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The Gospel record shows us the strength of conscience, in its present and still more in its future sanctions, making the wicked Herod cry out, on hearing the fame of Jesus, "It is John, whom I beheaded; he is risen from the dead."¹ The passage brings out the power of conscience in a most striking—I had almost said, a dramatic—form.

By the side of this we may venture to place the words of Cicero (say, in the year of Rome 710), in the treatise written for his son, a student at Athens, in which he describes conscience as "*Vetat enim dominans ille in nobis deus,*"² that divine thing a sovereign ruler in us. Once again we may say the coincidence is complete, and plainly undesigned.

Sunday-school teachers, labouring for the lambs of the flock, have a great example in the Apostle Paul, who, even in the twilight of his spiritual vision, exercised himself "to have always a conscience void of offence towards God, and towards man."³ Afterwards, in the light of revealed knowledge, he was able to appeal, as I trust our Sunday-school scholars always will be, to his conscience bearing him "witness in the Holy Ghost."⁴ The spiritual teaching of our blessed Lord centres practical religion in the renewed heart and in the enlightened conscience. Even among the heathen, their wisest teachers saw that, without making the intimate presence of God with us a real thing, all religious profession is vain.

Then the clergyman added: "The more you study the Scriptures the more plainly will you see that the Bible has nothing to fear from truth, from whatever side it may come. The more you enlarge your knowledge, the better teachers will you be. You will avoid the foolish error of trying to say clever, smart things to your classes. For my own part, as your clergyman, I like best the plain practical teaching of the Bible and of the Scriptural formularies of our Church. The best teachers are those who try to win souls to Christ, and who always bear in mind that "Christ is all and in all."

THOMAS JORDAN.

ART. III.—THE WORD AND SACRAMENTS.

THE Word and Sacraments create the Christian Church. Without the Word there would be no Christians; and without the Sacraments there would be no Church. If Christ is our Teacher, the faith which makes men Christians must consist in the reception of His Word: and, if Christ is our

¹ Mark vi. 16.

³ Acts xxiv. 16.

² "*Tusc. Disp.*," lib. i., cap. xxx.

⁴ Rom. ix. 1.

King, the rights of fellowship in His Kingdom must be legalised by His ordinance. As He has, in fact, given us the Word of Faith, and not left us to discover it, and given us the Sacraments of Fellowship, and not left us to invent them; we are Christians as being recipients of the one, and members of His Church as being participants of the other.

That the Church has for these reasons held itself to be founded on a necessary and perpetual union of the Word and Sacraments is a fact unquestioned and unquestionable. The citation of evidence would be both easy and endless. But we need not look back into the distance. For us and for the present purpose, the evidence is conspicuous in the foreground. It is wrought into the whole fabric of the English Church, and was inscribed more distinctly on her walls and monuments at the time of Reformation, when they were cleared of confusing and corrupting accretions, with which they had in course of time become incrustated.

One of these confusing incrustations, formed by the growth of opinion and of authorized expressions of it during that course of time, was that doctrine of the Seven Sacraments, which had obliterated the distinction between those of which the signs "were ordained by Christ Himself," and the grace was "generally necessary to salvation;" and those formulated by the Church for particular steps or moments in Christian life (in Confirmation, Penance, and Extreme Unction), or for entrance on a particular state or office in it (in Marriage or Holy Orders).

Of "these five commonly called Sacraments" (as they once were), nothing need here be said. Their obligation for their several purposes, the grace that may be connected with them, the characters which had, in fact, been given them, and their rights to be described as "sacraments," in some wider sense of the word,—these are matters for discussion outside the present purpose. We have now only to set these ordinances apart as not having the same rank, or authority, or office as those which, in a distinctive sense, are described as "Sacraments of the Gospel," ordained by Christ personally, and generally necessary to salvation. In this sense we acknowledge "two only; that is to say, Baptism and the Supper of the Lord." As these pages are written for members of the Church of England, it will be understood that these "two only" are intended in the expression "the Word and Sacraments."

The 19th Article ("Of the Church") asserts as follows:

The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all those things that of necessity are requisite to the same.

There is room for explanation and argument on the words "visible," "congregation," "faithful," "pure," and "duly;" but our present concern is to mark the union and co-ordination of the two indispensable elements of the religion by which the Church of Christ is constituted and distinguished. The same principle is carried out in Articles which follow. Thus the 23rd rules that :

It is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments in the congregation, before he be lawfully called and sent to execute the same.

And the 24th and 26th continue to treat "the ministration of the Word and Sacraments" by the minister, and "the hearing of the Word of God and the receiving of the Sacraments" by the people, as the essential points in their mutual relation.

Again, it is the same double ministration which, in the act of ordination, is charged on the man who "receives the office of a priest in the Church of God," in the words—

Be thou a faithful dispenser of the Word of God and of His Holy Sacraments.

Take thou authority to preach the Word of God, and to minister the Holy Sacraments in the congregation, where thou shalt be lawfully appointed thereunto.

The expression thus fixed by deliberate definition and authoritative commission recurs on many occasions. So in the Prayer for the Church Militant: "Give grace to all Bishops and Curates, that they may set forth Thy true and lively Word, and rightly and duly administer Thy holy Sacraments." So, again, in the Bidding Prayer, all Bishops and Curates, under a common title, and as their highest style, are described as "the Ministers of God's holy Word and Sacraments."

Thus do our formularies insist on the necessary combination and mutual relation of the Word and Sacraments, as essential to the nature of the Church of Christ, and to the truth of any particular branch of it, and as constituting, in the ministration of them, the chief functions of its officers, and, in the reception of them, the incorporation of its members.

That this principle of the English Church is an inherited principle, one asserted by the Catholic Church in all ages, is unquestioned, and need not be shown by any catena of citations. It is enough to observe that it dates from the origin of Christianity as recorded in the Holy Scriptures. Nay! it may be said to date further back, for a like combination of Divine Word and Divine Ordinance distinguished the former system out of which Christianity arose. There the covenant was not only communicated in word, it was also signed upon the flesh; and of the uncircumcised it is said, "that soul shall be cut off from his people, he hath broken My covenant." Yet was it

united with the Word addressed to faith, for in Abraham's case "it was a sign of the faith which he had, yet being uncircumcised," and in the case of his descendants, of the faith which they were to have when capable of its reception. In like manner the redemption out of Egypt, with all that it contained of Divine calling and promise, was not only perpetuated in word by written record and national tradition and habitual recital, but was commemorated in the Paschal ordinance, by participation in which each person had his own communion with the life, and history, and destiny of his people. It was an ordinance of the covenant, and confined to it; for "no uncircumcised person shall eat thereof" (Ex. xii. 48); and generally necessary to it; for of the wilful abstainer it is said "that soul shall be cut off from the congregation of Israel" (v. 19).

In the Christian scheme the principle thus established is perfected in the union of the Word and Sacraments. That union consists first in their having *the same author*, Jesus Christ Himself. It was He who began to preach the Gospel, and delivered it to be preached by them that heard Him. It was He also who ordained the Sacraments, and charged their ministration on the same persons. This is the fact which places them on a different level from all other ordinances, and gives them congenital union with the Word, and a necessary part in the covenant.

Secondly, He has united them with the Word in *the form of their institution*. Of Baptism, He said, "Disciple all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you" (Matt. xxviii. 19, 20); and again, "Preach the Gospel to all creation: He that believeth and is baptized shall be saved" (Mark xvi. 15, 16). In these final and majestic commands, the Sacrament is made concomitant to the Word, both as following its publication and demanding its further inculcation. But the very form of the institution incorporates (so to speak) the grand outlines of revelation. Baptism into the name of the Father, of the Son, and of the Holy Ghost, pledges a man to faith in that name, delivers to him the key to all the treasures of truth which it contains, and gives him an introduction to the perfect knowledge of God. The formula of the Sacrament is a summary of the Word.

If the one Sacrament is thus associated with the whole scheme and circumference of the Word, the other is united with its central truth. The one is the confession of a Name, the other is commemoration of a Person and a fact. It is instituted at the close of the Lord's life in the flesh, in imme-

diate connection with His highest utterances, and on the eve of the final act of redemption :

He took bread, and blessed and brake it ; and He gave to them, saying : Take, eat, this is My body. And He took a cup and gave thanks, and gave to them, saying, Drink ye all of it, for this is My blood of the covenant, which is shed for many unto remission of sins (Matt. xxvi. 26, 27). And He took bread, and when He had given thanks He brake it, and gave to them, saying, This is My body which is given for you : this do in remembrance of Me. And the cup in like manner after supper, saying, This cup is the new covenant in My blood, even that which is poured out for you (Luke xxii. 19, 20).

What an amount of Divine teaching is concentrated in these words ! “ Jesus Christ come in the flesh,” offering His body and blood—the persons for whom it is done, “ for you, for many ”—the effect of it, in the remission of sins—the covenant which is made in that blood, a new covenant, implying its relations with the old—the remembrance, including all that is to be commemorated of Him, and of His work, and grace, and glory (*εἰς τὴν ἐμὴν ἀνάμνησιν*), and finally, the individual participation in the verity and the virtue of it all ! Who does not see what an amount of the Word is bound up in the act ; and how entirely the act depends on the Word for its meaning and its worth ?

The recognised union of the Word and Sacraments in the administration and life of the Church is thus derived from an original and revealed union, as both delivered by the Lord Himself and fused with each other in His words of institution.

But things are united because they are related ; and though the union of these two elements of Christianity may be maintained on this single ground of their common authority, it will not be maintained intelligently unless the relation which they are meant to hold to each other be in some reasonable degree understood.

Their relative *positions* are defined by instinctive and unchanging language. It is always “ the Word and Sacraments,” never “ the Sacraments and Word ;” for the Word has its own proper power apart from the Sacraments, which the Sacraments have not apart from the Word. It is the incorporation of the Word in the Sacraments which gives them their meaning and virtue ; and the Sacraments are interpreted by the Word, not the Word by the Sacraments.

The relative offices of these two factors in the Christian state must not be confused with each other, as, in practical treatment of the subject, there is a strong tendency to do. The Word may be, so to speak, absorbed in the Sacraments, being regarded mainly as the preparation for, and interpretation of them : or the Sacraments in the Word, being presented as acted exhibitions or expressions of it. There is

truth, of course, in both these views; but, if treated as giving the account of the matter on either side, they become false.

In the former case there ensues an artificial teaching, in which the Gospel is contracted and impaired by a perpetual gravitation towards certain fixed ideas; and the sacramental union with Christ tends to absorb the spiritual, by appearing as the sole means of its realization. In the initial Sacrament the regeneration by water comes to supersede the regeneration by the Word (1 Pet. i. 23-25) instead of coalescing with it as having a distinct and complementary part in the result. The instrument which grafts into the Church is taken as a certificate of the life that should ensue; and the conveyance of a right to spiritual sonship relieves from anxiety as to the inward working of the Spirit of adoption. In respect of the other Sacrament, in like manner, the relations of the soul with Christ tend to identification with sacramental Communion. The Eucharistic act usurps more and more of the general field of religion. Attendance on celebrations becomes a substitute for the larger knowledge and intelligent assimilation of the Word. Ritual methods are studied more than the teachings of Divine truth, which come to have but minor interest, except as they are supposed to bear on the sacramental system. The early Communion is spoken of as a sufficient hallowing of the Lord's day, "the real Sunday question." The variation of vestments, the adorning of altars, the adoration of the elements, and the introduction of ever fresh accessories, reproduce, with the aspect of mediæval worship the tone and spirit of mediæval religion, despite the undeniable warning which those ages give that there is a natural connection and historic proportion between an intense elaboration of ritual and a partial obscuration of the Word.

On the other hand, in the second case supposed, where the Sacraments are seen as mere exhibitions of truth or professions of faith—since the truths exhibited can be more intelligibly conveyed in words than they can be in acts, and since the faith in these truths can express itself more articulately in the former way than in the latter—the Sacraments come to be regarded as a sort of formal or pictorial appendage to the Word, the use of which should, from the nature of the case, be optional, and may, by sufficiently enlightened persons, be set aside for the more excellent way of a simply spiritual communion. This practical inference is professedly adopted and consistently carried out in the Quaker system, which dispenses altogether with "water baptism" and communion by outward and visible signs. It is also virtually adopted by the Salvation Army, which, in its published manifestoes, either takes no notice of Sacraments, or rules that the use of them is a matter

of indifference, except as they may be shaped to the interests of "the Army." Other communities might be named in which derogatory treatment and depreciatory language leave only faint shadows of the original rites. But also in quarters nearer home we feel that a like inference is tacitly drawn; though reverence for the admitted words of institution forbids its being formulated or professed. Thus the Sacraments remain in use (1) as ordained forms of Christian profession, (2) as a kind of pictorial or dramatic teaching, (3) as useful occasions for exercises of devotion. But all these things may be done in other ways, and so the Sacraments are not felt as having any inherent virtue distinct from what may belong to other religious acts; and the measure of honour accorded to them proceeds from compliance with general custom resting on an indisputable command, but without intelligent apprehension of the reasons of the custom or the purposes of the command.

A just view of the mutual relations and distinct functions of the Word and Sacraments will be best obtained by regarding them from the side of their origin rather than from that of their ministration. Their ministration among men is one of the facts of this present world, presenting to the spectator a superficial aspect and a varying history. Their origin is in that Divine economy for revelation of God and redemption of man, which has been superadded to (what we may call) the natural relations of God to His creature, and of man to his Creator; superadded, not as an after-thought, but as an eternal counsel for consummation of human history, purposed before the world, but manifested in due time in the person and action of the "one Mediator between God and man, the man Christ Jesus."

The Word is the announcement and exposition of this Divine economy in its constituent parts and cohering truths, and in their manifold bearings on the needs, the longings, and the whole life of man. It assumes and includes such preliminary teachings as God had given in nature and in conscience, but is itself a revelation Divinely telling what has been Divinely done. It is "the testimony of God which He has testified of His Son." This is "the Word which by the Gospel is preached unto us," "the Word which" (engrafted) "is able to save the soul." And this Word the Church is entrusted to hold, and charged to minister, in all generations to the end of time.

Thus, the salvation presented in the Word is not an attainment, but a gift. "It is of grace that it might be by faith." It could not have existed if grace had not wrought it, or been known if grace had not taught it, and then could not be had

if grace did not offer and ensure it to all who believe; and this condition of faith also requires for its production an effectual concurrence of grace.

The power of faith to appropriate, the prerogative of faith to inherit the salvation which the Word proclaims is a main part of the Word itself, ever present and prominent in the teaching both of Christ and His Apostles. So distinct and unreserved are these assertions, that it would seem as if nothing were wanting to full salvation but the Word and the faith which receives it; so that a doctrine of the Sacraments as in any sense essential might at first sight appear intrusive. But since (as before observed) the doctrine of the Sacraments is a part of the Word of Christ, as much a part of it as anything else is, that doctrine is not an addition to the principle of the sufficiency of faith in the Word, but is already included in it—an inclusion which will appear more natural when we observe (1) that the Sacraments also are expressions of grace, and (2) that they also are received by faith.

They are expressions and channels of grace. Being outward acts, in which prescribed signs are used in a prescribed way, they serve—the one for admission into Christ's Church, the other for fellowship in it. This office in the Church, as a visible society, constitutes their most obvious character and superficial aspect. Does their office go deeper than that, giving membership in the Church as a spiritual society and kingdom of God, and conveying for that purpose not merely outward privilege but inward grace? The answer in the Articles is explicit :

Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs of grace, and God's goodwill towards us, by the which He doth work invisibly in us (25th).

Baptism is not only a sign of profession, and mark of difference, whereby Christian men are discerned from them that are not christened; but is also a sign of Regeneration or New Birth whereby, as by an instrument, they that receive baptism rightly are grafted into the Church; the promises of forgiveness of sin and adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed (27th).

The Supper of the Lord is not only a sign of the love that Christians ought to have among themselves one to another; but rather it is a Sacrament of our redemption by Christ's death; insomuch that, to such as rightly, worthily, and with faith receive the same, the Bread which we break is a partaking of the Body of Christ; and, likewise, the Cup of Blessing is a partaking of the Blood of Christ (28th).

The words "Sacraments ordained of Christ," or (as afterwards) "ordained of Christ our Lord in the Gospel," or (as in the Catechism) "ordained of Christ in His Church," are more than a definition, excluding other ordinances: they are arguments for the statements which follow. The general scheme

of worship, fellowship, and edification was left to the Church to adopt under the initiative of the Apostles and the guidance of the Spirit of promise. Two ordinances only were excepted by personal institution. That fact is sufficient to preclude all mere external and typical interpretation, and to assure us of an operation in the region of spirit and truth. It would have done so if the terms of institution had not been as explicit as they are, making the one Sacrament an entrance into revealed relations with the Father, the Son, and the Holy Ghost, which is a new birth into a world of spirit; and making the other an act of union with Christ in His human nature and redeeming work, by participation in His body broken and His blood shed for us. The spiritual graces are not identical with their sacramental signs, neither the New Birth with the water, nor the Body and Blood of Christ with the bread and wine. Nor is there any necessary or natural connection between the sign and the thing signified, but only one by positive ordinance. Yet this being made by Him, who in His own kingdom has the right and power to constitute any connection which He pleases, we must recognise the symbolical connection as being also an effectual one.

On this point I cannot do better than give some words of Waterland; observing, by the way, that it is much to be wished that this careful thinker and writer were more studied than the loosely-reasoned books which are now in vogue:

For the clearer apprehension of a plain and easy notion, I choose to begin with a famous passage of St. Bernard, often quoted on this subject, and very useful to give the readers a good general idea of the symbolical nature of the Sacraments. He compares them with instruments of investiture (into lands, honours, dignities), which are significant and emblematical of what they belong to, and are at the same time means of conveyance. A book, a ring, a crozier, and the like have often been made use of as instruments to such purpose: but, what is most considerable, they are instruments to convey those rights, privileges, honours, offices, possessions, which in silent language they point to. Those small gifts or pledges are as nothing in themselves; but they are highly valuable with respect to what they are pledges of, and what they legally and effectively convey. So it is with the signs and symbols of both Sacraments. . . . Frequently, in human affairs, things or persons are considered very differently from what they really are in themselves, by a kind of construction of law: and they are supposed to be to all intents and purposes, and in full legal effect, what they are presumed to serve for and to supply the place of. A deed of conveyance, or any like instrument under hand and seal, is not a real estate, but it conveys one: and it is in effect the estate itself, as the estate goes along with it: and as the right, title and property, which are real acquirements, are, as it were, bound up in it and subsist by it. If any person should seriously object, in such a case, that he sees nothing but wax and parchments, and that he does not apprehend how they can be of any extraordinary value to him, or how he is made richer by them, he might be pitied, I presume, for his unthinking ignorance or simplicity; but if, in a contrary extreme, he should be credulous enough to imagine

that the parchments themselves are really and literally the estate,—are so many houses or tenements, or acres of glebe, enclosed in his cabinet, he could not well be presumed to be far short of distraction. I leave it to the intelligent reader to make the application proper to the present subject. (“Review of Doctrine of Eucharist,” Macmillan’s edition, pp. 131, 132).

The application is still wanted on both sides ; on the latter side, in our time, as never before, since the time of the Reformation : but it is with the former that I am now concerned, in asserting that Sacraments are effectual conveyances of the grace which they symbolize. Grace indeed is promised to all faithful applications, in whatever we may do or seek according to the will of God ; and in all kinds of acts of devotion and service we may claim the general promises, and hear the words : “As thou hast believed, so be it done unto thee.” But the sacramental acts carry pledges of Divine purpose and operation peculiar to themselves, in consequence of their Divine institution : and this distinctive character cannot be more clearly stated than in words from the same author :

Duties, as such, are conditions only on our part, applications of men to God ; and, therefore, are not properly instruments in the hand of God for conveying His graces : but Sacraments are applications of God to man, and, therefore, are properly His instruments of conveyance, His appointed means or conduits, in and by which He confers His graces. Gospel duties are the conditional causes of spiritual blessing, while Sacraments are properly the instrumental conveyances. Neither repentance nor faith, nor even Sacraments, considered merely as duties, or as acts of ours, are properly channels of grace, being, as I said, conditions only ; but Sacraments, considered as applications of God to men, are properly channels of spiritual benefits. This is a distinction which ought carefully to be heeded for the right understanding of the difference between Sacraments and duties. (P. 190).

Thus we have in these ordinances not only “means whereby we receive grace,” but “pledges to assure us thereof,” which gives them a distinctive office in the Christian scheme. It is a prerogative which involves no derogation from other means of grace, or limitation of Divine methods, or of the free action of the Spirit, but, on the contrary, a general guarantee and confirmation of them. As ordained “witnesses of grace, and God’s good-will towards us,” they extend this assurance to all our relations with Him. As ordained for ministration to us individually, they assign and seal the general promises of the Word as personal to each. They present the redeemed state and the powers of salvation as on the Divine side not merely made known, but conferred, and on the human side as not merely believed, but appropriated. They are ordained meeting-points between the will of God to bestow, and (if it be so) the will of man to receive.

The graces thus bestowed and received are of a kind which is not limited to the moment of reception, but extends over the

whole of life. In Baptism the legal consignment of "those things which by nature we cannot have" changes the spiritual position for ever after. The promises "made in that Sacrament" to the baptized person are, that Jesus Christ would "vouchsafe to receive him, to release him of his sins, to sanctify him with the Holy Ghost, to give him the kingdom of heaven and everlasting life," and these are promises for the whole spiritual history in all the parts of it. In like manner the actual membership in Christ—our "dwelling in Him, and He in us"—which is sealed in the other Sacrament, is plainly not an occasional but a permanent state; and the feeding on the Body and Blood of Christ, united as it is by Divine appointment with the right reception of the bread and wine, is in itself another thing from that reception, enduring when that is over, and possible, if God so please, without it. The spiritual appropriation of, and participation in, the body given and the blood shed for us, and in the benefits obtained thereby, as taught by our Lord in the synagogue of Capernaum (John vi.), is an experience larger than the Sacrament, which, however, has been ordained as the ordinary means of its enjoyment and the sure pledge of its reality.

Thus the Sacraments, as means of grace, are at one with the Word as a message of grace, introducing what, without them, the Word would not contain, namely, authorized certificates and personal conveyances of the blessings which it proposes to the soul.

No less is the one factor in agreement with the other in respect of the condition on the side of man which they both require for their intended effect. The Word must be received in faith; so must the Sacraments. They, like it, are addressed to man, as having a capacity to understand, respond, and accept; a capacity, but no necessity. Herein lies, not the validity of the Sacraments in themselves, but their efficacy for the recipient. Even in our Lord's external miracles the virtue which went forth from the touch of His hand or the hem of His garment took effect only on the like condition, marked by the frequent and emphatic word, "Thy faith hath made thee whole." Certainly His inward and spiritual grace is not to be communicated necessarily, or forced on unreceptive minds. Neither is it the property of the Sacrament to infuse that faith and create the power of reception. These, in the case of the miracles, were not contracted from the touch, or the garment, or the waters of Siloam, but had already risen or were rising in the heart, begotten by reports of the acts of Jesus, by the power of His spoken words or by instinctive impression of His personality. Even so repentance and faith, which qualify for profitable reception, are not gifts bestowed in the acts. In the

plain language of the Catechism, they are "*required* of them that *come* to be baptized," they are "*required* of them that *come* to the Lord's Supper." Deepened and strengthened they will be by coming, but they are an antecedent work in the heart, by the Word and Spirit of God prefatory to that higher work of the Word and Spirit which is consequent on the sacramental sealing of the covenant. It would be superfluous to show by quotations how distinctly and persistently the necessity of this qualifying faith is taught, and the existence of it supposed in our sacramental services. Even in the "Baptism of Infants" security is taken that this necessity shall be acknowledged.

It may here not be improper to remark that some difference of character or proportion will naturally be recognised in the faith which qualifies for the one Sacrament or for the other. From a person coming from outside the covenant to the Sacrament of initiation would be required a general faith in Christ as Saviour and Lord. From one already within the covenant who comes to the Sacrament of consummation (if it may comparatively be so called) would be required the more definite and instructed faith in Christ, as known in the mysteries of His redeeming work and of spiritual union with His people. This difference may usefully be kept in view in reading the records of Baptism in the Acts, where in the numerous instances mentioned, we are half inclined to wonder at the readiness with which the first applications and simplest professions of faith are followed by immediate and unhesitating administration of the Sacrament. Regarded not as a single act, but as the first step into a new spiritual state, the development of the virtue of the ordinance would be dependent on the development of the qualifying repentance and faith. This view of the baptized *state* as involved in the baptizing *act* is the ground of the baptism of young children; the Church still maintaining that it is a seal of faith, just as circumcision, being to Abraham a seal of the faith which he had, was to Isaac (a week old) a seal of the faith which he was to have.

These observations are made in regard to Baptism, because, in that case, the relation of faith to the Sacrament, though carefully asserted, may seem somewhat obscured by the common use in the Church. In the case of the Lord's Supper, that relation stands out with unclouded clearness, and it would be superfluous, either by direct citation of testimonies, or by argument from the reason of the thing, to confirm the assertion of the Article, that "the mean whereby the Body of Christ is received and eaten in the Supper is faith."

This paper is not intended as an exposition of the doctrine of Baptism or of the Lord's Supper, but for a consideration of

that which is common to them both, in their relation to the Word, to which they are attached, and in conjunction with which they are to be administered.

This subject of administration involves questions as to the persons to whom it appertains, the rights and powers of their office, and the way these are conferred or transmitted. Long and much frequented paths of controversy open in this direction, but they lie beyond the present purpose. It is enough if we stop now at the first stage, cautiously limited in the 23rd Article :

Of Ministering in the Congregation.

It is not lawful for any man to take upon him the office of publick preaching, or ministering the Sacraments in the Congregation, before he be lawfully called, and sent to execute the same. And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have publick authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

In this connection two observations may be made :

1. That in this Article, and in other places, specially in the ordaining Commission ("Take thou authority to preach the Word, and to minister the Sacraments in the congregation"), the words "in the congregation" bear the sense (as often in the Old Testament) of the Church, as such, in its constitutional character, acts, and assemblies. It is the definite ἐν τῇ ἐκκλησίᾳ of St. Paul (1 Cor. xi. 18, "When ye come together in the Church," xiv. 10; "In the Church I had rather speak five words," etc.; 28, "Let him keep silence in the Church;" 35, "It is a shame for women to speak in the Church;" Col. iv. 16, "Cause that it be read in the Church"). Here is the scene of public order, wherein constitutional rights of action cannot be assumed by individuals, or conferred by them, or by voluntary combinations of them. Moreover, the contention of the Congregationalists, which takes the word in its narrow, popular sense for any separate religious assembly, regarded by itself, dissolves the bonds, the unity, the very idea of the Divinely founded society.

2. It should be observed, and indeed is obvious, that a difference between a thing being taught and a thing being done, creates some difference in regard to the ministration of them. There are official and personal qualifications for both ministries, but those for the ministry of the Word are more largely personal, and those for the ministry of the Sacraments more simply official. Also, the aims and effects of the two ministries have a corresponding difference, the Word being addressed to the individual mind and conscience, and the Sacraments bearing directly on the corporate life in respect of membership in the body. These differences imply a greater freedom of action, and consequently of mission, in the one case than in the other.

Agencies and occasions may be allowable for the preaching of the Word which would be inadmissible in administration of Sacraments; and defects of commission, which might only impair authority in the first, might destroy validity in the second.

I return from this digression (if it be a digression) to take a last review of the bonds of union and mutual relations by which these mediating factors in our salvation work together and agree in one. They have been already considered (1) as initiated by the same authority, that of Jesus Christ in person; (2) as alike witnessing to a supernatural economy for human salvation and a kingdom of heaven opened to men; (3) as being both means of spiritual grace to the soul; (4) as alike requiring, in order to their efficacy for that purpose, the condition of faith in the recipient. Other particulars will readily occur, some of which it will be sufficient to indicate.

Does the Word present Jesus Christ Himself as its great subject, as "the mystery of godliness" by the virtue of His sacrifice and the communication of His life? So also do the Sacraments. In the one we are "baptized into Christ," and "put on Christ" (Gal. iii. 27). In the other we commemorate His cross and passion, as borne for our redemption; and through participation in His Body and Blood, have communion with Him in His death and in His life.

Does the Word call to a new life in Christ, describing principles and motives which nature would not have reached, manifesting their effects in all holy conversation and godliness? So also do the Sacraments, to which accordingly the Word appeals: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized into His death? Therefore we are buried with Him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3, 4). And if this moral elevation and sanctifying effect belong to the one Sacrament, still more plainly does it attach to the other, with obligations recognised as binding by the common consciences of men.

Does the Word call us into a covenant, that is, unto a settled scheme of things, "ordered in all things, and sure," on God's part, definite promises, to be answered on ours by conscious acceptance and deliberate engagements? It is of the very nature of the Sacraments that they are covenanting rites. It is their first and most obvious aspect. They inherit this character from the Sacraments of the older, or, more properly speaking, the parentetic covenant. The "baptismal covenant" is a common and a just expression; and the Service is cast into that shape, reciting the promises of Christ on the one side, and requiring the promises of the applicant on the

other. Confirmation is a ratifying of this covenant. The other Sacrament is always a recognition and renewal of the same, including this meaning in its various and comprehensive significance. As Moses said, "This is the blood of the covenant which God hath enjoined unto you," so our Lord has consecrated every sacramental cup by the word, "This is My Blood of the New Covenant." We, on our parts, rise from the Lord's table as having taken afresh the "Sacramentum," or oath of fealty, with the sense of a closer engagement and a stronger tie.

Finally, does the Word instruct us, not only as individuals, but as members of "the body, the Church," in which we are for the present to lead a life of common fellowship, looking in the future to be perfected in its final perfection? The Sacraments are incorporating rites—the one "grafting us into the Church," the other assuring us that "we are very members incorporate in the mystical body—which is the blessed company of all faithful people," and carrying with that assurance all the sense of unity and obligations of charity which belong to that holy fellowship. "We who are many, are one bread, one body: for we all partake of the one bread" (1 Cor. x. 17). "As the body is one, and hath many members, and all the members of the body, being many, are one body, so also is Christ. For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free, and were all made to drink of one Spirit" (xii. 12, 13).

In fact, *there is nothing in the Word which is not implied and condensed in the Sacraments, and there is nothing in the Sacraments which is not interpreted and expanded in the Word.* They remain for ever as complementary to each other, the one proclaiming and offering the blessings of the kingdom, the other conveying the right to them by appointment of the King.

It would be difficult to recount the ways, and to estimate the degree in which these two constituents of Christianity have historically sustained and vitalized each other. The facts of the Gospel story, which were the theme of the Word, had through all generations an independent testimony from these ordinances instituted cotemporaneously with the events, and witnessing to them in fixed forms and with unchanging voice. The interpretation of those facts, that is to say, the doctrine of the Gospel, has been fixed and perpetuated by the words of institution; in the one case, baptizing into the name of the Holy Trinity; in the other commemorating the central truth of the redeeming atoning death. In all the early controversies which involved the foundations of the faith, there

was not one in which the cause of truth was not supported by arguments, which all could appreciate, drawn from the recognised forms, and admitted significance of the Sacraments, which made men Christians. As history has proved this mutual power of support, so also has it shown that the one cannot suffer without the other suffering with it. In proportion as the Word has been darkened, corrupted, or withheld, the Sacraments have assumed the character of hierurgic acts, and been overlaid by carnal and even monstrous conceptions. In proportion as the Sacraments have been misused or depreciated, the Word has lost its firmness and definiteness of doctrine, and lapsed either into a social code, or a rationalistic philosophy, or an emotional rhetoric.

Things are mended at present from what they have been at some periods in the past. But there is still oscillation and hesitation, and partial error of various kinds and degrees, and much of the teaching in the Church on the subject needs clearing and settling, for lessening of divisions and repairing of defects. There are too many churches in which a restricted, reduced Gospel, confused and confusing, is poorly compensated by a decorated chancel, multiplied celebrations, and published enumerations of Communion made. There are also evangelizing efforts, studious of popular methods, and profuse in spiritual cordials, in which religion seems almost to consist in addressing and being addressed, and the Sacraments appear (as is common in Separatist communities) rather in their secondary character of forms for man's profession, than in their primary character of channels of God's grace. If, on the one side, there were a more informed intelligence of the nature of faith (faith, not in the Sacraments, but in Christ Jesus Himself), and of its genesis by the Word and Spirit, and of its necessity for the efficacy of the Sacraments themselves; and if, on the other hand, there were a more worthy apprehension of the whole Divine purpose in the institution of them and of their close relation to the Word as sealing and perfecting its effect; if (to put it shortly) the teaching of Scripture on the subject were more studied, and the comprehensive and well-balanced exposition of it in the Book of Common Prayer were better assimilated, there would be a more adequate fulfilment of the charge which follows Ordination, and is prolonged through all the years of the ministerial life:

“Be thou a faithful dispenser of the Word of God, and of His Holy Sacraments; In the name of the Father, and of the Son, and of the Holy Ghost. Amen.”

T. D. BERNARD.