

**THE HOLY EUCHARIST AND
AURICULAR CONFESSION, A
DEFENCE OF CHURCH PRINCIPLES
AGAINST THE MISCONCEPTIONS
OF THEIR OPPONENTS**

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The Holy Eucharist and Auricular Confession, a Defence of Church Principles Against the Misconceptions of Their Opponents by George W. Hunter "A Layman"

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GEORGE W. HUNTER "A LAYMAN"

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For let the schools have what opinions and doctrines they will,
and let our new masters frame themselves what divinity they list, as
long as neither the one nor the other can get their fancies brought
into the service of the Church, honest men may serve God with one
heart and one soul, and never trouble themselves with the opinions
of them both.

Rp. Cosin's Works, vol. 5, p. 130.

Anglo-Cath. Library.

PREFACE TO THE SECOND EDITION.

ELEVEN years ago I ventured in the "Layman's Appeal" to address my fellow laymen. I tried to prove then from the Articles and The Book of Common Prayer, that the words of our Church were not, as was asserted, incoherent and hard to understand. But that all our formularies "speak with unfaltering accents the same solemn truths. There is no divergence in their teaching, no diversity in their doctrine. * * * * The truth is but one, and that truth they proclaim in plain and measured and thoughtful words." I showed too from these formularies that "the humblest layman shares in the responsibilities, shares in the privileges of his church. His voice he has a right, nay it is his duty, to use as occasion serves."

I ventured again to address them last summer in the first edition of this pamphlet. It seemed a duty to call attention to the misconception of our Church's teaching on the Incarnation, and the doctrines that spring from it, which had been publicly set forth by one of her authorized ministers. I print now this second edition very considerably enlarged, and with an Appendix of authorities. I dwell in it more fully on the Holy Eucharist. I try to bring forth, as clearly as possible, our Church's views on this subject, as I have learned them, from the Bible, the Book of Common Prayer, the fathers, to whom she refers, the ancient liturgies, which are the source of her liturgy, and her standard divines.

I was taught these views, implicitly, in childhood. There never has been any cause to change. They have been strengthened, developed, rendered clearer, better defined, more precise,

by the daily study of the Word of God, that best comforter in sorrow, truest and faithfulest warner in times of joy and exultation, wherein God speaks face to face, and heart to heart, to him that is willing to learn and to do His will: where God the Father meets you, God the Son supports you, God the Holy Ghost guides and comforts you. By the study of this holy Book, and by intercourse with the great men of old, "saints joyful in glory," and with their godly successors, living and dead, servants of the Most High, men who are thoroughly imbued with its spirit, think with its thoughts, and speak with its words, have these views been matured and confirmed.

In the words of Bishop Montague "What our Church believeth, I believe; what it teacheth, I teach; what it rejecteth, I reject; what it doth not tender, I am not tied unto. If there be anything [herein] against the discipline or doctrine of our Church; I am sorry for it, I revoke it, recant it, disclaim it."

It argues but small confidence in one's cause to raise the cry of Romanism or Ritualism, against views which you cannot refute, and will not be at the pains to understand, or even consider the claims of. It reminds one of the strong and cogent, all powerful and all convincing, argument of the men of Ephesus, against the preaching and teaching of St. Paul, when they "all with one voice about the space of two hours cried out 'Great is Diana of the Ephesians.'"

G. W. H.

PHILADELPHIA, March 3, 1879.

PREFACE.

I PROPOSE to inquire, in the following pages, what the Protestant Episcopal Church in the United States *does* really teach and hold concerning the Holy Eucharist and Auricular Confession.

The Prayer Book has been the companion and the guide of my life. I studied it, while a child, in church, when I could not hear or comprehend the good old Bishop's sermons. I study it now, that old age is at hand, and it is new every morning.

In treating of these very holy subjects I have not consciously or willingly wandered from its teaching, or used a word or phrase not found in or justified by it. I apply to it the words of the greatest of all the Christian poets:

Vagliami 'l lungo studio, e 'l grande amore,
Che m 'han fatto cercar lo tuo volume.

Tu duca, tu signore, e tu maestro.

GEORGE W. HUNTER.

PHILADELPHIA, June 29, 1878.

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AD POPULUM.

At the risk of saying what may sound trite and trifling, I shall begin by stating certain truisms. And it seems to me necessary to state them, because of the inveterate habit many among us have formed of using terms and expressions in a non-natural sense, or of supposing them to be generally so used. They act upon the sentiment, even if they do not actually formulate it, that words were given to us to hide, not to reveal our opinions.

The foundation of all morals, as of all theology, is truth. A religious society, in putting forth its belief, is bound to use words in their plain, natural sense, so that all—friends, foes, and indifferent—may know clearly what is meant. If in process of time some words and phrases have in popular use become somewhat modified in their meaning, then must they be taken to mean what they meant in the mouths of those who first applied them in setting forth their belief; what they meant in *that* period of the history of the language in which the document first issued. New senses and new meanings must not be foisted on them. Nor must their plain, natural meaning be forced awry, because otherwise they seem to teach false doctrine, doctrine not in accordance with the teachings of the Bible, or what is popularly called Protestantism. We have no right to save the society at the expense of truth. If we attempt it, if we make the words mean what they do not mean, we certainly tamper with the truth, and shall as certainly suffer for it in the end, by having our eyes blinded and our ears dulled. The truth will be clear and loud enough, but we shall neither hear nor see.

The formularies of the Protestant Episcopal Church are couched in what was thought to be, and intended to be, clear and unmistakable language. Every word must be taken as it

is, and not as some of us fancy it should be. Whatever they put forth as the doctrine of the Society in any particular point is the doctrine. We have no right to stretch here and trim there in order to avoid some imagined or dreaded danger. And for the purposes of this argument these formularies all stand on the same authority; the adoption, that is, by the Bishops, Clergy, and Laity in General Convention assembled. Some parts of them may have claims upon us above and beyond this; but this they all have, and all have in common.

Moreover, if there is one thing claimed by the Prayer Book from beginning to end, by the Articles, by the Ordinal, it is that the Protestant Episcopal Church in the United States is part and parcel of Christ's one Holy Catholic Church throughout the world. According to all their teaching, whatever is Catholic must be right, and good, and holy, and true.

What is the Catholic doctrine of the Incarnation?

If it be right to draw comparisons between the different writings which compose the sacred volume, it might safely be asserted that no portion of the New Testament, outside of course of the four Gospels, is more valuable in its teaching, more important in its bearing on the Old Testament, than the Epistle to the Hebrews.

In it at any rate is contained the true meaning of the Law, and its ritual requirements, the true interpretation of the care—minute to the most trifling details—bestowed upon the tabernacle, the victims, and the priests.

Through it we see how true the saying that every page of the Old Testament is full of Him, who was to come, the Messiah, the Christ, the Anointed of God.

God in old times had spoken by prophets, now He speaks by His Son. And this Son, Whom all the angels exultantly worshipped on His first coming into the world, was made lower than they are, made subject to death, that tasting that death for all men He might redeem all men, and be crowned with glory and honour. God has consecrated Him, who is bone of our bone, and flesh of our flesh, to be our High Priest forever, with an unchanging priesthood, having one offering once for all to offer, one oblation, even His own holy and spotless body and blood, human, earthly, created, made in time, of