review, &c.. page 62.

‡ See Prefatory Epistle to “ Unbloody Sacrifice,” page 42.

τα τα εργα αυτε προσφερμεν σοι τω βασιλει και Θεω κατα την αυτε διαταξιν, τον αρτον τετον, και το ποτηριον τετο, ευχαρισθοντας σοι δι αυτε, &c *. that is, “ having in remembrance his passion and death, and resurrection from the dead, his ascension into heaven, and his second advent, when he shall come again with glory and power to judge the quick and the dead, and to render to every man according to his works; we offer unto thee, our King and our God, according to his institution, ‘ this bread and this cup, giving thanks to thee through him,’ &c.” So much for the ‘ oblation,’ and ‘ giving thanks, &c. The words of invocation, or blessing, in the Clementine Liturgy, are as follow—και αξιζμεν σε οπως ευμενωσ επιβλεψης επι τα προκειμενα δωρα ταυτα ενωπιον σε, ο ανενδεης Θεος, και ευδοκησης επι αυτοις εις τιμην τε Χριστ σε, και καταπεμψης το αγιον σε πνευμα επι την θυσιαν ταυτην, τον μαρτυρα των παθηματων τε κυριε Ιησε, οπως αποφνηη τον αρτον τετον σωμα τε Χριστ σε, και το ποτηριον τετο αιμα τε Χριστ σε, ινα οι μεταλαμβοντες αυτε βεβαιωθωσι προς ευσεβειαν, αφεσεωσ αμαρτηματων τυχωσι, &c †. that is, “ And we beseech thee to look favourably upon these gifts, which are here set before thee, O God, who

* See Ancient Liturgy of the Church of Jerusalem, freed from all latter additions and interpolations, &c. &c. page 37 and 39.

† See ditto page 43. On comparing the above forms with the forms of *oblation* and *invocation* in the Scotch Communion Office, though the ordering of the clauses is different, the strictest verbal coincidence will be perceived. The conclusion of the Scottish Consecration Prayer will be found verbatim in the first prayer in the English post-communion service; “ And we earnestly desire thy fatherly goodness, ”&c. &c.

“ who standest in need of nothing ; and to accept them
 “ to the honour of thy Christ ; and to send down thy
 “ Holy Spirit upon this sacrifice, the witness of the suffer-
 “ ings of the Lord Jesus, that he may make this *bread* the
 “ *body* of thy Christ, and this *cup* the *blood* of thy Christ,
 “ that they who partake thereof may be confirmed in
 “ godliness, may obtain remission of sins, &c.”

It would be to add nothing to the information of the
 learned reader, and would to the unlearned be tedious
 and unedifying, to multiply quotations from the Liturgies
 of St. JAMES, St. MARK, St. CHRYSOSTOM, St. BASIL,
 the ETHIOPIC Liturgy, the Liturgies of SEVERUS, NES-
 TORIUS, &c. all of which do, in their forms of *oblation*
 and *invocation*, “ scarce differ in thought,” according
 to Mr. JOHNSON, “ but in words only.” Suffice it then
 to say, in the words of the profoundly learned Archbishop
 WAKE, that “ since it can hardly be doubted, but that
 “ the holy Apostles and Evangelists did give *some direc-*
 “ *tions* for the administration of the *blessed Eucharist*, in
 “ the Churches, which they founded ; it may reasonably
 “ be presumed, that *some of those orders* are still remain-
 “ ing in those Liturgies, which have been brought down
 “ to us, and that *these prayers wherein they all agree*
 “ (in *sense* at least, if not in *words*) were *first presented*
 “ *in the same or like terms* by those Apostles and Evan-
 “ gelists. Nor,” adds the Archbishop, “ would it be dif-
 “ ficult to make a further proof of this conjecture from
 “ *the writings of the ancient Fathers*, if it were needful
 “ in this place to insist upon it *.”

Yet,

* See Preliminary Dissertation to Wake's Apostolical Fathers, page 102. The reader

Yet, because of her thus ‘cleaving fast’ (in her *consecration* prayer) to the ‘*first beginning*, because of her ‘holding fast the Lord’s tradition, and *doing* that in the ‘Lord’s commemoration, which *he himself did, he himself commanded, and his Apostles confirmed* †;’ has the Episcopal Church in Scotland been not only *suspected* of conformity with the Church of Rome, but *charged* with such conformity! On instituting the following comparison between the doctrines of the two Churches, this charge, however, will be found to proceed from the grossest misconception, and from the most lamentable ignorance of Liturgical language. In his fourth book of the Eucharist, ch. xii. Cardinal BELLARMINE, a man, who cannot well be suspected of incompetency to the task, determines the sense of the Church of Rome in the following words—“The question is, whether the *form* “of the Sacrament consists *only* in these words, ‘*for this is my body, this is the cup of my blood* ;’—and “indeed the Catholic Church does with a general voice “teach, that those *words alone relate to the form*.— “For *thus* the council of Florence taught the Armenians, “and *it is the doctrine of the article of the Council of* “*Trent* †.” Nay, the Cardinal adds, in the conclusion

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of

reader has only to turn to the quotations ‘from the writings of the ancient fathers,’ exhibited in the preliminary dissertation to this work, to find the proof, which the good Archbishop says “it would not be difficult to make.”

† See an order to this effect, in the English Homily on common prayer and the sacraments.

The words of the Council of Florence against the Armenians, to which the
Cardinal

of this chapter, “ that *the words of the Lord, ‘ for this
 “ is my body, for this is the cup of my blood,’ are both
 “ absolutely necessary, and alone sufficient to consecrate
 “ the Eucharist ; and that therefore all other parts of
 “ the liturgical action, whether lessons or prayers, are
 “ indeed useful preparatories to so great a mystery, but
 “ have no share in the consecration.”*

The Episcopal Church in Scotland, in full reliance on Scripture and primitive usage, believes, that the eucharistical elements receive their validity, their power, virtue and efficacy, not merely from repeating the words, ‘ this is my body, this is my blood,’ &c. but from the prayers of *oblation*, and of *invocation*, from the forms of *blessing*, and *giving thanks*, with which, in strict compliance with the language of all the ancient Liturgies, her Communion Office is so happily furnished. “ *In the
 “ Eucharist,*” according to her doctrine, “ *Christ is
 “ offered,*” (I use the words of a distinguished ornament of the Church of England,) “ not *hypostatically*, as the
 “ Trent Fathers have determined, but *commemoratively*
 “ only: and this *commemoration* is made to God the
 “ Father, and is not a bare remembering or putting our-
 “ selves in mind of him. For *every sacrifice is directed*
 “ to God, and the *oblation* therein made, whatsoever it
 “ be, *hath him* for its object, and not man. In the Holy
 “ Eucharist therefore, we set before God the bread and
 wine,

Cardinal alludes, are these ; “ the *form* of this sacrament is the words of our Savi-
 “ our, by *which* it is made a sacrament ; for by the force of these words, the
 “ *substance of the bread is changed into the body of Christ, and the substance of the wine*
 “ *into his blood,*” See Council. Tom. VIII. page 860. col. 1.

“ wine, as figures, or images of the precious blood of
 “ Christ shed for us, and of his precious body, (they are
 “ the very words of the Clementine Liturgy,) and plead
 “ to God the merits of his Son’s sacrifice, once offered
 “ on the Cross for us sinners, and in this Sacrament *re-*
 “ *presented*, beseeching him for the sake thereof, to be-
 “ stow his heavenly blessings on us †.”

In the “ Reasonable Communicant,” (of which Bishop FLEETWOOD has been generally esteemed the author) we are informed that “ *a divine power and efficacy do*
 “ *accompany the holy Sacrament.*” In proof of which the author uses the following argument—that “ the
 “ Church of Christ did *heretofore pray, that the Holy*
 “ *Spirit of God coming down on the creatures of bread*
 “ *and wine, might make them the body and blood of*
 “ *Christ*.*” Yet so far ought this to be from affording any just suspicion of Popery, that there is no such prayer in the present Roman missal, nor has been for *twelve hundred years last past* †. “ In the Gallican Church,” writes the great Bishop STILLINGFLEET, “ the form of
 “ consecration, as appears by the office of St. German, was
 “ nothing else but repeating the words of institution after
 “ the conclusion of the trisagion; after which followed a
 “ prayer for God’s holy word and Spirit to descend upon
 “ the oblation they made, that it might be a spiritual sacri-
 “ fice,

† See Bishop Bull’s truly learned answer to the Bishop of Meaux.

* See Reasonable Communicant, page 12. 13. edit. 3. the very words used in the Scottish Office.

‡ See Prefatory Epistle to ‘Unbloody Sacrifice,’ page 18.

“ fice, well pleasing to God, and that God by the blood
 “ of Christ, would with his own right hand defend those
 “ his Sacraments ; and then followed the Lord’s prayer,
 “ and other collects. This prayer after consecration
 “ Cardinal BONA knows not what to make of, as seem-
 “ ing *wholly inconsistent with transubstantiation*. For,
 “ if that doctrine had been then believed, and by conse-
 “ cration the elements turned into the body of Christ, to
 “ what purpose doth the Church pray for the word and
 “ Spirit to *descend upon the elements*, when they are
 “ actually united already? But he makes a very hard
 “ shift to interpret these words *not of a descent on the*
 “ *elements*, but on the *hearts of the communicants*. But
 “ the words are, *Descendat super hæc, quæ tibi offeri-*
 “ *mus, verbum tuum sanctum—Let thy holy word de-*
 “ *scend upon these creatures which we offer unto thee*.
 “ Words so plain and evident concerning the elements,
 “ that nothing but mere force can make any man under-
 “ stand them of the receivers *.”

“ In the Liturgy of 1549 †,” writes Dr WATERLAND,
 “ there was a formal address to God for his propitious
 “ favour, (a *very ancient, eminent, and solemn part* of the
 “ communion-service,) in these words—We thy humble
 “ servants do celebrate, and make here before thy divine
 “ Majesty, with these thy holy gifts, the memorial, which
 “ thy Son hath willed us to make, having in remembrance
 “ his

* See Stillingfleet’s *Antiquity of the Brit. Churches*, page 235.

† The first reformed Liturgy of England, and the model of the present Scotch Communion Office.

" his blessed passion, mighty resurrection, &c. Why
 " this part was struck out in the review, I know not, un-
 " less it was owing to some scruple (*which however was*
 " *needless,*) about making the memorial before God,
 " which at that time might appear to give some umbrage
 " to the Popish sacrifice, among such as knew not how
 " to distinguish *. However that were, we have still
 " the *sum* and *substance* of the *primitive memorial* re-
 " maining in our present office; not all in a place, but in-
 " terspersed here and there, in the exhortations and pray-
 " ers, &c." On this statement of Dr. WATERLAND,
 Dr. BRETT makes the following remark; "As therefore
 " our present Communion Office has not (as the Dr.
 " confesses) any such direct formal application, (as King
 " Edward's Liturgy) I cannot but think, that commu-
 " nion-service was more solemn and judicious, than that
 " which the two *learned and judicious* foreigners," (the
 epithet

* This *appearance of umbrage*, or in other words, of giving a *shade* of counten-
 " ance to the Popish sacrifice, made the learned Scandret express himself thus; " the
 " just violence of some men against the error of *trans-substantiation* made them jea-
 " lous of any notion of a sacrifice, and transported them, as it were, out of their
 " sense and understanding; the Church being willing to condescend, as much as
 " possible, to satisfy these weak members, and to retain them in its society and
 " communion, laid aside the greatest part of the old canon, expunged the rubric,
 " which ordered the manual ceremonies, and commanded that there should be no
 " oblation of bread and wine, except notice was given of some, three at least, that
 " would receive the sacrament of communion with the priest. And although the
 " manual ceremonies and rites of the Christian Oblation were afterwards brought
 " again into the rubric, and used in the Church; yet this being not done, as I
 " think, till the Restoration, their use since has not been effectual to scatter that
 " mist, and cloud of ignorance which arose from the former proceedings, and
 " which too many then looked upon as intended to abolish the notion of the *Chris-*
 " *tian Sacrifice* out of our Church." page 42.

epithet bestowed on BUCER and MARTYR by Dr. WATERLAND,) “ prevailed to have given us instead of it ;
 “ for they so obscured the *invocation* and *memorial*, that
 “ we are put to some pains (as the Dr. also confesses) to
 “ find them in our present office ; however since, (as he
 “ also says) they *must of course be understood and im-*
 “ *plied upon Christian principles, taught in Scripture,*
 “ we may and ought to be satisfied with the present office,
 “ till we get it amended by the same authority, by which
 “ this is authorised *.”

Do such testimonies as these imply, that by her adding a form of *oblation* and *invocation* to the consecration prayer of the present Liturgy of the Church of England, the Episcopal Church in Scotland has deviated from the doctrine of that Church ? On the contrary, do they not prove, as Mr. DAUBENY has asserted, that by ‘ forming
 ‘ her communion-service upon the model of that set forth
 ‘ for the use of the Church of England, in the reign of
 ‘ Edward VI. the Episcopal Church in Scotland *keeps*
 ‘ *closer to the original pattern of the Primitive Church,*
 ‘ than the Church of England herself *now* does ;’ and by consequence *keeps closer* to the very *doctrines* of that Church, than the English Church herself *now* does !

Was any farther proof of this wanting, nothing can be stronger than the following :—In the late excellent Bishop WILSON’S ‘ Short Introduction to the Lord’s Supper,’ we find the following direction, after the prayer of consecration, “ *say secretly, send down thy Spirit and blessing,*
 “ upon

* See Dr. Brett’s remarks on Dr. Waterland’s Review, &c. page 94, 95.

“ upon this means of grace and salvation, which thou
 “ thyself, O Jesus, hast ordained. Most merciful God,
 “ the Father of our Lord Jesus Christ, look graciously
 “ upon *the gifts* now lying before thee, and *send down*
 “ *thy Holy Spirit* on this sacrifice, that he may make
 “ this *bread* and this *wine*, the *body* and *blood* of thy
 “ Christ, that all they who partake of them may be con-
 “ firmed in godliness; may receive remission of their
 “ sins; may be delivered from the devil and his wiles;
 “ may be filled with the Holy Ghost; may be worthy of
 “ thy Christ, and obtain everlasting life; thou, O Lord
 “ Almighty, being reconciled unto them, through the
 “ same Jesus Christ our Lord.—Amen †.” Again, in
 his eminently pious ‘*Sacra privata*,’ occurs the following
 marked testimony in favour of the Scottish form—“ *Im-*
 “ *mediately* after consecration, ‘ we *offer* unto thee, our
 “ King and our God, this *bread* and this *cup*.’ We
 “ give thee thanks for these, and for all thy mercies;
 “ beseeching thee to send down thy Holy Spirit upon this
 “ sacrifice, that *he may make this bread the body of thy*
 “ *Christ, and this cup the blood of thy Christ*. And
 “ that all we, who are partakers thereof, may thereby
 “ obtain remission of our sins, and all other benefits of
 “ his passion *.” Here we have the same unrestricted
 language as that which occurs in the Scottish consecration
 prayer; which, though also common to all the ancient

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Liturgies

† See works of the Right Rev. Thomas Wilson, D. D. Lord Bishop of Sodor and Man, edited by Crutwell, vol. 2. page 51.

* See Bishop Wilson’s works, vol. 2. page 211.

Liturgies, has been oft and again dwelt upon, as just ground of charging the Episcopal Church in Scotland with favouring the transubstantiating doctrine of the Romish Church.

But departing from the authority of Bp. WILSON, and of all the ancient Liturgies in this particular instance, does not the Church of England even now use language equally unrestricted, with that which the Episcopal Church in Scotland uses, when the latter prays, ‘ that our merciful
 ‘ Father will bless and sanctify, with his word and Holy
 ‘ Spirit, these his gifts and creatures of bread and wine,
 ‘ *that they may become the body* and blood of his most*
 ‘ *dearly beloved Son ?*’ Mark the language in the prayer of humble access in the Liturgy of the Church of England,
 ‘ Grant us therefore, gracious Lord, so to *to eat the flesh*
 ‘ *of thy dear Son Jesus Christ, and to drink his blood,*
 ‘ that our sinful bodies may be made clean by *his body,*
 ‘ and our souls washed through his most precious *blood,*
 &c. Again in her catechism—to the question, ‘ What is
 ‘ the inward part or thing signified,’ is it not answered,
 “ the *body and blood of Christ, which are verily and*
 “ *indeed taken and received by the faithful in the Lord’s*
 “ Supper †.” Yet how very appropriate this language is, will appear from the following admirable reasoning of
 the

* Quere—What is meant by ‘ discerning the Lord’s body,’ (1 Cor. XI. 29.) if, as some people assert, there is no body to be discerned, nothing but a figure or emblem.

† Of this part of the Catechism, Bishop Overall was the author, the same who, according to Mr Wheatly, “ used the first prayer in the post-communion service “ between the consecration and the administering,” (as in the Scottish Office,) “ even when it was otherwise ordered by the public Liturgy.”

the celebrated Bishop JEREMY TAYLOR. “ I cannot say
 “ but many of our prayers are also in the Roman Offi-
 “ ces;” (*not so the invocation prayer under discussion*):
 “ But so they are also in the Scripture, so also is the
 “ Lord’s Prayer, and if they were not, yet is the allega-
 “ tion very inartificial, and the charges peevish, and un-
 “ reasonable, unless there were nothing good in the Ro-
 “ man books, or that it were unlawful to pray a good
 “ prayer which they had once stained with red letters.—
 “ The objection hath not sense enough to procure an an-
 “ swer upon its own stock, but by reflection from a direct
 “ truth, which uses to be like light manifesting itself and
 “ discovering darkness *.”

“ The recital of the words of institution ‘ *take, eat,*
 “ *this is my body,*’ writes the learned HAMON L’ES-
 “ TRANGE, Esq. “ passeth in the common vogue for a
 “ consecration. Were I *Romishly* inclined, I should ra-
 “ ther impute *unto them* the power of *transubstantiation*,
 “ for that a bare narrative can be qualified to consecrate,
 “ is certainly new divinity unknown to Scripture, and
 “ antiquity interpreting it. Therefore, I must adhere in
 “ judgment to those learned men, who derive consecra-

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“ tion

* See admirable preface to a collection of Offices, &c. by Jeremy Taylor D. D. late Lord Bishop of Down and Connor, where it is worthy of remark, that in the consecration prayer, inserted in the office for the holy communion, there is a form both of *invocation* and *oblation*; the language of invocation is as follows,
 “ Send thy Holy Ghost upon our hearts, and let him also *descend upon these gifts*,
 “ that by his good, his holy, and glorious presence, he may sanctify and enlighten
 “ our hearts, and he may *bless and sanctify these gifts, that this bread may become*
 “ *the holy body of Christ.* Amen.—*And this oblation may become the life-giving blood of*
 “ *Christ,*” &c.

“ tion from the word of God and prayer, the very way
 “ by which our Saviour himself sanctified those elements
 “ in his first institution—*ευλογησας* (*blessing them*) *ευχα-*
 “ *ρισησας* (*giving thanks,*) in which action it must be
 “ supposed, that Christ had more than a general design of
 “ *saying grace*, as we phrase it, for those elements, as
 “ creatures ordained for common nutriment, viz. an in-
 “ tention of *invoking God’s blessing upon them*, in re-
 “ ference to those ends for which he meant by his insti-
 “ tution to separate, and depute them; and though the
 “ *Primitive Fathers*, in the act of consecration, did usu-
 “ ally join the *narrative* of Christ’s institution with the
 “ *words of blessing and thanksgiving*, thereby as it were,
 “ *showing their commission*; yet were they far from ima-
 “ gining that the elements were *sanctified* any other way
 “ *than by prayer*, if they must be thought, (as surely
 “ none will question it,) to mean as they said.” (Here
 Mr L’Estrange quotes from Justin Martyr, Cyprian,
 Gregory Nyssen, Cyril Hieros, Jerome, Augustin, and
 from the ancient Liturgies.) “ By the marginal ascrip-
 “ tion of the first book of Edward VI. we may observe
 “ from whence the custom is derived for the minister to
 “ take the elements into his hands, upon his pronouncing
 “ of the words of institution—I humbly offer it to better
 “ judgments, whether that direction being expunged by
 “ our second reformers, it would not be as safe, and as
 “ proper a course, to begin *that action* at these words,
 “ *Grant that we receiving these thy creatures, &c.* and
 “ to continue the rite until the words of institution be
 “ past. For, as I said before, *the words of invocation*
 “ of

“ of God’s blessing, jointly with those of Christ’s insti-
 “ tution, constitute the consecration. Now if the blessing
 “ of the symbols be, as it is, an essential part of con-
 “ secration, then reason good, that with the words where-
 “ by it is accommodated and applied, the ceremony pro-
 “ per to it, that I mean of imposing of hands, should be
 “ used also nevertheless. I see not how the either pre-
 “ cept or use thereof, as Bucer suspected, can at all offi-
 “ ciate to the error of *transubstantiation*, considering that
 “ the direction referreth not to the words of institution,
 “ which the Papists make the great operators in the con-
 “ version; but to the words *took bread*, and *took the*
 “ *cup*, as is rightly noted in the Scotch Liturgy, where
 “ the same direction is revived *.”

Surely the unprejudiced enquirer cannot wish for more
 convincing proof of the purity and orthodoxy of the Scot-
 tish forms of *oblation* and *invocation*, than that which I
 have now brought forward. The man of a contrary dis-
 position I attempt not to convince. The Episcopal
 Church in Scotland finds the voice of the primitive
 Church to be completely in favour of her practice at the
 Altar; she finds the first reformed Liturgy of the English
 Church to be corroborative also of that practice; she
 finds the only Liturgy ever authorized in this part of the
 united kingdom, to be equally corroborative; she finds
 the Church of England as now constituted, in her Litur-
 gy,

* See “Alliance of Divine Offices,” by Hamon L’Estrange Esq. first published in
 1659. The order for imposing the hands, which is contended for above, was not re-
 vived in the English Office until the Restoration, when it is evident that the revivers
 would fain have brought things nearer still to the primitive model, had not the
 clamorous non-conformists deterred them.

gy, in her Articles, in her Homilies, in her Canons, and by the writings of many of her best and truest sons, professing the same devout regard, the same inviolate respect, which she herself professes, for primitive practice and for the Lord's Supper, "as the good Fathers of the " Primitive Church *frequented it.*" Does she not then stand justified in holding every attempt to prove her doctrine and practice to be at variance with the doctrine and practice of the Church of England, by reason of the *forms* now contended for, to be alike preposterous as the principle, on which it is founded, has been shewn to be erroneous? For I can state it on authority, which no member of the Church of England can well controvert, that the " consent of all the Christian Churches in the " world, however distant from each other, *in the prayer " of oblation of the Christian sacrifice, in the holy Eu- " charist, or Sacrament of the Lord's Supper, is indeed " wonderful ;*" for, adds the profoundly learned Bishop BULL, " all the ancient Liturgies agree in this form " of prayer, *almost in the same words, but fully and ex- " actly in the same sense, order, and method, which who- " soever attentively considers, must be convinced, that " this order of prayer was delivered to the several Churches " in the very first plantation and settlement of them *.*"

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* See Bishop Bull's sermon on prescribed forms of prayer, published among the Bishop's other sermons by his worthy and pious biographer Robert Nelson, Esq. It is worthy of remark, that the Liturgy of the Protestant Episcopal Church of the United States of North America has a form both of *oblation* and of *invocation* similar in every respect to the *form* in the consecration prayer of the Scottish Office. Yet so far is that Church from supposing, that, *by these additions* to the present English form, she holds a doctrine different from thirt of the Mother Church in England, that

**THE PRAYER FOR THE WHOLE STATE OF
CHRIST'S CHURCH.**

WHENEVER the primitive Christians celebrated the holy mysteries of our Redemption, they used a form of prayer, or rather of intercession, for the whole catholic Church; "but there is this difference," writes Mr. WHEATLY, "between the practice of the Church of England and theirs, that whereas we use the form of intercession immediately after placing the elements upon the table; it is in all the ancient Liturgies, except St Mark's and the Æthiopian, deferred till after the consecration*." For this reason is it, that the prayer for the 'whole state of Christ's Church' occupies the place which it is found to occupy in the Scottish Communion Office, primitive practice being the invariable rule and guide of its compilers. The doctrine, maintained by the primitive Christians on the subject of the '*whole state of Christ's Church*,' was this, that it embraced not only the faithful on earth, but the faithful departed, "*knit together*," as the Church of England happily expresses it, "*in one communion and fellowship, in*
" *the*

that she hopes (in the preface to her Liturgy) "it will, by the different alterations and amendments, appear that this Church is far from intending to *depart* from the Church of England in any *essential* point of *doctrine, discipline, or worship*; or farther than local circumstances require;" and surely the Episcopal Church in Scotland may be permitted to hope the same.

* See Wheatly's Illustration in loco.

“ *the mystical body of Christ our Lord* † ; “ They all,”
 asserts the learned illustrator just quoted, “ agreed in this,
 “ that the interval, between death and the end of the
 “ world, is a state of expectation and imperfect bliss, in
 “ which the souls of the righteous wait for the comple-
 “ tion and perfection of their happiness, at the consum-
 “ mation of all things ; and therefore, while they were
 “ praying for the Catholic Church, they thought it not
 “ improper to add a petition in behalf of that larger and
 “ better part of it which had gone before them, that *they*
 “ *might altogether attain a blessed and glorious resurrec-*
 “ *tion, and be brought at last to a perfect fruition of hap-*
 “ *piness in heaven* *.” Strange that *this*, the universal
 practice of the primitive ages, should avowedly be made
 one of the heaviest charges against the Episcopal Church
 in Scotland ; and that, on account of the conclusion of
 her prayer, she should be suspected of the absurd and un-
 scriptural belief of the Romish Purgatory ; for what
 reason, but that in the prefixed exhortation, “ let us pray
 “ for the whole state of Christ’s Church,” the words in
 the English Liturgy, “ *militant here in earth,*” are want-
 ing ; since, but for this restriction, Mr. WHEATLY ac-
 knowledges, that the petition in the Scotch Office,
 “ might be supposed to be implied in the present English
 “ form, where we beg of God that ‘ *we with them,*’
 (i. e. *those departed in the faith and fear of the Lord*)
 “ may be partakers of his heavenly kingdom.”

Were

See Collect for the Festival of All Saints.

* See Wheatly’s Illustration of the prayer for the whole state of Christ’s Church.

Were it not, that our faith and practice have, on this head, been so industriously misrepresented, I might content myself with the testimony which Mr. WHEATLY has thus borne to the purity of our form. But eager to do away all future ground for cavil and misrepresentation, the reader will forgive me for enlarging a little, until I shall prove, that in omitting the words "militant here in earth," and in adhering to the very language of the prayer for the whole state of Christ's Church, as it stood in the authorised Liturgy of King Charles I. (where the words 'militant here in earth' are inserted,)—we offend in no respect, against the doctrine of the Church of England; but, having renounced "the Romish doctrine concerning purgatory, pardons, worshipping and adoration as well of images as of relics, and also invocation of Saints *;" we hold none other on this important subject but her own doctrine †.

It is granted, that at the review of the first revised Liturgy of King Edward, foreign influence prevailed in having the intercessory prayer for the whole state of Christ's Church so altered, that the primitive doctrine of commemorating at the altar the faithful departed, was in *a great measure* lost sight of; I only say, *in a great measure* lost sight of, because, even in its altered state, the
s
prayer

* See 22d Article of Religion.

† "It is obvious," writes a learned reviewer, "that such Scotch Episcopalians, as pray for the dead, can pray for them only in *private*: for the public prayer for *the whole state of Christ's Church*, contains not one sentiment that is not in our prayer for the whole state of Christ's Church militant here in earth."—See British Critic, for May 1806.

prayer commenced with a declaration that “a holy Apostle has taught us to make prayers and supplications, and to give thanks for all men! For,” writes the excellent Bishop JEREMY TAYLOR, “this preface to the prayer engages us to a thanksgiving, but, I know not how, the thanksgiving was stolen out, the preface still remaining to chide their unwariness, who took down that part of the building, and left the gate standing*.” In the second year however of Elizabeth’s reign, although the alterations of 1551 in the prayer under discussion were allowed to remain, there was published in the Latin translation of the English Liturgy *an Office for the Communion at funerals*, in which the primitive doctrine holds a distinguished place. For the following forms part of this solemn service, “that at the general Resurrection in the last day, we, together with this our brother, being raised again, and receiving our bodies, may reign with thee in life everlasting †;” and this Office was directed to be used by the two Universities of Oxford and Cambridge, as was the Latin translation of the Liturgy at large.

At the last review of the English Liturgy in 1661; though the addition made to the words of exhortation in Edward’s first book, viz. ‘militant here in earth’ was unaltered, yet the ‘*substance*,’ as Mr WHEATLY writes, of the original *thanksgiving*, was restored; while as to the doctrine implied in *this*, the *substance* of the former

* See Preface to his Offices, sect. 25.

† See Sparrow’s Collection, page 285.

mer *thanksgiving*, ample proof is afforded, from what happened at the Conference between the Episcopalian and Presbyterian Commissioners on this very subject. For when the Presbyterian Divines wished that the rubric might be so expressed, that the prayers at the burial of the dead might seem to have no reference to those departed, but only be offered up for the comfort and instruction of the living, the Bishops with the other Episcopalian Commissioners would on no account whatever agree to this proposal, and have thus publicly professed their reasons of dissent: “ of the sundry alterations proposed to
 “ us, we have *rejected* all such as were either of danger-
 “ ous consequence, (*as secretly* striking at some estab-
 “ lished doctrine or laudable practice of the Church of
 “ England, or indeed of the whole Catholic Church of
 “ Christ,) * or else of no consequence at all, but utter-
 “ ly frivolous and vain.” But even the enemies of the doctrine, which the prayer in the Scottish Office is said to involve, must acknowledge that it formed *an established doctrine*, and *was a laudable practice of the whole Catholic Church of Christ*, long before the corruption of a Purgatory, grafted upon it, was dreamed of. Therefore is it *not rejected* by the Church of England, her own Liturgy being witness. The Romish doctrine of Purgatory is this, that there is, in the region of departed spirits, a purgatorial or purifying fire, in which the souls of men, after being for a time tormented, are refined, and have their pollutions expiated, in order that a passage may be
 s 2 opened

* See preface to the book of Common Prayer,

opened for them into Christ's eternal kingdom, whither nothing, that is defiled and impure, can expect to enter. Whereas the primitive and catholic doctrine of the Christian Church is this, that the souls of the faithful departed remain in the mansions prepared for them, in Hades, the invisible place, the appointed habitation, and *that* untill the day of the general resurrection; but that the happiness to be enjoyed in this state being imperfect, and capable of final improvement, the *eucharistic oblation* is particularly adapted to this salutary purpose; intended as it is, to produce that mutual communion and fellowship, which through the alone intercession of Christ, our common head, promote the common benefit of the *whole body* or family of Christians*.

Of this all the ancient Liturgies exhibit the most incontrovertible evidence. “When St Paul writeth to Timothy,” asserts Mr THORNDIKE, “saying, I exhort therefore, first of all, to make supplications, prayers, intercessions, thanksgivings *for all men*; for kings, and all that are in eminence, that we may lead a peaceable and quiet life in all piety and gravity; he intends to charge, that at the celebration of the Eucharist, (which he here calls *thanksgivings*,) prayers be made, as for *all estates* of men, so especially for public powers and princes; because St. Augustine, St. Ambrose, and the author, *de vocatione gentium*, do expressly testify to us, that

* Were the belief of this intermediate state, &c. contrary to the doctrine of the Church of England, her late distinguished ornament Bishop Horsley, would not have published a sermon on Christ's descent into it.—See Sermon on 1 Peter iii. 18, 19, 20, by Samuel Lord Bishop of St. Asaph, 1804.

“ that the *custom*, which the Church then, and always
 “ afore and since hath had to do this, came from this or-
 “ dinance of St. Paul, and containeth the fulfilling of
 “ it; and *because it is manifest in all the forms of Li-*
 “ *turgy*, in all Churches that are yet extant, and by the
 “ mention made of the manner of it upon occasion in
 “ the writings of the Fathers, that the *Eucharist was*
 “ *never to be celebrated without prayer for all states of*
 “ *Christ’s Church* *.” But this same very learned
 writer, who was one of the Savoy Commissioners, and
 therefore accessory to the reinsertion of the thanksgiving
 in the English form, has in another place asserted, that
 “ the practice of comprehending in all states of Christ’s
 “ Church *the faithful departed* has been so general in
 “ the Church, that *no beginning of it can be assigned, no*
 “ *time, no part of the Church where it was not used* †.”
 And “ what have we in the New Testament for it, or
 “ against it,” asks he? St. Paul says, “ God grant
 “ mercy to the house of Onesiphorus; for he refreshed
 “ me many times, and was not ashamed of my chain :
 “ but being in Rome, carefully sought and found me :
 “ *The Lord grant him to find mercy of the Lord in*
 “ *that day*. For how many things he furnished me
 “ at Ephesus, thou better knowest ‡.’ Shall I say
 “ that Onesiphorus was alive at Rome, when St. Paul
 “ wrote this? and that therefore he prayeth for himself
 “ apart,

* See Epilogue, book 3d. of the Laws of the Church, ch. 27.

† See same Epilogue, ch. 28.

‡ 2 Tim. i. 16, 17, 18.

“ apart, and his household apart? Let impartial reason
 “ judge, whether St Paul would have prayed for him,
 “ that was alive with him at Rome, as one, who coming
 “ to Rome. and not ashamed of his bonds, found him
 “ out and refreshed him? Or whether he prays for
 “ him being dead, that *he may find mercy in that day;*
 “ for his family only, *that they may find mercy?* But
 “ fall that how it may, he prays for that, which could not
 “ befall him, *till the day of judgment;* and therefore, may
 “ be prayed for in behalf of those, who are *not come*
 “ to the day of judgment, though dead. And there-
 “ fore all those scriptures, which make the reward of the
 “ world to come to depend upon the trial of the day of
 “ judgment, do prove that we are to pray for the issue
 “ of it, in behalf of all, so long as it is coming. St. Paul
 “ says, ‘ *who shall also confirm you unto the end, that*
 “ *you may be blameless in the day of our Lord Jesus*
 “ *Christ *.*’ ‘ Repent ye and be converted,’ (says another
 “ apostle) ‘ that your sins may be blotted out *when the*
 “ *time of refreshing shall come from the presence of the*
 “ *Lord †.*’ ‘ *That I may rejoice in the day of Christ,*’
 “ (writes St. Paul) ‘ that I have not run in vain, nor la-
 “ boured in vain †.’ ‘ For what is our hope, or joy, or
 “ crown of rejoicing? Are not even ye, in the presence
 “ of our Lord Jesus Christ, *at his coming §?*’ ‘ Who
 “ are kept by the power of God,’ (says St. Peter) ‘ thro’
 “ faith unto salvation, ready to be revealed *at the last*
 “ *time.*’

* 1 Cor. i. 8.

† Acts iii. 19.

‡ Phil. ii. 16.

§ 1 Thess. ii. 19.

“ *time*.*” ‘ That the spirit *may be saved,*’ (says St. Paul) ‘ *in the day of the Lord Jesus†.*’ ‘ Henceforth
 “ there is laid up for me a crown of righteousness, which
 “ the Lord the righteous judge shall give me in that
 “ day †.’ ‘ Thou shalt be recompensed at the resurrec-
 “ tion of the just §,’ (says our Lord himself.) For all
 “ which there were no reason to be given, but the men-
 “ tion of the day of judgment would be every where ut-
 “ terly impertinent, if the reward were declared at the
 “ hour of death, and that judgment which then passeth.
 “ For how can that be expected, which is already enjoy-
 “ ed? Certain we are that *the estate of those, who die*
 “ *in God’s grace,* admits a solicitous expectation of the
 “ day of judgment, though assured of the issue of it.—
 “ That is it, which so many texts of Scripture, alledged
 “ afore, *signify nothing, if they signify it not.*”

How

* 1 Peter i. 5. † 1 Cor. v. 5. ‡ 2 Tim. iv. 8. § Luke xiv. 14.

|| See Epilogue, book iii. Of the Laws of the Church, ch. 27. Of the pious Author of this Work, some account is given in Walker’s “Sufferings of the Clergy,” and in the “Biography” 10 vol. Fol. and it is said that he ordered the following inscription to be put upon his Tomb-stone in Westminster, of which he was Prebendary, “ Hic jacet corpus Herberti Thorndike, Prebendarii hujus Ecclesie, qui vivus, veram reformatæ Ecclesie rationem ac modum precibus-
 “ que, studiisque prosequabatur. Tu, Lector, requiem ei, et beatam in Christo re-
 “ surrectionem precare.”—“ Here lies the body of Herbert Thorndike, Prebendary
 “ of this Church, who, while he lived, endeavoured to advance the state and
 “ condition of the reformed Church by his prayers, and by his studies. Do thou,
 “ Reader, pray that he may enjoy rest, and an happy resurrection in Christ.” Dr. Brett, who gives this account, cannot say, that these words were actually put upon his tomb; “ that,” he adds, “ must be as others pleased,” but he is certain, that Mr Thorndike “ ordered they should be so, and likewise, that Dr.

Isaac

How beautifully illustrative of all this is the following train of reasoning—"Surely it is impossible for any good man, to think of his departed wife or child, or father or brother, or indeed any one, without wishing most earnestly, that *he may find mercy at the tribunal of Christ?* Prayers for the dead, therefore, *are practised by all Christians*, and are indeed unavoidable; but," adds this interesting reasoner, "as the public prayers for the dead, which were offered up in the Primitive Church, have been perverted from their original meaning by the Church of Rome, and are indeed very liable to be misunderstood by the ignorant in all Churches, they have been properly expunged from the Liturgies of the Church of England, and the Episcopal Church in Scotland †." Yet, I trust, I have here shewn, that both Churches hold the primitive doctrine of a eucharistical commemoration of the faithful departed to be a doctrine worthy of all acceptance: "and with respect to *private opinion* on this subject, and *private devotion*," writes Mr. SHEPHERD, (and with him I most readily concur,) "every man, I apprehend, is left at liberty to *think and*

" *to*

" Isaac Barrow, Bishop of St Asaph, who was buried in that Cathedral in 1680, actually had a similar inscription put upon his grave-stone, according to his own direction before his death." See Dr Brett's Dissertation, subjoined to his Collection of Liturgies, page 425.

† See British Critic for May 1806, on the article Sermons vol. 3d by Dr. Grant of Dundee.—Of which piece of criticism, I hope I may be permitted to say (in the words of the lamented Bishop of St. Asaph, Dr. Horsley, in a letter addressed to myself,) that it "*affords a most complete confutation of this Author's Apology for what he calls continuing in the communion of the Church of England.*"

“ *to pray as he pleases* *.” Since both Churches have an equally great respect for those ancient venerable Christians, among whom the usage of prayer in a less qualified sense was very common: and both have expressly declared, that “ whosoever, through his *private judgment*, wil-
 “ *lingly and purposely doth openly break the traditions*
 “ *and ceremonies of the Church, which be not repug-*
 “ *nant to the word of God, and be ordained and approv-*
 “ *ed by common authority, ought to be rebuked openly,*
 “ *that others may fear to do the like* †.”

Then shall the Presbyter say,

As our Saviour Christ hath commanded and taught us, we are bold to say, ‘ Our Father,’ &c.

THIS preface to the Lord’s prayer is precisely the same in the first Office of King Edward, in the authorised Office for Scotland, and in the present Scotch Communion Office; all of them agreeing in placing the Lord’s prayer between

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* See vol. 2d. Elucidation, &c. note to page 442. In proof of what Mr Shepherd has here conceded to private opinion, and private devotion, the reader will, I hope, be pleased with the following quotation from the *Sacra Privata* of the eminently pious Bishop Wilson, (Works, page 211.) “ And together with us re-
 “ member, O God, for good, the whole mystical body of thy Son; that such as
 “ are yet alive, may finish their course with joy, and that we, *with all such as*
 “ *are dead in the Lord*, may rest in hope, and rise in glory, for thy Son’s sake,
 “ whose death we now commemorate.” Amen.

† See 34th article of Religion.

the consecration, and the distribution of the elements.— In the present English Communion Office, the Lord's prayer introduces the post-communion-service.

It is our blessed Lord's express injunction, that whenever we pray, we should say, 'Our Father,' &c. * In obedience to this command, the Church in each of her devotional offices inserts the Lord's prayer; but in none is it introduced with such propriety as in the office for the holy communion now under discussion, where the place assigned to it seems to be peculiarly appropriate: the petition, 'give us this day our *daily bread*,' being invariably by the ancients referred to the '*supersubstantial bread*,' *αριτον επιβσιον* of the Eucharist. The learned Dr. VICESIMUS KNOX, in his *Considerations on the Lord's Supper*, after some admirable strictures on the language, &c. of our Saviour's form, writes thus—"Our Saviour, " I have no doubt, appointed this prayer, with a peculiar view to the celebration of the Eucharist, which he " soon after instituted: and Christians, guided by tradition from the Apostles, in the earliest times of christianity, applied the Lord's prayer almost exclusively to " the Sacrament of the Lord's supper, which was then " received every day. The Lord's prayer was at that " time called the *prayer of the faithful*, and by the epithet *faithful* was understood those, who had received " baptism, in contradistinction to the catechumens, who " were only in a state of instruction preparatory to it.— " After the common prayers, and just before the celebra-
" tion

* See Luke xi. 2.

“ tion of the Sacrament, the Deacon proclaimed aloud
 “ in the Church—*Depart hence all those, who are only*
 “ *catechumens, or in a state of preparatory instruction ;*
 “ *but all who come under the title of (οἱ πιστοὶ) the faith-*
 “ *ful are to remain, and let us pray to the Lord in*
 “ *peace.* Those alone, who were thus admitted to the
 “ Eucharist, were allowed to say the Lord’s prayer, be-
 “ cause they only could with propriety pray in the fourth
 “ clause for *artos epiousios*, the bread of life. The prayer
 “ was, from this circumstance, denominated the prayer
 “ of the faithful. It was confined to their use, and was
 “ daily repeated *immediately after the consecration of*
 “ *the elements*, by all who were assembled to commu-
 “ nicate *.”

Then the Presbyter shall say to them, that come to re-
ceive the Holy Communion, this invitation.

Ye that do truly, &c.

THIS invitation, with the form of confession, and ab-
 solution, and the select sentences of Scripture which fol-
 low it, appears immediately after the exhortation, “ Dear-

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“ ly

* See Knox’s Considerations, &c. section xiv. A work, on the whole, of pri-
 mary value ; I say, *on the whole*, since in the eye of the sound and well informed
 Churchman, there are in Dr Knox’s ‘ Considerations’ *deformities* (see pages 255,
 256, and 257,) which preclude such *general* approbation, as might otherwise have
 well been bestowed.

“ly beloved in the Lord, &c.” both in the present English Office, and in the Scottish Office of King Charles I. The compilers of the present form used in Scotland followed the model of King Edward the Sixth’s first Office, where the invitation, the confession, the absolution, and select sentences of Scripture, are placed between the consecration, and the distribution of the elements. For it was the never-failing practice of the Primitive Church to give both an invitation and a warning, when the eucharistic sacrifice was offered, and the bread and cup about to be dispensed, in the following concise terms—“*holy things for holy persons.*” The mysteries being made holy by the word of God and prayer, the people were admonished to become holy and devout, that they might be duly disposed to receive them; and *that* either by the uniform sanctity of their lives and conversations, or by holiness of life regained by means of heartfelt repentance, and amendment. Chrysostom says *, “ We do not exhort men to destroy themselves by rash approaches, but to come with fear and purity of heart.” The apostolical Constitutions say, “ coming in order with reverence and godly fear;” and all the Liturgies invite us to approach with faith and “ fear.” In due conformity therefore, with primitive example, do all the reformed Offices ever used in Britain invite the communicants to the exercise of repentance, of love, of charity, and of amendment of life; while, in order, that they may really “ draw near and take this “ holy Sacrament to their comfort, they are tenderly in-

“ vited

* See Shepherd in loco.

“vited to make their humble confession to Almighty
“God, meekly kneeling upon their knees.”

Even before the reformation was perfected, in the year 1547, and after the consecration had been made by the Roman missal, these forms of *invitation*, of *confession*, and of *absolution*, with the *select sentences of Scripture*, and *prayer of humble access*, were drawn up and brought into use. The confession was ordered, at first, to be said by one of the communicants, in name of the rest, or by one of the ministers, or by the officiating Priest himself. At the Savoy conference, the Presbyterians requested that it might be made by the minister only †. But at the revisal which followed, the rubric was changed, that in the words of St. Basil, “every one may make confession of his own sins, with his own lips.” And if our repentance be, as it ought to be, answerable to the words of confession, which the Church puts into our mouths, it cannot fail to be accepted of, as heartfelt and sincere.—Remission of sins is promised to all, who with hearty repentance and true faith turn unto God. But the ministry of this remission Christ committed to his Apostles, with whom, and their duly commissioned successors, that is, with those whom the Apostles did send, as Christ had sent them—“he is even unto the end of the world.”

Thus in the *holy Catholic and Apostolic Church* it is, that *we believe*, we shall receive *remission of sins*.—Wherefore, after baptism, which is the primary absolution both of original and actual guilt, it is by the other
Sacra-

† See Wheatly and Shepherd in loco.

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Sacrament of the body and blood of Christ, that we are sanctified and made holy. "This is my blood of the New Testament, which is shed for you and for many, for the remission of sins," said our blessed Redeemer. So that, in due application of this firm assurance it is, that the Presbyter, or Bishop being present, uses here not the authoritative, but precatory form of absolution; and begs of Almighty God our heavenly Father, that ' he will now have mercy; that he will pardon and deliver; confirm, and strengthen in all goodness, and bring the humble and penitent communicant to everlasting life, through Jesus Christ our Lord.' To this the people, who are required to keep profound silence, during the time of pronouncing the absolution, (and in every other part of the service, unless it be otherwise ordered,) are audibly and distinctly to add ' *Amen;*' thus, in one word, expressing not only their *faith and hope*, in the benefits supplicated for them, but also their fervent desire, that these benefits be now extended to them.

To the forms of confession and absolution are subjoined four sentences of Scripture, which contain some " most comfortable words," spoken either by our Lord himself, or by his Apostles, St. Paul and St. John, " to all who truly," (saith the Church) " turn unto him."— These sentences are the same in all our reformed offices; and are most admirably suited to produce in the worthy communicant " a lively faith in God's mercy," and a mind undisturbed by doubt or fear. The short pauses, which the officiating clergyman always makes between the
 sen-

sentences, are intended to be spent in devout and silent aspirations: forms of which, with every other necessary aid and direction, towards the right discharge of our duty, as devout communicants, are to be found in the invaluable little treatise, entitled, ‘ A Layman’s Account of his faith and practice, as a member of the Episcopal Church in Scotland.’

THE PRAYER OF HUMBLE ACCESS.

IN the present English Office this prayer precedes the prayer of consecration. In the Scottish Office of King Charles, and in the first English Office of Edward VI. it occupies the place assigned to it in the Office which we are now illustrating: and this prayer the presbyter, kneeling down at the Lord’s table, offers up in the name of all, that shall communicate.—The language of it is verbatim the same in all the reformed Liturgies of Great Britain; and it is so exceedingly appropriate, that to use the words of Mr. SHEPHERD, “ in no form extant can the humble
“ and devout Christian, so fully as in this, express his
“ sense of his own unworthiness, and pray the gracious
“ Father of all mankind to have compassion upon his
“ infirmities, to relieve his necessities, and to fulfil his
“ desires *.”

* See Elucidation, &c. vol. 2, page 209.

Then shall the Bishop, if he be present, or else the Presbyter that celebrateth, first receive the communion in both kinds himself, and next deliver it to other Bishops, Presbyters, and Deacons, (if there be any present,) and after to the people, in due order, all humbly kneeling.*

THIS order is strictly consonant with the practice of the Primitive Church, in which it was ever customary for the clergy to communicate within the rails of the altar, and before the Sacrament was delivered to the people. It occurs in nearly the same terms in all the three reformed Offices of King Edward, King Charles, and the present English Office. But both clergy and laity are to receive in due order, all humbly *kneeling*. For the body surely ought to concur with the soul, by the most reverential gesture, by bowing down and kneeling, *not* to worship the symbols of bread and wine, as some have ignorantly imagined, but to worship the Lord, our Maker and Redeemer, who, having bought us with a price, should be glorified in our *bodies* and spirits, which now, in virtue of the price paid, are God's. "As to the punctual time," writes Mr. WHEATLY, "when the posture of *kneeling* first began, it is hard to determine; but we are

* In the Scottish Office of K. Charles, and here in the rubrics to our present Office, the term *Presbyter* is invariably substituted for the term *Priest* in the English Office; an evident proof that the compilers of both were eager to avoid even the suspicion of that which notwithstanding has been ignorantly laid to their charge, viz. symbolizing with Popery.

“ are assured, that it hath obtained in the Eastern Church
 “ above twelve hundred years ; and though they ancient-
 “ ly stood in the Eastern Church, yet it was,” (see Euse-
 bius Eccles. History) “ with fear and trembling, with
 “ silence and downcast eyes, bowing themselves in the
 “ posture of worship and adoration *.”

“ Of *sitting* at the Sacrament,” writes Mr SHEPHERD,
 “ there is no example in the ancient Church, nor any
 “ intimation of such a practice in any ancient writer.—
 “ Some Arians, or Unitarians, are said to communicate
 “ *sitting*, in order to shew, that they do not believe
 “ Christ to be God, but only their fellow creature. We
 “ are likewise told, that it is the singular privilege of the
 “ Pope, when he performs the office of consecration, to
 “ communicate *sitting* †.”

We have the unanimous testimony of antiquity, in fa-
 vour of the communicants receiving the consecrated ele-
 ments into their hands. The practice most generally
 adopted in the Episcopal Church in Scotland is that,
 which Cyril directs, in his fifth Mystagogic Catechesis,
 viz. that the communicant shall receive the bread in the
 hollow part of his right hand, supported by the left; which
 others have called receiving the elements in the hands,
 previously disposed in the form of a cross. It is well
 known how the Church of Rome directs her members
 to *receive*. A wafer is substituted for the bread bro-
 ken, and that wafer is, by the Priest, to be put into the

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* See Wheatly's Illustration, &c. 4th edit. page 319.

† See Shepherd's Elucidation, vol. ii. page 219.

communicant's mouth, while the cup is altogether withheld from the laity. The reason assigned for which practice is, lest any drop or particle of the body and blood of Christ, essentially the same with that which hung upon the ignominious cross, should be lost, or conveyed away! Did ever any delusion equal this delusion!

THE FORM OF ADMINISTRATION.

As the form of administration in the Scottish Office is ignorantly thought to involve doctrines, contrary to those entertained by the Church of England, because this form is without the concluding clause, "take and eat this in remembrance," &c. "drink this in remembrance," &c. it shall now be my endeavour to do away the force of this cavil, and that by such authoritative testimony, as must, I should think, effectually convince even cavillers themselves.

The forms of administration in Edward's first book, and in the Scotch Office of the First Charles, were as follow:
 "The body of our Lord Jesus Christ, which is given for thee, preserve thy body and soul, unto everlasting life."
 "The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul, unto everlasting life.;" verbatim ac literatim the same with the form of administration in the present Scottish Office*. In the second

* It deserves to be remarked, that in Bishop Jeremy Taylor's collection of offices, the

second book of Edward, asserts the Act of Parliament which confirmed it, (and the assertion is worthy of our marked notice,) “ *rather from the curiosity of the minister, and of the mistakers, than from any other worthy cause,*” alterations were introduced, of which none of the least was the entire omission of the original form, above noticed, and the substitution of the clauses “ *take and eat this in remembrance, &c.; drink this in remembrance, &c.*” “ *But these,*” according to the learned CHARLES WHEATLY, “ *on the other side, reducing the sacrament to a bare eating, and drinking, in remembrance of the death and passion of our Lord, were in a little time, as much disliked as the former. And therefore, upon Queen Elizabeth’s accession to the throne, (whose design was to unite the nation, as much as she could, in one doctrine and faith,) both these forms were enjoined (as we have them still) to please both parties; though in the Scotch Liturgy, the last clause was again thrown out, and the former only (which was prescribed in the first book) retained, with a direction to the receiver to say ‘Amen,’ which is undoubtedly the most agreeable to primitive practice, and to the true notion of the Eucharist*.*”

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the form of administration of the sacramental elements is very nearly similar; yet this admirable prelate will hardly be charged with teaching other doctrines than those of the Church of England, “ *The body of our Lord Jesus Christ, which was broken for thee, preserve thy body and soul unto everlasting life.*” “ *The blood of our Lord Jesus Christ, which was shed for the remission of thy sins, cleanse thy soul, and preserve it unto everlasting life.*”—See Collect. &c.

* See Illustration, 4th edit. page 320. The British Critic for May 1806 writes as follows, (and surely ignorance of the doctrines of the Church of England

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In the Primitive Church, the form of distribution consisted simply of the words ‘*the body of Christ,*’ or ‘*the body of our Lord Jesus Christ,*’ at which the partaker audibly answered *Amen*; ‘*the blood of Christ,*’ or ‘*the blood of our Lord Jesus Christ,*’ *Amen*. So early as the sixth Century however this addition was made, ‘*preserve thy body and soul unto everlasting life,*’ the Communicant continuing to add ‘*Amen*†.’ Such undisputed testimonies to the purity and antiquity of our form
might

will not be imputed to the Conductor of this work, who is a dignified Clergyman of that Church,) “ the omission of the commemorative clauses, at the distribution of the sacred symbols to the people, cannot surely be deemed a matter of importance, by any man who reflects that no form of words is prescribed for this purpose in the New Testament, and who knows that different forms have been used in different Churches, and even in the same Church at different times. In our first reformed Liturgy, the words directed to be used at the distribution of the elements were the same with those, which are in the present Scotch Liturgy; in our second Liturgy these words were omitted, and the commemorative clauses substituted in their stead; but in the review of the Liturgy in the reign of Elizabeth, the former words were restored and prefixed to the commemorative clauses, where they have stood ever since.”

It has been generally believed, that the alterations made in the 2d book of Edward VI. by the Commissioners appointed by Q. Elizabeth, were more for the purpose of *conciliating* the Catholics, than from a worthier motive; but this error requires no other argument to confute it, than what is contained in the following passage from the invaluable Notes attached to the ‘*Bampton Lectures*’ of Dr. Lawrence, (see Note page 269,) “ That the restorers of our Church under Elizabeth were not so *scrupulous* in their censures of Romish error, as the founders of it in the preceding reign, plainly appears from their insertion of a *strong* and *highly offensive* epithet in our 31st article; for there the *sacrifices* of the Mass, which were denominated by their predecessors simply *figmenta*, they characterised as *blasphema figmenta*, not hesitating to call that which was universally esteemed the *most sacred*, and which certainly was the most *lucrative* doctrine of Popery, blasphemous.” It was not therefore *conciliation* which restored the original form of distribution, it was *magna veritas, truth verily*, that prevailed.

† See Shepherd and Wheatly, and the Critic just quoted.

might suffice; yet in order to apprize the unwary of the influence used to alter this appropriate form of words, I shall briefly narrate the history of K. Edward's second Liturgy, not doubting but that every true son of the Church of England, will join with the late sound and zealous Churchman Bishop HORSLEY, and acknowledge, that "the alterations which were made in the communion-service, as it stood in the first book of Edward VI. to humour the Calvinists, were much for the worse*."

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* Having been honoured for some years, with the friendship of this distinguished Prelate, no sooner did I resolve on the present little work, than I communicated my intentions to his Lordship, requesting at the same time his permission to republish the 'Collation of Offices' drawn up by him in the year 1792, during the progress of the Bill for repealing the penal laws, &c. His reply to my letter is as follows,

My Dear Sir,

NOTHING but the unusual pressure of Parliamentary business has prevented me from returning an earlier answer to your favour of the 28th of last month. You are at full liberty to make the use proposed of my 'Collation of Offices.'—With respect to the comparative merit of the two Offices for England and Scotland, I have no scruple in declaring to you, what some years since, I declared to Bishop Abernethy Drummond, that I think the Scotch Office more conformable to the primitive models, and in my private judgement more edifying than that which we now use; insomuch that were I at liberty to follow my own private judgement, I would myself use the Scotch Office in preference. The alterations which were made in the communion-service, as it stood in the first book of Edward VI. to humour the Calvinists, were, in my opinion, much for the worse; nevertheless, I think our present Office is very good, our form of consecration of the elements is sufficient; I mean that the elements *are consecrated* by it, and made the body and blood of Christ, in the sense in which our Lord himself said the bread and wine were his body and blood. I remain,

My Dear Sir,

Your affectionate and faithful Servant,

London, June 17th, 1806,

S. ST. ASAPHENS.

"Anglia mæsta dole tantum tibi lumen ademptum:

"Patronum ablatum Scotia mæsta dole."

MARTIN BUCER, a native of Alsace in Germany, and one of the most illustrious Strasburgh Reformers, having been particularly requested by Archbishop Cranmer, came to England in the year 1549, accompanied by PAUL FAGIUS, another celebrated German Protestant, and the great biblical Commentator PETER MARTYR. FAGIUS was appointed Professor of Hebrew at Cambridge, BUCER Divinity-Professor there, while MARTYR had the same professorship bestowed on him in the University of Oxford. The first thing, which BUCER did upon his arrival in England, was, as he himself informs us, to make himself acquainted with the English Liturgy, “cum primum in hoc regnum venissem, &c. *librum illum sacrorum* per interpretem, quantum potui, cognovi diligenter;” that is, “when first I arrived in this kingdom, with all the ability and diligence of which I was master, I made myself acquainted with the book of sacred offices,” viz. the Liturgy †. Having done this, he immediately communicates his sentiments to Calvin, wishing him to address the Lord Protector Somerset on the subject. CALVIN replies, that as his friend had wished him, he had endeavoured to exhort the Lord Protector, in the way which matters demanded: *Dominum Protectorem, ut volebas, conatus sum, hortari, ut flagitabat rerum status, &c.* * CALVIN had offered his assistance to the Archbishop before this period; which offer being rejected was enough, as HEYLIN writes, “to have kept him from venturing any farther
“ ther

† See Prefat. ad Censuram.

* See Epist. ad Bucerum, page 81.

“ ther in the business and affairs of England ; yet he
 “ resolved to be of counsel in all matters, whether called
 “ or not ; and therefore, having taken order with MAR-
 “ TIN BUCER, on his first coming into England, to
 “ give him some account of the English Liturgy, he had
 “ no sooner satisfied himself in the sight thereof, but he
 “ makes presently his exceptions, and demurs upon it,
 “ which afterwards became the sole ground of those many
 “ troubles, those horrible disorders and confusions,
 “ wherewith *his faction have involved the Church of Eng-*
 “ *land, from that time to this *.*”

But Calvin was not, on account of the Archbishop's
 re-

* See History of the Presbyterians, lib. 1. page 13. It would have been well if Calvin's faction had ceased to involve the Church of England in trouble, disorder, and confusion, from Heylin's time to this ! There are, however, certain “ *true Churchmen,*” as they stile themselves, who afford proof of the contrary ; and that the *faction* still exists, this being its distinguishing motto, “ true to the end.”—For well may the Psalmist's language be applied to the disciples of Calvin—“ If I forget thee, O *Geneva,* may my right hand forget her cunning !” “ It is this,” exclaims Mr Scandret, “ that I take to be the extremity of blindness, that after a *material oblation* in God's Church has been the divine service from the covenant of grace, in every dispensation, for five thousand and five hundred years, so many poor souls should now in the end of the world be led into a contempt thereof by almost *one* man (Calvin) ; who, without any pretence to new revelation, contrary to the practice and authority of the Church, in *all* the ages before, without Scripture, fathers, or council, has (what none ever dared before to do,) abolished this divine service ; and has given to them only *common* bread and wine in the place of the bread of *eternal life,* and the cup of *everlasting salvation.*—This is, as I think, one of the most venomous arrows in all his quiver, the poison whereof has reached not only the brains of his professed disciples, but also of *some* who would be thought true sons and daughters of the Church of England, and intoxicated thousands to that degree, as that they will not understand the *great Christian worship.* They know it not, and in their blindness and ignorance they contemn it.” See page 20. Sacrifice the Divine Service, &c.

refusal, to be kept from “*venturing* farther in the business “ and affairs of England ;” he knew that there was another channel open to him; and that though the Archbishop declined his aid, yet if the court could be brought to favour his views, his point would be equally well gained. With this view, he addresses at once the Lord Protector, who was uncle to the young Edward ; and having advised Bucer of the measure, exhorts him to press his Grace, “ that all such rites as savoured of superstition should “ be taken away,—*ut ritus, qui superstitionis aliquid redolent, tollantur e medio* *;” bidding him also “ beware, and not fall into his old error *of too much moderation,—mediis consiliis vel authorem esse, vel approbatorem.*” Nay, not satisfied with instructing his agent Bucer, and advising the Protector of England, Calvin writes afterwards to the King himself, and to his Majesty’s Council, “ *ut eos inciteremus ad pergendum—* “ to excite them to persevere,” as he tells Bullinger †, in the good work they had begun ; while, as Dr. Heylin relates, “ not content to tamper by his letters with those “ eminent persons, he had his agents in the Court, the “ City, the Universities, the Country, and the Convocation ; all of them practising in their distinct and proper circuits, to bring the people to dislike that form “ of worship, which at first was looked upon by them “ *as a heavenly treasure* ‡.”

In consequence of this Calvinistic zeal, the controverted

* Epist. ad Bucerum, page 81.

† Epist. ad Bulling. page 98.

‡ Hist. Presb. page 14—238.

ed passages in the Liturgy, in the number of which the form of administration of the consecrated elements was included, were debated in the Convocation; the issue of which was, that "the emissaries of Calvin" (to use Heylin's words,) "did so ply their work, by the continual soliciting of the King, the Council, and the Convocation, that at the last the book was brought to a review*." "And thereupon we may conclude," continues this historian, "that the first Liturgy was discontinued, and the second superinduced upon it after this review, to give satisfaction to Calvin's cavils, the curiosities of some, and the mistakes of others of his friends and followers." It is therefore clear, what the object of these foreigners was, so to alter the first reformed Liturgy, in the compiling of which they had no share, that it might become conformable to their own bare *sacramentarian* doctrine, which confers no other power on the elements of the eucharist (according to Calvin's staunch disciple Beza) than *outwardly to signify*—"It is God alone" say they, "who exhibits, and the sacrament is no instrument at all, but the *occasional* cause, as it were, of God's bestowing his blessings

x

" upon

* Hist. Presb. 239. "I know some will have it, that the alteration was not made to please Calvin and his partizans," (among which number I am not a little surpris'd to find the very learned Bampton Lecturer, Dr Lawrence; see appendix to his valuable Lectures, pages 197 and 198, 236 and 247,) "but," adds Dr. Brett in his Dissertation annexed to his Collection of Liturgies, "all our Historians say the contrary; Dr. Heylin particularly proves it by unquestionable evidence, saying thus to his adversary, with whom he disputes concerning the *altar*, which word, though used in the first Liturgy, was thrown out of the

" second.

“ upon us †.” “ Some indeed,” as Bishop ANDREWS smartly says, “ to avoid *est*, in the Church of Rome’s sense, fall to be all for *significat*, and nothing for *est* at all ; and whatsoever goes farther than *significat*, they take to savour of the carnal presence. But this is the doctrine of Zuinglius, and not of our Church *.”

With

“ second. Now for the alteration of the Liturgy, which did indeed draw with it a full and final alteration of the thing now talked of : you take great pains to make it visible to the world, that Calvin had no finger in it. It had been happy for this Church, if he and Beza could have kept themselves to their meditations ; and not been curiosi in aliena republica, as they were too much.”—Antidot. Lincoln, page 110.

For “ the alterations of King Edward’s Liturgy proceeded rather from some motions without, than any great dislike at home ; the king declaring in his answer to the Devonshire men, that the Lord’s supper, as it was then administered, was brought even to the very use, as Christ left it, as the Apostles used it, and as the holy Fathers delivered it ; and in the Act of Parliament, by which that book was called in, it was affirmed, to be agreeable to God’s word and the Primitive Church.”—Ibid. page 121.

† See a brief historical account of the primitive Invocation, &c. in a letter to his Grace the Archbishop of Canterbury, with a full confutation of Beza’s arguments, &c. page 75. London 1740.

*Though not the doctrine of the Church of England, yet by the time the Review of the first reformed Liturgy was undertaken, “ the doctrine of Zuinglius” had become the doctrine of Archbishop Cranmer ; this may account for the changes, which the Communion Office underwent, more satisfactorily than volumes written to prove “ that Cranmer’s principle was to proceed gradually and with moderation, and that therefore the first book of Edward retained many things which might properly enough have been omitted,” (see Introduction to Shepherd’s Elucidation.) In the year 1550, the Archbishop published his “ Defence of the true and catholic doctrine of the Sacrament.” Of this work, his coadjutor Bishop Ridley thus speaks, “ how can ye make but a *figure* or *sign* of the Sacrament, as that book saith, which is set forth in my Lord of Canterbury’s
“ name

With the Church of England therefore we, of the Episcopal Church in Scotland, do firmly believe, that “the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord’s Supper;” that is, provided we draw near with hearty repentance and true faith, *we*, in the consecrated elements, receive, not merely in type and figure, as the Calvinists hold, but virtually and spiritually, in power and efficacy, the body of Christ which was given for us, and the blood of Christ which was shed for us. On this account does our Church think herself perfectly justifiable in adhering to the form of administration authorized by the first Liturgy of Edward, and the Scotch Office of King Charles I. A great saving in point of time is obtained, while no infringement whatever of doctrinal harmony between the Churches is occasioned, if the foregoing observations be, as I presume they must appear, worthy of credit*.

X 2

* *name*, &c. See Fox’s “Martyrology,” page 1298. as quoted by Dr. Lawrence, see Notes to his “Lectures,” page 206.

“Thus much we must be sure to hold,” asserts the Homily, (1st part concerning the Sacrament) “that, in the Supper of the Lord, there is no vain ceremony, *no bare sign*, no untrue figure of a thing absent, but the communion of the body and blood of our Lord in a marvellous incorporation, which by the operation of the Holy Ghost is through faith wrought in the souls of the faithful, &c.”

* That they are *worthy of credit*, the excellent Vicar of Martock, Somersetshire, Mr Bowyer, has proved in the following passage of his “True account of the nature, end, and efficacy of the Sacrament of the Lord’s Supper, &c.” “Though in the 2d Liturgy of Edward VI. some expressions were left out, yet the Church did not *then alter her opinion* with respect to *the doctrine of the sacrifice*;

“ *fice*, because at the same time, in the same Act of Parliament which enacted the
 “ *alterations*, it was declared that ‘ the *first book* for administration of the Sacraments
 “ was agreeable to the word of God and the Primitive Church, and that the *altera-*
 “ *tions were made* rather by the *curiosity* of the Minister (perhaps Bucer is meant)
 “ and mistakers, than of any other worthy cause.’ This Act of Parliament was
 “ repealed by Queen Mary, revived by Queen Elizabeth, and confirmed by
 “ King Charles II. after the Restoration; (at which time the rubric relating to
 “ the time *when*, and the person by *whom* (the Priest while the sentences are
 “ read) together with the word *oblations* in the prayer for ‘ *the whole state, &c.*’
 “ were added probably by Heylin, Bishop Cosins, Thorndike and others, who
 “ thought the *Sacrament a sacrifice*; (and it were to be wished, that this rubric
 “ was universally observed.) So that this Act is still in force, and though some
 “ expressions are left out, some alterations made, yet the *doctrine of our Church*
 “ *with respect to the sacrifice of the Sacrament altereth not.*” (see this excellent treatise,
 printed for C. Rivington at the Bible and Crown, St. Paul’s Church Yard,
 1736, &c. page 54.) The above testimony of the learned Mr. Bowyer is con-
 firmed by the authority of an eminent living writer, Mr Archdeacon Daubeny,
 who positively asserts, that the “ objections made to the original Liturgy did not
 “ respect the *essentials* of it, but those explanations which the mistaken judge-
 “ ment of some obstinate people had rendered necessary.”—See *Vindicia Ecclesie*
Anglicana, page 399.

That very useful periodical work, the ‘ Orthodox Churchman’s Magazine,’ in
 the conclusion of an interesting biographical memoir of Bishop Horsley, asserts the
doctrine of the sacrifice to be still the ‘ *sound doctrine*’ of the Church of England.
 “ Because,” says the biographer, “ Bishop Horsley warned his clergy against a
 “ corrupt mode of teaching, which made morality all in all, and excluded the
 “ peculiar doctrines of revealed religion;’ the pretended ‘ *true Churchmen*’ have
 “ taken and applied particular passages of his charge (of 1790) in favour of their
 “ tenets, to which in fact they have just as much relation, as the *sound doctrine of*
 “ *our Church, with regard to the eucharistic sacrifice, has to the Popish error of*
 “ *the real presence.*” See No. for December 1806. page 400.

 THE RUBRIC AFTER DISTRIBUTION.

If the consecrated bread and wine be all spent before all have communicated, the Presbyter is to consecrate more, according to the form before prescribed, beginning at the words,

All glory be to thee, &c.

And concluding with the words,

That they may become the body and blood
of thy most dearly beloved Son.

IN the first reformed Liturgy of England, there is no such rubric occurs, from which, I think, it is to be inferred, either that, ‘ the consecrated bread and wine being ‘ spent,’ to consecrate more, the whole form of consecration was to be repeated, or that the officiating clergyman, knowing exactly, and at all times, the number of candidates, required no direction on the head. The rubric above is express, as to the belief of our Church, that the elements are consecrated by the word of God and by prayer. The rubric in the present English Office, after the distribution, was inserted only at the last review. Mr. WHEATLY supposes it to have been taken from the authorised Scotch Office, and asserts, I think rather rashly, that the compilers of this Office “ call the words of institution the “ words of consecration.” The old Scottish rubric is as
fol.

follows: “ To the end there may be little left, he that
 “ officiates is required to consecrate with the least, and
 “ then, if there be want, the words of consecration may
 “ be repeated again over more—either bread or wine,
 “ beginning at these words in the prayer of consecration,
 “ ‘ Our Saviour, in the night, that he was betrayed,’ &c.
 Now although the Presbyter is directed to begin at these
 words, in order to a second consecration, ‘ Our Saviour,
 ‘ in the night,’ &c.—Yet no order is given for his ending
 without the memorial or prayer of oblation, which
 the rubric requires to be said immediately after the words
 of institution. Be this however as it may, the rubric in
 our present Office is unexceptionable; since it includes
 the words of institution, and also the forms of blessing
 and thanksgiving, which this truly primitive writer properly
 deems to be necessary and essential, when he asserts,
 that “ though all Churches in the world have,
 “ through all ages, used the words of institution, yet
 “ none, I believe, except the Church of Rome, ever
 “ before attributed the consecration to the bare pronouncing
 “ of those words only: that was always attributed by
 “ the most ancient fathers to the prayers of the Church †.”

*When all have communicated, he that celebrates shall go
 to the Lord's table, and cover with a fair linen cloth,
 that which remaineth of the consecrated elements.*

THIS rubric seems first to have been enjoined in the
 author-

† See Illustration, 4th edit. page 310.

authorised Scotch Office, though as Mr. SHEPHERD conjectures, the ceremony, which it prescribes, was probably observed before. In the Latin Church the cloth used was named the *corporal*, because it was employed in covering the eucharistical body of Christ. It was sometimes termed the *nall*, for the same reason. The introduction of it has been ascribed to Eusebius, who was Bishop of Rome, in the commencement of the fourth century. We know, that in the year 412 it was in use, from the following remarkable words of ISIDORE PELEUSIOTA—"the fine linen cloth," says he, "which is stretched over the holy gifts, represents the good office of Joseph of Arimathea *."

POST-COMMUNION.

THE post communion-service consists, in the English and Scotch Liturgies, of thanksgiving, of prayer, of angelic praise, and of sacerdotal benediction. The exhortation, however, to the duty of thanksgiving, with which, in the Scottish Office the post communion commences, is peculiar to that office; yet all the ancient Liturgies have this exhortation; and in the Clementine Liturgy it is ordered to be said by the Deacon, and is almost word for word

* See both Wheatly and Shepherd in loco.

word the same with that which the present Scottish Office prescribes. Μεταλαβοντες τὴ τιμὴν σώματος, καὶ τὴ τιμὴν αἵματος τοῦ Χριστοῦ, εὐχαριστήσωμεν τῷ καταξιώσατι ἡμᾶς μεταλαβεῖν τῶν ἁγίων αὐτοῦ μυστηρίων, &c.—Having received the precious body and the precious blood of Christ, let us give thanks to him who hath vouchsafed us to partake of his holy mysteries, &c. *

Then the Presbyter shall say this collect of thanksgiving, as followeth :

Almighty and ever-living God, &c.

THE first prayer in the present English post-communion-service is that, which in the first Liturgy of Edward, in the authorised Scotch Liturgy, and in the present Scotch Communion Office, concludes the prayer of consecration. The second prayer in the English post-communion is the form of thanksgiving, which in Scotland the Presbyter is here directed to use; and no language can be more appropriate:—Since, according to Mr. SHEPHERD, “ it abounds with praise and thanksgiving, and expresses “ our joyful sense of the benefits received in this Sacra- “ ment ; which thanksgiving is followed by a petition for “ grace, that we may continue in the communion of the “ Catholic Church, and be fruitful in all *good works* †.”

THE

* See *Ancient Liturgy of the Church of Jerusalem*, &c. page 87.

† See *Elucidation*, &c. vol. 2. page 223.

*THE GLORIA IN EXCELSIS, OR ANGELIC
HYMN.*

THIS was the morning hymn of the Primitive Church, and from its commencing with the words which the angels sung, at our Saviour's birth, it has been called the *Angelic Hymn*. It is however, frequently mentioned by St. Chrysostom, as a part of the communion-service; "when," says he, "we celebrate the Eucharist, we say, "Glory be to God on high, &c. *'" In the first Office of Edward VI. this hymn was introduced before the consecration of the elements: but the compilers of the present both Scotch and English Offices have followed the pattern of the authorised Office for Scotland, and placed it with much more propriety, before the final benediction. Of this very ancient hymn, we have two editions: one is found in the *Apostolical Constitutions*; the other is annexed to the psalter of the *Alexandrian Bible*, presented by Lucan to King Charles I. As there is good reason to believe, that the *Constitutions* have been defaced and altered by the Arian party, it seems more than probable, that of the two copies the *Alexandrian* is the more genuine. When the first reformed Liturgy was published, the *Alexandrian* copy had not been discovered; but after its appearance, the compilers of the present Scotch Office did well to profit by it; and thus, as is our bounden duty, "glorify, and give thanks to God the Father Almighty, "to God the only begotten Son Jesu Christ, and to God "the Holy Ghost," &c.

Y

THE

* See Shepherd in loco.

 THE FINAL BENEDICTION.

IT was decreed by the council of Agatho, (A. D. 380) that before the sacerdotal benediction the people were not to presume to retire, “ante benedictionem sacerdotis populus egredi non præsumat.” This decree, writes Bishop JEREMY TAYLOR, “is in no hand to be under-valued, lest we become Esau-like, and miss it, when we most want it. For my own particular, I shall still press on to receive the benediction of holy Church, till at last I shall hear a ‘venite benedicti,’ (come ye blessed,) and that I be reckoned among those blessed souls, who come to God by the ministeries of his own appointment, and will not venture upon that neglect, against which the piety and wisdom of all religions in the world do infinitely prescribe*.”

St. Paul, after directing us to address God in prayer, and supplication, and thanksgiving, (*ευχαριστια*) immediately adds, “and the peace of God which passeth all understanding shall keep your hearts and minds, through Christ Jesus †.” These words of the Apostle are carefully embodied in the form of benediction, common to all the reformed Offices; and never were words better suited to the conclusion of our eucharistical service. For according to the Apostle’s direction, we have just been occupied

* See Preface to his Collection of Offices.

† Philip. iv. 7.

cupied in offering up our prayers, our supplications, and thanksgivings to the divine majesty, and now before our departure, does the ambassador for Christ, having besought the people in Christ's stead to be reconciled to God, pronounce upon us so reconciled, and upon our hearts and minds, that blessing, which passeth all understanding, viz. the peace of God! "and this blessing," writes Mr. SHEPHERD, in the language of sound doctrine, "is not to be considered merely as a prayer. "It is likewise an absolution, an assurance of blessing and peace; for God himself will bless those who are duly qualified to receive the sacerdotal blessing, and the benedictions, and absolutions, which the ambassadors of Christ *ministerially* pronounce upon earth, will be ratified in heaven *."

* See Elucidation, vol. ii. page 229.

The first part of the report deals with the
analysis of the data collected during the
survey. It is divided into two main sections:
the first section describes the general
characteristics of the sample, and the
second section presents the results of the
statistical analysis. The first section
describes the sample in terms of age, sex,
education, and occupation. The second
section presents the results of the
analysis of the data, including the
mean scores on the various tests, the
standard deviations, and the correlations
between the different variables. The
results of the analysis are presented in
the form of tables and graphs.

APPENDIX.

A
A

COLLATION

OF THE SEVERAL

COMMUNION OFFICES,

IN

THE PRAYER BOOK OF EDWARD VI.

THE SCOTCH PRAYER BOOK OF THE YEAR 1637.

THE PRESENT ENGLISH PRAYER BOOK,

AND THAT

USED IN THE PRESENT SCOTCH EPISCOPAL CHURCH.

PREFACE.

THE following Collation was made by a Divine of the established Church of England, high in situation, at first with a view to nothing more than his own private satisfaction. It is now, with his permission, printed and dispersed, in order to confute certain false and malicious Insinuations which have been circulated concerning the present Practices of the Episcopalians in Scotland, with an evident intention to injure them in the esteem of the British Legislature.—That the Liturgy now in use among the Scotch Episcopalians, is precisely the same with the present Common Prayer Book of the established Church of England, except in the Communion Office; and that the Variations found there are those, and those only, which are exhibited in this Collation, is attested by

JOHN SKINNER, Bishop, and Delegate
of the Scotch Episcopal Church.

LONDON, March 30th, 1792.

COLLATION, &c.

King Edward VIth's Prayer Book. The old Scotch Prayer-Book.

First Rubric.

§. 1. **REQUIRES** those who would be partakers to signify their intention to the Curate or to the Presbyter or Curate, ever night, or in the morning before Matins.

§. 4. Appoints the vestments of the Priests and Deacons.

Priest to stand humbly before the middes of the altar.

The Lord's Prayer.

The Collect—" Almighty God, unto whom all hearts be open," &c.

§. 4. Orders the Holy Table, at the Communion time, to have upon it a fair white linen-cloth, with other decent furniture, meet for the high mysteries there to be celebrated; and that it stand at the uppermost part of the Chancel or Church. Presbyter to stand on the North side.

The Lord's Prayer.

The Collect—" Almighty God, unto whom all hearts be open," &c.

The

The present English Prayer- Book.	The present Scotch Communion Office.
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No Rubric prefixed.

—to the Curate some time the day before.

§. 3. Two clauses added.— One requiring the Curate rejecting any to report the same to the Ordinary. Another requiring the Ordinary to proceed against the offender.

§. 4. Orders the Table, at Communion time, to have a fair white linen cloth upon it. To stand in the body of the Church or in the Chancel, where Morning and Evening Prayer are said. Priest to stand on the North side.

The Lord's Prayer.

The Collect—“ Almighty God, unto whom all hearts be open,” &c.

The Lord's Prayer.

The Collect—“ Almighty God, unto whom all hearts be open,” &c.

King

King Edward VIth's Prayer Book. The old Scotch Prayer Book.

The Psalm appointed for the Introit:

Lord have mercy, &c.

Christ have mercy, &c.

Lord have mercy, &c.

Second Rubric.

Second Rubric.

Then the Priest, standing at God's Borde, shall begin,
" Glory be to God on high."

The Clerks proceed with this anthem, which we now use at the conclusion of the Service.

The Lord be with you.
And with thy spirit.

Let us pray.

The Collect for the Day, and one of the two Collects for the King.

———have mercy upon the whole congregation, and so rule, &c.

——— we his subjects, &c.

The Presbyter, turning to the People, to rehearse distinctly the Ten Commanments;—the people kneeling, and asking God's mercy for the transgression of every duty therein, either according to the letter, or to the mystical importance of the said Commandment.

The Ten Commandments.

The Collect for the Day, and one of the two Collects for the King.

In the first Collect for the King are only these variations:

———have mercy upon thy holy Catholic Church, and in this particular Church in which we live, so rule, &c.

——— we his subjects, &c.

The

The present English Prayer
Book.

The present Scotch Communion
Office.

—shall ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come.

The Ten Commandments.

The Ten Commandments, of the Summary of the Law in these words, “ Jesus said, Thou shalt love the Lord thy God,” &c.

The Collect for the Day, and one of the two Collects for the King.

The Collect for the Day, and one of the Collects for the King, as in the English Office.

In the first Collect for the King are only these variations.

—have mercy upon the whole Church, and so rule, &c.

—we and all his subjects, &c.

King Edward Vith's Prayer-
Book.

The old Scotch Prayer-Book.

The Epistle.

Rubric orders, that the Epistle ended, the Priest, or one appointed to read the Gospel, shall say,

The Holy Gospel, written in the Chapter of Clerks and People to answer,
Glory be to thee, O Lord.

The Gospel.

The Nicene Creed, the Priest beginning, I believe in One God, and the Clerks singing the rest.

A Sermon or Homily, wherein if the people be not exhorted to the worthy receiving of the Holy Sacrament of the Body and

The Epistle.

—The Presbyter saying, The Holy Gospel is written in the Chapter of The People, all standing up shall say,
Glory be to thee, O Lord.

The Gospel.

At the end of the Gospel the Presbyter shall say, " So endeth the holy Gospel," and the people shall answer, " Thanks be to thee, O Lord."

The Nicene Creed.—But note, that this creed is not called the Nicene either in King Edward's Prayer-book or the old Scotch Prayer-book, or in the present English Prayer-book.

A Sermon or Homily.—Then Notice of Holidays and Fasting-days.—The Sentences, namely, Gen. iv. 3. Exod. xxv. 2.
The

The present English Prayer-
Book.

The present Scotch Communion
Office.

The Epistle.

The Epistle.

The Presbyter shall say,
The Holy Gospel is written in
the——

The People shall say,
Glory be to thee, O Lord.

The Gospel.

The Gospel.

The Presbyter shall say, " Thus
endeth the holy Gospel ;"—and
the people answer—" Thanks be
to thee, O Lord, for this thy
glorious Gospel."

The Nicene Creed.—After
Declaration of Holidays and Fast-
ing-days, Publication of Banns,
and reading of Briefs, Citations,
and Excommunications,

The Nicene Creed.

A Sermon or Homily.

A Sermon.

The Sentences.—Namely,

King Edward VIth's Prayer-
Book.

The old Scotch Prayer-Book.

Blood of our Saviour Christ, then shall the Curate give this Exhortation,

Deut. xvi. 16. 1 Chro. xxix. 10.
Ps. xcvi. 8. Matt. vi. 19. 20. vii.
21. Mark xii. 41. 42. 43. 44. 1
Cor. ix. 7. 11. 13. 14. 2 Cor. ix.
6. 7. Galat. vi. 6. 7. 1. Tim. vi.
17. 18. 19. Heb. vi. 10. xiii. 16.

Rubric orders, that while these sentences are reading, the alms be collected by the Deacon, or if no such person be present, by one of the Church-wardens, in a decent bason provided for that purpose. And when all have offered, he shall reverently bring the said bason, with the oblations therein, and deliver it to the Presbyter, who shall humbly present it before the Lord, and set it upon the Holy Table. And the Presbyter shall then offer up and place the Bread and Wine prepared for the Sacrament upon the Lord's Table, that it may be ready for that service.

Prayer for the whole State of
Christ's Church Militant.

An Exhortation, the same in
substance and effect, as that
which is now directed to be used

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

Matt. v. 16. vi. 19. 20. vii. 12.
21. Luke xix. 8. 1 Cor. ix. 7.
ix. 11. ix. 13. 14. 2 Cor. ix. 6.
7. Gal. vi. 6. 7. vi. 10. 1 Tim.
vi. 6. 7. 17. 18. 19. Heb. vi. 10.
xiii. 16. 1 John iii. 17. Tob. iv.
7. 8. 9. Prov. xix. 17. Psal. xli. 1.

While these sentences are read-
ing, the Deacons, Church-ward-
ens, or other fit persons appoint-
ed for that purpose, shall receive
the alms for the Poor, and other
devotions of the people, in a de-
cent bason to be provided by the
parish for that purpose; and re-
verently bring it to the Priest,
who shall humbly present and
place it upon the Holy Table.

And when there is a Commu-
nion, the Priest shall then place
upon the Table so much Bread
and Wine as he shall think suffi-
cient.

Prayer for the whole State of
Christ's Church Militant.

King Edward VIth's Prayer-
Book.

The old Scotch Prayer-Book.

in our Prayer-book, when the Priest gives notice of the Communion, if he see the people negligent to come.

A second Exhortation, in substance and effect the same with the first of those, which we are directed to use, when we give warning of the Communion, except that the clause forbidding blasphemers, &c. to come without repentance, is omitted.

The Exhortation.

Dearly beloved in the Lord,
Ye that mind to come———
consider what St. Paul writeth to
the Corinthians, how he exhort-
eth all men———

————we be made one———
we become guilty ———
death. Therefore if any here be
a blasphemer, adulterer, or be in
malice or envie, or in any other
grievous crime, (except he be
truly sorry therefore, and ear-
nestly minded to leave the same
vices, and do trust himself to be

Dearly beloved in the Lord,
Ye that mind to come.———
consider what St. Paul writeth to
the Corinthians, how he exhort-
eth all persons ———

————we be one ———
we be guilty ———death.
Therefore if any of you be a blas-
phemer of God, an hinderer or
slanderer of his word, an adulte-
rer, or be in malice, or envie, or
in any other grievous crime, be-
wail your sins, and come not to
this holy table, lest after the tak-

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

The Exhortation.

Dearly beloved in the Lord,
Ye that mind to come——
——consider how St. Paul ex-
horteth all persons ——
——
——we are one——
we are guilty——death.
Judge therefore yourselves——
——Lord. Repent you truly——

The Exhortation*.

Dearly Beloved, Ye that mind
to come——
——consider what St. Paul
writeth to the Corinthians, how
he exhorteth all persons——
——

In the sequel the exhortation
proceeds verbatim in the terms of
our own.

King

* The present Scotch Communion Office, as printed by itself, begins with this Exhortation. But what is marked as preceding it in this Collation, is agreeable to the Form made use of in the Scotch Episcopal Chapels; and thus to state their practice, was an act of friendship in the Right Reverend Collator, for which, among many others, the memory of Bishop Horsley must ever be dear to the Scotch Episcopalians. EDITOR.

King Edward VIth's Prayer Book. The old Scotch Prayer-Book.

conciled to Almighty God, and in charity with all the world) let him bewail his sins, and not come to that holy table, lest after the taking of that most blessed bread, the Devil enter into him as he did into Judas, to fill him full of all iniquity, and bring to destruction both of body and soul. Judge therefore yourselves— Lord. Let your mind be without desire to sin ; repent you truly—
 _____an earnest and lively faith—_____Saviour ; be in perfect—_____ sinners ; which lay in darkness and shadow—

 _____the exceeding love—
 _____us ; he hath left in these holy mysteries, as a pledge of his love, and a continual remembrance of the same his own blessed body and precious blood, for us to feed upon spiritually to our endless comfort and consolation. To him therefore—
 _____and study—

Then follows the Offertory with the Sentences, the very same

ing of that Holy Sacrament the devil enter into you as he entered into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore yourselves — Lord. Repent you truly —
 _____ a lively and stedfast faith—_____ Saviour. Amend your lives, and be in perfect — sinners which lay in darkness and shadow _____

 _____ the exceeding great love _____ us : he hath instituted and ordained holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore _____

 _____and studying _____

Ye that do truly and earnestly &c. _____

King

The present English Prayer-
Book.

The present Scotch Communion
Office.

Then the Presbyter or Deacon shall say,

Let us present our offerings to the Lord with reverence and godly fear.

Then the Presbyter shall begin the offertory, saying one or more of these sentences.

The sentences are the same as in the old Scotch Prayer-Book, with this single exception, that 1 Chron. xxix. 10. is not inserted in its order, being reserved for a particular place, where it is introduced with peculiar propriety. For when the Presbyter places the bason containing the offering on the holy table, then he repeats 1 Chron. xxix. 10.

And the Presbyter shall then offer up, and place the bread and wine prepared for the Sacrament upon the Lord's table, and shall say,

The Lord be with you ;

And with thy spirit.

Lift up your hearts, to the end of, It is meet and right—

Then immediately follows the Hymn. Therefore with Angels and Archangels, with the proper

_____ a lively and stedfast
faith. _____ Saviour. Amend
your lives, and be in perfect —
sinners ; who lay in darkness and
the shadow _____
_____ the exceeding great
love _____
_____ us ; he hath insti-
tuted and ordained holy mysteries
as pledges of his love, and for a
continual remembrance of his
death, to our great and endless
comfort. To him therefore —

_____ and studying _____

Ye that do truly and earnest-

prefaces.

King Edward VIth's Prayer-
Book.

The old Scotch Prayer-Book.

that are now in use.

The Sentences ended, the Minister shall take so much bread and wine as shall be sufficient, and putting the bread in the patin, and the wine into the chalice, and putting thereto a little pure and cleane water, he shall set both bread and wine upon the Altar, and say,

The Lord be with you;
And with thy spirit, &c.

Lift up your hearts, to the end of the Hymn. Therefore with Angels and Archangels, with the proper prefaces.

Christmas-Day.

—as this day—
—the Virgin Mary—

Whitsunday.

—down this day—

Therefore with Angels—
—glory: Osanna in the highest. Blessed is he that cometh in the Name of the Lord. Glory to thee, O Lord most High.

draw near, and ————confession to Almighty God before this congregation here gathered together in his holy name, meekly kneeling ————

The General Confession.

Absolution.

Texts.

Lift up your hearts, to the end of the Hymn, Therefore with Angels and Archangels, with the proper prefaces.

Christmas-day.

—as on this day—
—the blessed Virgin Mary—

Whitsunday.

—down this day—

Therefore with Angels—
—glory: Glory be to thee, O Lord most High.

The

The present English Prayer- Book. The present Scotch Communion Office.

ly _____
draw near with faith and _____
_____ confession to Almighty
God, meekly kneeling, &c.

The General Confession.

Absolution.

Texts.

Lift up your hearts, to the end
of the Hymn. Therefore with
Angels and Archangels, with the
proper prefaces.

Christmas-Day.

—as at this time—
—the Virgin Mary—

Christmas-Day.

—as on this day—
—the blessed Virgin Mary—

Whitsunday.

—down as at this time—

Whitsunday.

—down as on this day—

Therefore with Angels —
—glory : Glory be to thee,
O Lord most high.

Therefore with Angels and
Archangels — — — —
glory : Glory be to thee, O Lord
most high.

We do not presume, &c.

King Edward VIth's Prayer Book. The old Scotch Prayer Book.

Let us pray for the whole State of Christ's Church.

Then follows a Prayer nearly the same with that now in use for the whole state of Christ's Church militant.

O God heavenly Father, which	Almighty God our heavenly
of thy tender mercy didst give	Father, which of thy tender mer-
— — — — —	cy didst give — — — — —
made there — — — — —	made there — — — — —
one oblation once offered — —	one oblation of himself once of-
— — — — —	fered — — — — —
— — — — — us	— — — — — us
to celebrate — — — — —	to continue — — — — —
— — — — — memory of that his pre-	— — — — — memory of that his pe-
— — — — — cious death until — — — — —	— — — — — cious death and sacrifice until—
— — — — —	— — — — —
— — — — — we beseech thee ;	— — — — — we most humbly be-
and with thy Holy Spirit and	seech thee ; and of thy almighty
word vouchsafe to bl+ess and	goodness vouchsafe so to bless
sanc+tify these thy gifts, and	and sanctify with thy word and
creatures of bread and wine, that	thy holy Spirit these thy gifts,
they may be unto us the body	and creatures of bread and wine,
and blood of thy most dearly be-	that they may be unto us the
loved Son Jesus Christ, who in	body and blood of thy most dear-
the same night — — — — —	ly beloved Son : so that we re-
— — — — —	ceiving them according to thy
— — — — —	Son our Saviour Jesus Christ's
— — — — —	Holy Institution, may be partak-
— — — — —	ers of his most blessed body and
	The

The present English Prayer-
Book.

The present Scotch Communion
Office.

Almighty God our heavenly
Father, which of thy tender mer-
cy didst give — — — —
made there — — — —
one oblation of himself once of-
fered — — — —
— — — — us
to continue — — — —
— — — — memory of that his pre-
cious death until — — — —
— — — —
— — — — we most humbly beseech
thee, and grant that we receiving
these thy creatures of bread and
wine, according to thy Son our
Saviour Jesus Christ's holy insti-
tution, may be partakers of his
most blessed body and blood;
who in the same night — — — —

All glory be to thee, Almighty
God, for that thou of thy ten-
der mercy didst give — — — —
— — — —
who (by his own oblation of
himself once offered) made a —
— — — — us
to continue — — — —
— — — — memorial of that his
precious death and sacrifice until
— — — —. For in
the night that he was betrayed,
&c,

King Edward VIth's Prayer Book. The old Scotch Prayer-Book.

————— ————— ————— blood ; who in the night —————

These words before rehearsed, are to be said turning to the altar, without any elevation, or shewing the Sacrament to the people.

Then follows a Prayer of Oblation in these words :

<p>“ Wherefore, O Lord and heavenly Father, according to the Institution of thy dearly beloved Son Jesus Christ, we thy humble servants do celebrate, and make here before thy divine majesty with these thy holy gifts, the memorial which thy Son hath willed us to make, having in remembrance his blessed passion, mighty resurrection, and glorious ascension, rendering unto thee most hearty thanks, for the innumerable benefits procured unto us by the same, entirely desiring thy fatherly goodness.”</p>	<p>“ Wherefore O Lord,”</p>
<p>The sequel of the prayer is the Collect now used in the Post-Communion after the Lord's prayer, with only these variations :</p>	<p>same. And we entirely desire</p>

Instead of, “ all we who are partakers,” ————— “ whosoever shall be partakers.”

Instead of, “ communion may

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

“ Wherefore, O Lord,”—

— — — —
— — — —
— — — —
— — — —
— — — —

— with these thy holy
gifts, which we now offer unto
thee, the memorial —

— — — —
— his blessed passion and
precious death, his mighty —
— — — —
— — — —
— — — —

— same. And we most hum-
bly beseech thee, O merciful Fa-
ther, to hear us; and of thy al-
mighty goodness vouchsafe to bless
and sanctify with thy word and
holy Spirit these thy gifts and
creatures of bread and wine, that
they may become the body and
blood of thy most dearly beloved
King

King Edward VIth's Prayer-
Book:

The old Scotch Prayer-Book.

be fulfilled ;"———— " com-
munion, may worthily receive
the most precious body and blood
of thy Son Jesus Christ, and be
fulfilled."

———— ——— ——— ———
———— ——— ——— ———
———— ——— ——— ———
———— ——— ——— ———
and be fulfilled

After " Benediction,"

—" And made one body with
" thy Son Jesus Christ, that he
" may dwell in them, and they
" in him ; and although," &c.

———— " with him"————

After " Dutie and Service,"

—" And command these our
" prayers and supplications, by
" the ministry of thy holy angels,
" to be brought up into thy holy
" tabernacle, before the sight of
" thy divine Majesty, not weigh-
" ing," &c.

———— " and service, not
" weighing," &c. omitting the
clause about commanding prayers
to be brought up by Angels.

Let us pray.

As our Saviour Christ hath
taught and commanded us, we
are bold to say, " Our Father,"
&c.

As our Saviour Christ hath
taught and commanded us, we
are bold to say, " Our Father,"
&c.

The peace of the Lord be al-
way with you.

And with thy spirit.

The

The present English Prayer
Book.

The present Scotch Communion
Office.

Son. And we earnestly desire
thy fatherly goodness ———
——— and here we humbly of-
fer and present ——— thee, be-
seeching thee ———

The remainder of this prayer
verbatim in the terms of the old
Scotch Prayer-Book, except that
the word "filled" is used instead
of "fulfilled."

After the Prayer of Oblation
and Invocation, follows the prayer
for the whole state of Christ's
Church.

As our Saviour Christ hath
taught and commanded us, we
are bold to say, "Our Father,"
&c.

King Edward VIth's Prayer-
Book. The old Scotch Prayer-Book.

Christ our Paschal Lamb is offered up for us once for all, when he bare our sins in his body upon the Cross. For he is the very Lamb of God that taketh away the sins of the world.— Wherefore let us keep a joyful and holy feast unto the Lord.

Ye that do truly _____
_____ sinnes to Almighty
God, and be in love _____

_____ draw near and take _____

_____ confession to Almighty God, and
to his holy Church here gathered
together in his name, meekly —

The General Confession, precisely in the terms now used.

The Absolution, with the Texts precisely in the terms now used.

After the Texts,

“ We do not presume,” —
in the terms now used, with this
variation only at the end —
“ and to drink his blood in these
holy mysteries, that we may con-

“ We do not presume” —

The Prayer now used before
the Prayer of Consecration, with-
out any variation from the pre-
sent words.

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

“Ye that do truly,” &c. verbatim in the terms now used in our Liturgy, except that the words “with faith” are omitted after “draw near.”

The General Confession, precisely in the terms of the English Liturgy.

The Absolution, precisely in the terms of the English Liturgy.

The four Texts, the same as in the English Office.

Then the Prayer,

“We do not presume——
this thy holy Table,” &c.

King Edward VIth's Prayer-Book. The old Scotch Prayer-Book.
Book.

tinually dwell in him, and he in us, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood. Amen."

The Sentences at the Distribution of the Elements in King Edward's Prayer-Book, the old Scotch Prayer-Book, and the present Scotch Communion Office, consist of the former clause of each of those now used, omitting the latter clause, "Take and eat," &c, and "Drink this," &c.

During the Distribution, a long Anthem, composed of Texts of Scripture, sung by the Clerks.

The Lord be with you.
And with thy Spirit,

The present English Prayer-
Book.

The present Scotch Communion
Office.

—clean by his most sacred
body—

The Sentences at the Distribution of the Elements in King Edward's Prayer-Book, the old Scotch Prayer-Book, and the present Scotch Communion Office, consist of the former clause of each of those now used, omitting the latter clause, "Take and eat," &c. and "Drink this," &c.

When all have communicated, and the remaining Elements are covered with a fair linen cloth, he that celebrates shall say,

"Having now received the precious body and blood of Christ, let us give thanks to our Lord God, who hath graciously vouchsafed to admit us to the participation of his holy Mysteries; and let us beg of him grace to perform our vows, and to persevere in our good resolutions; and that being made holy, we may obtain everlasting life, through the merits of the all-sufficient sacrifice of our Lord and Saviour Jesus Christ."

King

King Edward VIth's Prayer-
Book.

The old Scotch Prayer-Book.

Almighty and everlasting God,
we most heartily thank thee ———
—————to feed us in these
holy mysteries with the spiritual
food—————

—————
—————
and hast assured us (duly receiv-
ing the same) of thy favour——

—————
—————
incorporate in thy mystical body

—————
—————
and heirs through hope—————

—————
—————
death and passion of thy dear
Son. We therefore most hum-
bly beseech thee ——— ———

—————
—————
with thy grace, that——

—————
—————
holy fellowship ———

—————
—————
as thou hast prepared for us——

—————
with thee and the Holy
Ghost.

The Peace of God, &c.

Almighty and everliving God,
we most heartily thank thee——
—————to feed us, which
have duly received these holy
mysteries, with the spiritual food

—————
—————
and dost assure us thereby of thy
favour—————

—————
—————
incorporate in thy mystical body

—————
—————
and be also heirs through hope——

—————
—————
death and passion of thy dear
Son. We now most humbly
beseech thee ——— ———

—————
—————
with thy grace, that——

—————
—————
holy fellowship—————

—————
—————
as thou hast prepared for us——

—————
with thee and the holy
Ghost.

Glory be to God on high——

—————
—————
God the Father Almighty.

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

Almighty and everliving God,
we most heartily thank thee—

—————to feed us, who
have duly received these holy
mysteries, with the spiritual food

— — — — —
— — — — —

and dost assure us thereby of thy
favour —————

— — — — —
incorporate in the mystical body
of thy Son — — — — —

and are also heirs through hope

— — — — —
death and passion of thy dear
Son. And we most humbly be-
seech thee —————

— — — — —
with thy grace, that —

— — — — —
holy fellowship —————

— — — — —
as thou hast prepared for us —

— — — — —
with thee and the Holy
Ghost.

Glory be to God on high —

—————
—————

Almighty and ever-living God,
we most heartily thank thee —

—————to feed us, who
have duly received these holy
mysteries, with the spiritual food

— — — — —
— — — — —

and dost assure us thereby of thy
favour —————

— — — — —
incorporate in the mystical body
of thy Son — — — — —

and are also heirs through hope

— — — — —
his most precious death
and passion.—We now most
humbly beseech thee —————

— — — — —
with thy grace and holy
spirit, that —————

— — — — —
holy communion and fel-
lowship —————

— — — — —
as thou hast commanded us —

— — — — —
with the Father and the
Holy Ghost.

Glory be to God in the highest

—————
—————

God the Father Almighty.

God the Father Almighty ;
King

King Edward VIth's Prayer
Book.

The old Scotch Prayer-Book.

O Lord, the only-begotten Son

— — —
— — —
— — —
— — —

—have mercy upon us. Thou
that takest away the sins of the
world, have mercy upon us.
Thou that takest away the sins
of the world, receive our prayer.

The Peace of God, &c.

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

O Lord, the only begotten
Son ——— ——— ———
————— ————— —————
————— ————— —————
————— ————— —————
————— ————— —————
—have mercy upon us. Thou
that takest away the sins of the
world, have mercy upon us.
Thou that takest away the sins
of the world, receive our prayer.

and to thee, O God, the only-
begotten Son, Jesu Christ; and
to thee, O God, the Holy
Ghost.
O Lord, the only begotten
Son,
—have mercy upon us. Thou
that takest away the sins of the
world, receive our prayer.
————— ————— —————
————— ————— —————

The Peace of God, &c.

The Peace of God, &c.

A COLLATION

Of the *Prayers for the whole State of Christ's Church*, in which the varieties were found to be too numerous to be inserted in the proper places in the Collation of the Offices.

King Edward VIth's Prayer-
Book:

The old Scotch Prayer-Book.

LET us pray for the whole
State of Christ's Church.

_____ of Christ's Church mili-
tant here in Earth.

Almighty and everliving God,
which _____
_____mercifully to receive
these our Prayers _____

love. Specially we beseech thee
to save and defend thy servant
Edward our King _____

_____maintenance of God's
true religion _____

Almighty and everliving God,
which _____

_____mercifully (to accept
our alms, and) to receive these
our Prayers _____

love. We beseech thee also
to save and defend all Christian
Kings, Princes, and Governors,
and specially thy servant Charles
our King _____

_____maintenance of God's true
religion _____

The



The present English Prayer-
Book.

The present Scotch Communion
Office.

_____ of Christ's Church mi-
litant here in earth.

_____ of Christ's Church.

Almighty and ever-living God,
who _____

Almighty and ever-living God,
who _____

_____ mercifully (to accept
our alms and oblations, and) to
receive these our Prayers _____

_____ mercifully (to accept
our alms and oblations, and) to
receive these our Prayers _____

love. We beseech thee also to
save and defend all Christian
Kings, Princes, and Governors,
and especially thy servant George
our King _____

love. We beseech thee also to
save and defend all Christian
Kings, Princes, and Governors,
and especially thy servant our
King _____

_____ maintenance of thy true
religion _____

_____ maintenance of thy true
religion _____

King Edward VIth's Prayer Book. The old Scotch Prayer-Book.

— to all Bishops, Pastors,
and Curates — — — —

— grace, that with meek heart—

— life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life be in trouble, sorrow, need, sickness, or any other adversity. And especially we commend unto thy mercifull goodness, this Congregation which is here assembled in thy name, to celebrate the commemoration of the most glorious death of thy Son. And here we do give unto thee most high praise and hearty thanks, for the wonderfull grace and vertue declared in all thy saints from the beginning of the world. And chiefly in the glorious and most blessed Virgin Mary, mother of thy Son Jesus Christ, our Lord and God; and in the holy Patriarchs, Prophets, Apostles, and Martyrs, whose examples O Lord, and stedfastness in thy faith and keeping thy command-

— to all Bishops, Presby-
ters, and Curates — —

— grace, that with meek heart—

— life. And we commend especially unto thy merciful goodness the Congregation which is here assembled in thy name, to celebrate the commemoration of the most precious Death and Sacrifice of thy Son and our Saviour Jesus Christ. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all these thy servants, who having finished their course in faith, do now rest from their labours. And we yield unto thee most high praise and hearty thanks, for the wonderful grace and vertue declared in all thy saints, who have been the choice vessels of thy grace, and the lights of the world in their several generations; most

The

The present English Prayer-
Book.

The present Scotch Communion
Office.

_____ to all Bishops and
Curates

_____ to all Bishops, Priests
and Deacons

_____ grace; and especially to this Con-
gregation here present, that with
meek heart _____
life. And we most humbly be-
seech thee of thy goodness, O
Lord, to comfort and succour all
them who in this transitory life
are in trouble, sorrow, need, sick-
ness, or any other adversity.—
And we also bless thy holy name
for all thy servants departed this
life in thy faith and fear; be-
seeching thee to give us grace
so to follow their good examples,
that with them we may be par-
takers of thy heavenly kingdom.
Grant this, O heavenly Father,
for Jesus Christ's sake, our only
Mediator and Advocate. Amen.

_____ grace, that with meek heart —
_____ _____
life. And we commend espe-
cially, &c. in the precise terms
of the old Scotch Prayer Book,
except with one variation, as
below. — — — —
— — — —
— — — —
— — — —
— — — —
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— — — —
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— — — —

King

=====

King Edward VIth's Prayer-Book. The old Scotch Prayer-Book.

ments grant us to follow. We commend unto thy mercy, O Lord, all other thy servants, which are departed hence from us with the sign of faith, and now do rest in the sleep of peace. Grant unto them, we beseech thee, thy mercy, and everlasting peace; and that at the day of the general resurrection, we and all they which be of the mystical body of thy Son, may altogether be set on his right hand, and hear that his most joyful voice, Come unto me, O ye that be blessed of my Father, and possess the kingdom which is prepared for you from the beginning of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate, Amen.

humbly beseeching thee, that we may have grace to follow the example of their stedfastness in thy faith, and obedience to thy holy commandments; that at — —

the day of the general resurrection, we and all they which are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

The present English Prayer-
Book.

The present Scotch Communion
Office.

_____ to give us grace
to follow _____

¶ The *name of the King* is not to be found in the present copies of this Office, because they were printed several years before that event took place, which released the Scotch Episcopalians from their former scruples; but that the name of his Majesty King GEORGE, is now inserted by the officiating Minister, is attested by

JOHN SKINNER*.

* His Majesty's name is now printed in all the copies of the Scotch Communion Office—*Editor*.

=====
The End.
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