

fear of offending him. Whatever you do or leave undone besides, be sure to do what God bids you do. Examining yourself, and using private prayer, especially before the Lord's supper, is good: but, behold! "to obey is better than" self-examination; "and to hearken," than the prayer of an angel.

16. A third objection against constant communion is, that it abates our reverence for the sacrament. Suppose it did: what then? Will you thence conclude that you are not to receive it constantly? This does not follow. God commands you, "Do this." You may do it now, but will not, and, to excuse yourself, say, "If I do it so often, it will abate the reverence with which I do it now." Suppose it did; has God ever told you, that when the obeying his command abates your reverence to it, then you may disobey it? If he has, you are guiltless; if not, what you say is just nothing to the purpose. The law is clear. Either show that the Lawgiver makes this exception, or you are guilty before him.

17. Reverence for the sacrament may be of two sorts: either such as is owing purely to the newness of the thing, such as men naturally have for anything they are not used to; or such as is owing to our faith, or to the love or fear of God. Now, the former of these is not properly a religious reverence, but purely natural. And this sort of reverence for the Lord's supper, the constantly receiving of it must lessen. But it will not lessen the true religious reverence, but rather confirm and increase it.

18. A fourth objection is, "I have communicated constantly so long, but I have not found the benefit I expected." This has been the case with many well-meaning persons, and therefore deserves to be particularly considered. And consider this, first, whatever God commands us to do, we are to do because he commands, whether we feel any benefit thereby or no. Now, God commands, "Do this in remembrance of me." This, therefore, we are to do because he commands, whether we find present benefit thereby or not. But undoubtedly we shall find benefit sooner or later, though perhaps insensibly. We shall be insensibly strengthened, made more fit for the service of God, and more constant in it. At least, we are kept from falling back, and preserved from many sins and temptations: and surely this should be enough to make us receive this food as often as we can; though we do not presently feel the happy effects of it, as some have done, and we ourselves may when God sees best.

19. But suppose a man has often been at the sacrament, and yet received no benefit. Was it not his own fault? Either he was not rightly prepared, willing to obey all the commands and to receive all the promises of God; or he did not receive it aright, trusting in God. Only see that you are duly prepared for it, and the oftener you come to the Lord's table, the greater benefits you will find there.

20. A fifth objection which some have made against constant communion is, that "the Church enjoins it only three times a year." The words of the Church are, "Note, that every parishioner shall communicate at the least three times in the year." To this I answer, first, What, if the Church had not enjoined it at all; is it not enough that God enjoins it? We obey the Church only for God's sake. And shall we not obey God himself? If, then, you receive three times a year because the Church commands it, receive every time you can because God commands it. Else your doing the one will be so far from excusing you for not doing the other, that your own practice will prove your folly and sin, and leave you without excuse.

But, secondly, we cannot conclude from these words, that the Church excuses him who receives only thrice a year. The plain sense of them is, that he who does not receive thrice

at least, shall be cast out of the Church: but they by no means excuse him who communicates no oftener. This never was the judgment of our Church: on the contrary, she takes all possible care that the Sacrament be duly administered, wherever the Common Prayer is read, every Sunday and holiday in the year.

The Church gives a particular direction with regard to those that are in holy orders: "In all cathedral and collegiate churches and colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest, every Sunday at the least."

21. It has been shown, first, that if we consider the Lord's supper as a command of Christ, no man can have any pretence to Christian piety, who does not receive it (not once a month, but) as often as he can. Secondly, that if we consider the institution of it, as a mercy to ourselves, no man who does not receive as often as he can has any pretence to Christian prudence. Thirdly, that none of the objections usually made can be any excuse for that man who does not, at every opportunity, obey this command and accept this mercy.

22. It has been particularly shown, first, that unworthiness is no excuse; because though in one sense we are all unworthy, yet none of us need be afraid of being unworthy in St. Paul's sense of "eating and drinking unworthily." Secondly, that the not having time enough for preparation can be no excuse; since the only preparation which is absolutely necessary is, that which no business can hinder; nor indeed anything on earth, unless so far as it hinders our being in a state of salvation. Thirdly, that its abating our reverence is no excuse; since He who gave the command, "Do this," nowhere adds, "unless it abates your reverence." Fourthly, that our not profiting by it is no excuse; since it is our own fault, in neglecting that necessary preparation which is in our own power. Lastly, that the judgment of our own Church is quite in favor of constant communion. If those who have hitherto neglected it on any of these pretences, will lay these things to heart, they will, by the grace of God, come to a better mind, and never more forsake their own mercies.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

WINDSOR.—The Sunday-school building for Christ Church, Windsor, has arrived at Campellton, and was opened on Wednesday evening, 3rd inst., with a very cheerful and impressive service, which was compiled for the occasion from several different sources. The building, which seats about 250, was well filled. Beside the rector and curate, the officiating clergymen were the Rev. President Brock, of King's College; Geo. Maynard, rector of Herring Cove, and K. C. Hind, the Bishop's chaplain. Mr. Hind sang the services. Addresses were made by several of the clergy present. The Sunday-school building is somewhat similar in style of architecture to the church, which is itself now (1884). It is 54 x 30 feet, with a chancel of 14 x 8 feet, which renders it convenient for Advent, Lenten and occasional services. By means of a handsome black ash panelled screen, the chancel is separated at will from the main building, leaving the remainder of the hall for guild meetings, lecture room, &c. At the western end, sliding and folding doors cut off a room to be utilized for committees or sewing circle. Over this another room will have its practical utility. A spacious basement will be used as a kitchen. This building will satisfy a need long felt for a hall in which to hold many assemblies in connection with Church work.

A course of lectures is being instit

once, and it is hoped, from the known ability of the gentlemen who have consented to lecture, that they will prove both popular and lucrative. The proceeds will be applied to the liquidation of a still considerable debt on the building.

The contractor, Mr. Joseph Taylor, who was also the builder of the church, has given entire satisfaction by his excellent workmanship and the conscientious completion of his contract.

Unsparring praise is due to the Women's Working Association of the parish, to whose indefatigable exertions is due the success of this undertaking.

PERSONAL.—Rev. Wm. H. Groser, Missionary at New Ross, has obtained leave of absence on account of ill-health, and left for Richmond, Virginia, U.S., on the 2nd inst. He may be addressed there, care of Richmond & Danville R.R. Co.

NEWPORT.—Following the advice of the Bishop of Chester, the weekly Cottage Lectures in Woodville consist of readings from and familiar talks upon West's "Kingdom of God upon Earth;" and each family is requested to read these volumes, circulated by the Missionary.—Burbidge's "Kingdom of Heaven—What is it," and Baker's "Lectures on the Church of England." We can recommend these small books to any one needing helps to cover such ground.

HALIFAX.—Church of England Institute.—A draft of the rules for the formation and government of the Ladies' Auxiliary has been posted up in the Institute, and will be considered at the Annual Meeting. The Ladies' Auxiliary will be of great service to the Institute, and will probably be the means of extending to a marked degree the spiritual no less than the material works of the Institute.

The second lecture of the Institute course was delivered last week in Halifax. Mr. F. C. Sumichrast, Principal of Girton House, took for his subject "Mark Twain." It is needless to say that the well-known reputation of the lecturer secured for him a good audience, and for his hearers a remarkably clever analysis of the works of this American humorist.

A parlor concert was given last week at a friend's house in Victoria Road in aid of the funds of the Institute. The concert was a great success in every way; several well-known performers took part, among them being many members of the Haydn Quintette Club.

EASTERN PASSAGE.—The Rev. L. Downing, Rector of River John, has resigned his position, and takes charge of the work at Eastern Passage.

SUNDAY-SCHOOLS.—"A Voice from the Country" in Nova Scotia writes:—"The comparison of Halifax Sunday-school statistics in last week's GUARDIAN was really surprising. We hear so much about the Sunday-school Institute there that we expected to hear better results in the actual field of work. We cannot feel too thankful for these dispassionate comparisons, for it is only in that way that the full importance of the work commends itself. Halifax must now buckle on the armour, and although from the published accounts we infer that it works hard, still it must work harder in this particular direction before it can show a standing in Sunday-school work as satisfactory as that in the less favoured districts of the country."

THE TANGIER RURAL DEANERY met at Faulkland on Wednesday, 20th January. The brethren arrived on Tuesday evening, when a most enjoyable service was held at Herring Cove. Evensong was sung, and a very earnest and striking address given by the Rev. the Dean; subject, "Now are we the sons of God."