

The "Revised Version and its Critics" is another article characterized by the same moderate and judicious tone. Without denying that some slight changes may yet be made which shall bring the Revised Version nearer to perfection, the writer maintains, with competent learning and on sufficient grounds, the general excellence of the work which has been done. The article on Dr. Pusey, although good, seems to us inferior in execution and interest to the two last mentioned. The other principal subjects treated are, "Early Christian Remains in Scotland;" "The Supreme Court of Appeal in Ecclesiastical Cases;" the now widely discussed subject of "Marriage with a Deceased Wife's Sister;" and the question, "Can Unfermented Wine be used in the Holy Communion?"

LENTEN THOUGHTS.

DEVOTION, TO BE TRUE, SHOULD BE INTERIOR.

THE spirit of prayer is evidently an interior spirit, since it is a spirit of grace; the "Spirit which makes intercession for us with groanings which cannot be uttered;" the spirit of the Son which God sends into our hearts, crying, "Abba, Father;" that filial affection which is as a continual yearning of the heart towards God our FATHER. This divine spirit dwells in the inmost recesses of the soul, deeper than all human affection; and it is upon the noblest faculties, upon the intelligence, the will, the affections that it displays its power. True devotion is then essentially interior, and it inspires pure thought and pure feeling. From within it diffuses itself without, around and gives life to all external works of piety. What, indeed, would be a devotion that was purely exterior, that was expressed only in words and vain protestations, or in actions which had no spring in the heart? This would be only a semblance of devotion, which might deceive man, who judges only according to appearances, but which could not impose upon God, whose eye penetrates the soul. Provided one renders useful service, men seldom question the goodwill of him who serves. But what need has God of our homage? He desires it only so far as it may glorify Him; and this it cannot do unless it be sincere, springing from the heart. Again, devotion is interior in that it withdraws the soul from all exterior objects which distract it; recalls it to itself, concentrates it upon God, and helps it to realize His presence within him. It teaches him recollection; teaches him to regulate his imagination, to restrain vain thoughts, to subdue excitement, and to fix his wandering desires, to gather all his forces to hold himself united with Him to whom he is devoted. by this interior union with God, the soul hallows, not only its vocal and mental prayers, not only the practice of its devotion and good works, but also the action of his physical nature, such as eating, drinking, and sleeping, and those which seem the most indifferent conversation and innocent recreations, all of which are made to redound to the glory of God, according to the counsel of the Apostle (1 Cor. x. 31). Devotion gives to the Christian an experimental knowledge of that word of CHRIST, "The kingdom of God is within you,"—that word of which none but the truly devout can comprehend the meaning. God exercises this dominion within by the operation of His grace, which renders the soul attentive to His voice, by which He ever indicates His will; and as this voice has an infinite delicacy, and cannot be heard in the distraction, the tumult, and the

excitement of the passions, the soul that in some deep experience has once felt its power, and knows the advantage of rendering itself perfectly docile, studies to keep itself in recollection, in calmness, in a certain interior solitude, and in close attention, that it may not lose any of the instructions or warnings God may give. It is thus that a servant devoted to his master is always ready to do his will; does not allow himself to be distracted by the cares of others; listens to all his words, endeavours to understand them; observes his looks, his gestures, and the least indication of his wishes. This attention ought so far as possible to be continual, because the action of grace is continual. It is a cord which leads him, which he must always hold in his hand, and which he cannot drop for a moment without going astray. Thus, when one has given one's self entirely to God, His interior admonitions are constant, and are very sensibly felt, until one has acquired the habit of acting in every thing by the spirit of grace. Then, this spirit having become familiar and natural, one follows it without being conscious of it; but its influence over the whole life is only the greater. It may be objected that so strong and so sustained an effort would be wearisome. I reply, that, if it be in any way painful, love softens it; and habit renders easy that which costs much in the beginning.

IS THE PRESENCE OF NON-COMMUNICANTS DESIRABLE AT THE CELEBRATION OF HOLY COMMUNION?

BY REV. W. T. VERNON, M.A.

AMONG the various questions that are being asked on all sides of us, the question that heads this paper is one of some importance. We think that it can admit of but one answer, whether we look to the abstract desirability of it, or to the mind and spirit of our Church, following the example of the primitive Church. In every respect we must pronounce it to be most undesirable. We put aside all questions of the expediency, under certain circumstances, of allowing an individual to be present without communicating. It is sometimes argued that the shyness and the excessive awe that keep some earnest hearts away would be considerably removed by being witnesses of what Holy Communion is, and that by this means they might be brought to communicate themselves. Such cases stand by themselves, and may well be left to the discretion of individual clergymen. Or, again, take the case of choristers at a choral communion. This, of course, is an exceptional case, and does not fall within the scope of the question. That they should remain and not communicate may well be allowed without affecting the question in any way. The question is asked with a view to quite another consideration. It means, is it desirable because of some spiritual benefit that the non-communicants derive from their presence at the Holy Communion? Do they in any way share in the blessings obtained by those who do communicate? We think not. It would appear to be against the very idea of Holy Communion that good should accrue to those who do not communicate. It is a feast upon a sacrifice, and that a sacrifice offered once upon the cross for all men. How can any benefit come from the mere sight of the feast, and of those who partake of it? How can any good result from joining in the prayers of those who communicate, when the prayers are constructed for those alone who mean to partake? How can the blessing of communion come to those who stand aloof, and so refuse the common participation in the Lord's Body and Blood? How can the life of Christ come into their souls, when they do not come to the channel by which the life flows to each member of the Church who does come? And how can the communion of one Christian soul with

another be strengthened and increased, when the means of that communion is merely looked at? The reason why this strange custom is being urged upon some congregations seems to rest upon an error as to the very nature of that holy sacrament. By those who look upon it as in some sense a propitiatory sacrifice there is a consistent reason to be given by the advocates of the presence of non-communicants. Except upon this ground we can see none. If the Holy Communion be the remembrance of the one sacrifice, and a means of filling the devout soul with all the unutterable blessings obtained by Christ for us by that sacrifice, a thankful participation is needful to gain the blessing. A non-communicant is a person not recognised by the Church. Such persons were not in the early days, except in the case of catechumens, penitents, and such as these. It did not enter into the ideas of the early Church that persons not specially hindered should be present and not partake. It is a medieval fancy, based upon an erroneous idea of what Holy Communion is.

But it will be well to search into the mind and spirit of our Church in this matter. Can we find any grounds in our services for this practice? We think not. True; we have not any distinct order that non-communicants should depart; but we question very much, upon other grounds, whether any such order could stand. We do not know of any authority by which any one not making a disturbance can be compelled to leave the church. Churchwardens have no such authority. They cannot even turn out of the church any trespasser upon a week-day, and when no service is going on. That there exists no order for the expulsion of non-communicants is therefore no indication of a desire that they should stay. Such an order would create a conflict with common rights.

In the first Prayer-book of Edward VI. we have this order after the sentences:—"Then so many as shall be partakers of the Holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side, and the women on the other side. All other (that mind not to receive the said holy communion) shall depart out of the quire, except the ministers and clerks." Here we have an order for removal from the "quire," because the room was wanted for the communicants, while no hint even is given that the presence of those who did not partake was desirable. Nothing is said about their leaving or not leaving the church.

If we go on to the Prayer-books of 1552, 1559, 1604, and to the Scotch Liturgy, we shall find very clearly expressed the wish of the Church on this point. It would appear that there were some who stayed as beholders of the communion of others, and remained as mere lookers on. It was probably done for a variety of motives. Doubtless some vague idea of sharing in a benefit led many to remain. To all such the Church speaks in an address that appears in each of those books. It was read "at the time of the celebration of the holy communion." It contained these words:—"And whereas you offend God so sore in refusing this holy banquet, I admonish, exhort, and beseech you, that unto this unkindness ye will not add any more; which thing ye will do, if ye stand by as gazers and lookers on them that do communicate, and be not partakers of the same yourselves. For what thing can this be accounted else than a further contempt and unkindness unto God? Truly, it is a great unthankfulness to say nay, when ye be called; but the fault is much greater when men stand by, and yet will neither eat or drink this holy communion with other. Wherefore rather than ye should do so, depart ye hence, and give place to them that be godly disposed." This seems to be plain as to the mind of the Church on this matter. On this subject Wheatley remarks (p. 280), "It reproves a custom, which it seems then prevailed, of some people standing gazing in the church (whilst others communicated) without receiving any." Again, in the Homily on the Sacraments (pp. 395, 396), we read, "Where every one of us must be guests and not gazers, eaters and not lookers, feeding ourselves and not hiring others to feed for us. We must be ourselves partakers of this table, and not beholders of others." Again, in our 25th Article we read, "The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them." In 1568 we have a letter from Grindal to Archbishop Parker, in answer to a suggestion that holy communion should be celebrated at St. Paul's, in the office of thanksgiving for the cessation of the plague. In it occur these words:—"If the communion be ministered in St. Paul's it will be done so tumultuously and gazingly, by means of the infinite multitude that will resort thither to see, that the rest of the action will be disordered." This testifies to the fact that some used to stay and not receive, and also to the inconvenience of the practice. To the point also there is

a notice in Hooker
tice dying out in
"Men should not
themselves to con
away, because th
junction with o
side unity is bro
or on theirs that
Bishop Cosin tells
before the last Re
the Church Milita
ation to the peop
of the church wh
cate; the other i
prepare them-els
Again, in Bishop
considered. expl
saying: "The first
Books of 1552, 155
more fit to be rea
than at the very
receive it; for fir
are not negligent
gone and hear
Rubrics, p. 372
Consecration of
"Finitis precatio
separatim capess
non communicati
One conclusion
such like extract
the Roman pract
cating had died
always been disc
was soon perceiv
the Prayer-book
who stayed to g
cate. All such
none to whom tl

THE LIGHT OF
Randolph & Co.
35c. As the tit
light and consol
will be fulfilled.

THE GOLDEN
pastor of Church
Co., Toronto; J
says, "The aim
ments of a livin
concentrated u
sages of the Di
feeds."

WHAT WOULD
By Dr. Parkbu
DECEMBER AD
PERS. By Rev.
New York. P
cellent. It is

FOUR LECTU
Wilson. Sec
York. Price,
candidates for

SHORT PRAY
Thomas Whit
were compiled
very wisely de
confirmed, and
ed. This is o
Mr. Whittake
literature, as
acter, is highl
the Church.

Home &

LENNOX A
(tinued).—We
ult., through
Elliott, who
entrance int
and sound in
say the least
mination an
difficulties h
glas Hotel,"
ing announc
55 or 60 per