UNFITNESS FOR THE LORD'S SUPPER. A DIALOGUE.

(By the late Very Rev. Sir Herbert Oakeley.)

PART III.

a part of the Exhortation in our Communion Service, or death came upon them, as a judgement from craft, hatred, variance, emulations, wrath, strife, sediwhich runs thus: "so is the danger great, if we re- God."* ceive the same unworthily. For then we are guilty of the body and blood of Jesus Christ our Saviour; the Lord's body; we kindle God's wrath against us; we provoke Him to plague us with divers diseases, denies that it is an awful one?) is made on the au- danger of "kindling God's wrath against us." thority of St. Paul, in the eleventh chapter of his never said to the Corinthians.

In the first place, St. Paul does not say, "whosomark was applied.

He that eateth and drinketh thus unworthily (the kers of those holy mysteries." torious death and passion. (So in the epistle to the meet partaker of those holy mysteries. Hebrews, he speaks of other offenders as "crucifying the Son of God afresh," as "treading under foot the you without faith? Have you no intention to amend indeed, seemed disposed to think, that our frequent

had occasion to explain to his people again and again. sequences?

lates to everlasting punishment.* which drew forth the admonition of St. Paul. It is so on your vitals! plainly stated in an excellent little tract which lies be-

written about twenty years after the ascension of Je- ("as we be slanderously reported, and as some af- holy sacrament:" that the communicants are those sus Christ into heaven. The Gospel had now begun firm" our meaning to be) that all may come and par- "who come to feed on the banquet of that most heato make its way in the world; and the preaching of take of it without further delay; but that all may be venly food;" that they are made "partakers of his St. Paul had converted many persons in Corinth, urged to consider what it is that they are omitting to most blessed body and blood;" and that it behoves which was a large city of Greece. There were, at do, and their reasons for the omission; and that those them most "heartily to thank God, for that He doth that time, no churches where. Christians could meet | who are really unfit may be moved to look at the con- | vouchsafe to feed them, who have duly received these together to worship God. The heathen, who wor- sequences of their acknowledged disqualification, their holy mysteries, with the spiritual food of the most UPHOLSTERER AND PAPER HANGER they prayed, and sang hymns to God. They had toms of a state of danger which otherwise, in many also the custom of eating a meal together: the rich instances, would remain concealed. Those symp- here on earth?" See, then, what a privilege you and poor met at the same table; each of them brought | toms must not pass unnoticed; the disease which they | have hitherto neglected! what a remedy for those his own food, and they ate it as a sign that they loved | indicate (in the cases of "real unfitness") must be | very infirmities under which you labour! what a dione another, and that they looked upon themselves as declared; its fatal tendency must be pointed out; its vine medicine to heal and sustain the soul-"the equal in the sight of God. When this meal was en- progress must, if possible, be arrested. ded, they took some bread and wine, as Christ had | Neither must we omit any opportunity of counter- age described it! "Of God's only gift it cometh ordered them, in memory of his body and blood; and acting, to the utmost of our power, the baneful effects that his faithful people do unto him true and laudathus the Lord's Supper, as it was properly called, was of the example so generally set. All you who absent ble service." "Draw near then with faith," come in joined on to their common meal. St Paul had him- yourselves from the Lord's Table, (especially if you the true garb of humility and repentance, and you self introduced this custom at Corinth; but after he are persons of education and of fair character in the shall acquire a degree of "fitness" which you do not CORNER OF PRINCESS AND BARRIE STREETS had left the city, some bad and disorderly practices world) contribute to establish the notion that this so- at first possess; you shall "grow in grace," and be crept in. Each person, as I have said, brought his lemn command is not one of necessary obligation upon enabled to receive more and more worthily; you shall own food to this common meal; but those who were all his disciples. You lead people to believe that derive all the benefit to be expected from a sacrament rich sometimes brought more than enough to satisfy they may pass through life without ever partaking of which was ordained "for the strengthening and retheir hunger, and they seemed to meet together ra- the Holy Communion, and be very good Christians all freshing of our souls by the body and blood of Christ." ther to eat and drink than to worship God. The the while; or, at all events, that they may safely put "How shall we escape, if we neglect so great salvapoorer Christians had sometimes no food to bring with it off till their latter days arrive. You thus uphold tion?" "The cup of blessing which we bless, is it them; and it might be thought that the rich, who had the worldly, but most unscriptural maxim, (whether not the communion of the blood of Christ? The something to spare, would have furnished meat and you avow it yourselves or not,) that "pure and unde- bread which we break, is it not the communion of the drink for their poorer brethren. They would have filed religion," and a strict regard to the terms of the body of Christ?" done so, if they had minded the Gospel; but they for- | Christian covenant, are required only from the aged, got the command of Jesus Christ, and thought only "when the evil days come, and the years in which amine myself," and see you soon again. of their own wants. It sometimes happened, that they shall say, I have no pleasure in them." one man had eaten and drank too much, while ano- give strength and weight to the vain imagination, ther had nothing to put into his mouth: where all that the laws of God are relaxed for all those who do ought to have been worshipping God, there were some | not own their allegiance at his altar. You propagate who got drunk; and where all ought to have assisted the dangerous, though absurd and inconsistent pereach other, there were some who were hungry and had suasion, that the rule which is applicable to one porno food. Persons who acted thus, were in a very un- tion of Christ's followers is not applicable to the rest, fit state to receive the sacrament of the body and although all unite in calling Him Master and Lord.

* See also the following places, in which the word "damna- one. "He that eateth and drinketh unworthily, eattion" is used, meaning clearly a judgment or punishment: Mat. xxiii. 14; Mark xii, 40; Luke xx. 47; Rom. iii. 8; Rom. xiii. 2; 1 Tim. v. 12;—the original Greek word, which occurs plained." in 1 Cor. xi. 29, being the same in all these instances.

C .- Your last question, Powell, was founded upon this indecent and profane conduct was, that sickness fornication, uncleanness, lasciviousness, idolatry, witch-

Paul's expressions, and the nature of the case to I have also told you in time past, that they which do we eat and drink our own damnation, not considering which they were applied, we are prepared to come to such things shall not inherit the kingdom of God .the main question, which I proposed to consider next; (Gal. v. 19-21.) namely, how they are applicable to ourselves, and in There are few persons, indeed, who do not intend, and sundry kinds of death." This statement (who what manner it is possible for us to incur the same as they say, "at some time or other," to partake of

first epistle to the Corinthians, verses 27-30.— in the same shocking way that the Corinthians did. time or other," "the convenient season," if it ever Some of the expressions are taken literally from that We have now churches, in which we meet together to comes at all, comes only, in the generality of cases, passage of Holy Writ (as rendered in our English worship God, and to receive the bread and wine; and when the person perceives that his departure out of translation); and the rest are according to their spirit. no person ever thinks of coming to the Lord's Table this life is drawing near. Then the minister is anx-Now, before I proceed to shew you (not from any as to a place where he may satisfy his hunger and lously summoned, and placed in the painful situation conjectures of mine, but from their own clear expla- thirst. Yet, beyond all doubt, we may "receive un- of having to decide whether he can with propriety adnation) how the compilers of the Liturgy meant to worthily," and in the exhortation we are warned minister the holy rite or not; then its importance apapply this passage of St. Paul to our case, and in against doing so. But the authors of that exhortawhat manner it is possible for us to incur the dangers tion do not thus warn us without at the same time has no scruples as to any part of the service in which of which he speaks, let me clear the way, by calling pointing out how the offence may happen. We have he is to join. Observe, therefore, what is the princiyour attention to the real meaning and force of the referred to St. Paul for the interpretation of his own ple on which he acts, and has been acting through life. apostle's language in the passage before us; so that meaning; let us now allow the compilers of our Lit- He has always felt unfit to approach the Lord's table, we may not understand him as saying to us what he urgy (and we can have no higher authority except and he has been content to remain in that condition. which it will ever be his study to deserve. Scripture itself) to interpret theirs.

ever shall eat this bread, and drink this cup of the You have only to cast your eye backwards upon the liarly solemn and binding, to lead a new life. Now, Lord, being unworthy;" but "whosoever shall eat this first portion of the very same sentence on which your he is ready to promise all that is required. Why? bread, and drink this cup of the Lord unworthily, shall question was founded; and forward upon the sentence Because he is no longer able to break those promises; ness as an be guilty of the body and blood of the Lord." And which immediately follows the warning of danger .- he is no longer called upon to make any sacrifice; he UPHOLSTERER AND UNDERTAKER, again, "he that eateth and drinketh unworthily, eat- "As the benefit is great, if with a true penitent heart is passing away from the scene of temptation. He eth and drinketh damnation to himself, not discerning and lively faith we receive that holy sacrament; (for may, indeed, now at last, be a true penitent; "the the Lord's body." And the expression is correctly then we spiritually eat the flesh of Christ, and drink remembrance of his past sins," (and among others his adopted in our service-" so is the danger great, if his blood; then we dwell in Christ, and Christ in us; neglect of this sacred ordinance, and the causes of we receive the same unworthily." Now there is a we are one with Christ and Christ with us:) so is the that neglect,) may indeed have become "grievous wide difference between "receiving the Sacrament un- danger great, if we receive the same unworthily," &c. unto him;" and trusting that it is so, after due exaworthily," and "being unworthy to receive it." If This, surely, is sufficiently clear. They who have a mination, the minister, commending him to the mercy we waited till we were worthy, that is, till our true penitent heart and lively faith will receive wor- of God, may consent to perform the office. But, alas! own merits made us fit to feed upon the body and thily: they who have not a true penitent heart and it is not without painful reflections that in such a case blood of Christ, we should wait for ever. The best and holiest of men are not worthy to go to the Lord's all possibility of mistake, (unless persons are deter-Table: they "are not worthy so much as to gather mined to deceive themselves,) read what follows the from henceforth in his holy ways, draw near with faith up the crumbs under it." Nevertheless, we may re- mention of God's possible judgements on the unwor- and take this holy sacrament to your comfort;" it is ceive in a worthy manner; with a right intention, and thy receiver. "Judge therefore yourselves, brethren, with a heavy heart that we kneel down beside the dywith suitable feelings: and it was to the exact con- that ye be not judged of the Lord; repent you truly ing man, and hear him join in the petition, "Grant trary of these, an unworthy manner, a wrong intention, for your past sins; have a lively and stedfast faith in that we may ever hereafter serve and please thee in and most unsuitable feelings, that the Apostle's re- Christ our Saviour: amend your lives and be in per- newness of life." We trust, as I said before, that he

Apostle goes on to say) "shall be guilty of the body Now, what more is there to be said? Have you such a system of life, such a course of proceeding, to and blood of the Lord," shall in some measure par- repentance? Have you faith? Do you resolve, by be drawn into an example for the Christian? Is it take of the sin of the Jews who crucified our blessed God's grace, to amend your life? Are you in per- possible to warn you in language too strong, not to Lord, by irreverently approaching and making bold fect charity with all your brethren? In one word, follow the same track, but to do your appointed work with these holy mysteries, which represent his meriare you a sincere Christian? Then will you be a "while it is day, for the night cometh, when no man LOOKING-GLASS & PICTURE-FRAME MANUFACTORY,

Son of God, and counting the blood of the covenant your life? Are you not in charity with your neigh- admonitions are calculated to lead people to the nobour? Are you without the essentials of Christiani- tion, that a participation in the sacrament of the Lord's And again, "He that eateth and drinketh unwor- ty? Then, indeed, we bid you not to come. Your Supper (to use the common phrase) is "to do every thily, eateth and drinketh damnation to himself, not coming would be a mockery, a provocation of God's thing for them." Now, I think you may perceive that discerning the Lord's body." Now what is meant by wrath, just as any other act of religion, expressing or your plan of delay, and the prevailing practice which the term "damnation?" It is sometimes used for implying repentance and faith, (which all acts of reli- I have just been noticing, have precisely that effect: the punishment of the wicked in hell, and sometimes gion do,) is a mockery on your part. Most assuredly and that one of our many reasons for pressing the means nothing more than condemnation, or a judgment. we bid you not to come. But are we therefore to subject on the attention of our hearers is this-that That this latter is the meaning here there can be no leave you in so awful a state? Are we to cease from we deprecate most earnestly so dangerous a maxim; doubt whatever, as every Minister of our Church has endeavouring to open your eyes to the certain con- that we protest in the strongest manner, against the

It is not wonderful that they should need the expla- It is not my intention to go into the cases of those for a man at the last; and that we deem it needful nation; for, as Archbishop Secker remarks, "There persons who are in fact quite fit to be communicants, for him to repent, now, in "the accepted time," while is so great danger of this word (damnation) being un- but are kept away by "the cares of a family," "con- there is opportunity for him to "bring forth fruits derstood here in too strong a sense, that it were much stant engagement during the week in worldly business," meet for repentance." to be wished the original Greek word were transtated, "their youth," "their want of learning," and other as it is often translated elsewhere, and once in a few such inapplicable reasons. They are all to be met said, and you have almost persuaded me toverses after this passage, (and from what follows ought undeniably to be translated here,) judgment or faith? Do you consider yourself bound by the con—a Christian in practice, as well as by profession. condemnation, not to certain punishment in another ditions of the Christian covenant or not? But I con- Am I wrong in finishing your sentence? life, but to such marks of God's displeasure as He fine myself to cases of real unfitness. A man is P .- Why, sir, what I was going to say is this; that sees fit, which will be confined to this world, or exten- leading a life of general carelessness and immorality; you have almost persuaded me to try and see if I canded to the next, as the case requires." Do you ask or he is addicted to some one sinful habit, which he is not prepare myself for the Lord's Supper on the great how it is so certain that St. Paul meant nothing more unwilling to break off, and therefore cannot go to the Festival, which is now approaching. than this? I answer upon his own showing. His Table of the Lord, and say that he "intends to lead | very next words are, "For this cause many are weak a new life, following the commandments of God, and desire, enable you to bring the same to good effect! and sickly amongst you, and many sleep." Uudoubt- walking from henceforth in his holy ways:" (the And in order to strengthen it, allow me, before we edly he told the unworthy receivers the worst of their latter part of which, if I mistake not, Powell, is your part, just to call your attention to a portion of the danger, and you see he specifies only correction and own case.) Now, I ask you again, how can we, the Exhortation, addressed to those "who mind to come punishment in this life. He does not denounce ever- ministers of Christ, allow any one of our hearers to to the Holy Communion," which is strangely overlasting punishment upon them, as it is sometimes sup- remain undisturbed in such circumstances as these? looked, or at least disregarded, while the words imposed; but on the contrary, he gives us to understand how can we be content to leave them subject to so fatal mediately following are so generally remembered and very differently of the "judgment" actually intended, a delusion? You scruple not to profess repentance and misapplied. I allude to the mention that is made of when he adds, immediately afterwards, that "when faith day by day, provided you do it not at the Lord's the benefit of that holy sacrament, if worthily receiwe are thus judged, we are chastened of the Lord, Table. You live in sin, and think all is well, so long ved. The course of our argument has led me to that we should not be condemned with the world." - as you abstain from the sacrament of the Lord's Sup- speak to you entirely of the expression of duty on our These last words are quite decisive; and if you turn per. That feeling of alarm which is so easily awa- part; (obedience to the Divine command, the act of back again to the Exhortation in our service, you will kened in one instance, is torpid in every other. You commemoration, the proof of discipleship;) but consee how faithfully the meaning has been interpreted cautiously shun a path which threatens destruction, sider now, I beseech you, what we are taught to bethere. "We kindle God's wrath against us; we pro- but are quietly following another that leads precisely lieve of the inward grace, efficacy, and power, of those voke him to plague us with divers diseases and sundry to the same fatal point. You fly from a practice, which you have reason to believe would endanger your "The benefit is great, if with a true penitent heart

And thus it is, that the absence of our people from we are one with Christ, and Christ with us." fore me, that I cannot do better than read you that the sacrament of the Lord's Supper becomes a matter conformity with this statement, we are also reminded of primary importance for us to notice, both in our by the same faithful interpreters of Scripture, that "The first epistle to the Corinthians, was, perhaps, public discourses and our private exhortations; not Christ is "our spiritual food and sustenance in that shipped false gods, hated the Christians, and tried to verdict of Guilty (as it were) against themselves .- precious body and blood of his Son our Saviour do them all the harm in their power. The Christians Our blessed Saviour instituted the holy ordinance Christ." Is it imagined that all these expressions met in each other's houses, and often in secret, for (among other reasons) as a test of discipleship; and mean nothing? and that the texts of Scripture on fear of being seen by their enemies and put to death. such truly it proves to be. The persons who refuse which they are founded, mean nothing? Can they When they met together, they read the Scriptures, to come shrink from that test, and thus betray symp- mean anything less than the highest spiritual blessings

blood of Christ. If they took the holy bread and wine, they took it without thinking of what they were doing; they are and drank to satisfy their hunger all the treatment of the province of proceeding, and the reads of the province of canada. (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & Ireland wick, in the Hudson's Bay Territories, and in Great Britain & Ireland and the reads of the United States, it will be found a profitable medium for all advertisements which are desired to be widely and generally diffused.

* " The benefit of the Sacrament of the Lord's Supper explained." By the Rev. Dr. Burton, Regius Professor of Di-vinity at Oxford.

and thirst, or rather for the love of eating and drink- eth and drinketh damnation (a judgement) to himself." | FASHIONABLE TAILORING ESTABLISHMENT. ing; and they made no difference between their com- This single text is fixed upon and remembered with mon food, and the bread and wine which were the awe; the following, stamped by the very same ausigns of the body and blood of Christ. They did not thority, is heard with indifference. "Now the works discern the Lord's body. And the consequence of of the flesh are manifest, which are these: adultery, tions, heresies, envyings, murders, drunkenness, revel-Having now ascertained both the meaning of St. lings, and such like, of the which I tell you before, as

the Holy Communion. But what is the result of this You must at once perceive that we cannot offend intention (which, no doubt, is yours)? The "some Why? Because he was unwilling to break off his sins, You have not far to look for the explanation .- and to promise, in a manner which he deemed pecufeet charity with all men: so shall ye be meet parta- is indeed penitent, and that God, who seeth the heart, will accept and forgive him for Christ's sake. But is

can work?" supposition, that the sacrament is "to do every thing"

P .- I have attended closely, sir to all you have

C .- May He who has put into your heart this good health, but in the mean time pay no attention to a and lively faith we receive that holy sacrament; for Let us next enquire what was the particular case disease already contracted, which is actually preying his blood; then we spiritually eat the flesh of Christ and drink his blood; then we dwell in Christ, and Christ in us;

> which God has to bestow on "the Church militant medicine of immortality," as a father of the apostolic

P .- Enough, Sir: I will go home and "try to ex-C .- Do so, and "the Lord be with you!"

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(Signed) WALTER TELFER, Surgeon.

"J. O. ORR, Surgeon, &c. &c. J. O. ORR, Surgeon, &c. &c. John King, M.D.

ALEX. BURNSIDE, Physician.
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January, 1844.

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D. COWLES has removed his Office to his intended residence, on King Street, the house formerly occupied by Mr. Sisson, nearly opposite Messrs. Gravely and Jackson's Cobourg, June, 19, 1844.

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Toronto, February 2, 1843. EDWARD GEORGE O'BRIEN, GENERAL AGENT. Accountant and Notary Public,

CHURCH STREET, TWO DOORS SOUTH OF KING STREET, TORONTO: JUST RECEIVED,

THE TRIAL OF THE RIGHT REV. BENJAMIN T. ONDERDONK, D.D., BISHOP OF NEW YORK, PUBLISHED BY AUTHORITY OF THE COURT. 334 pages, price 3s. 1½d.

BISHOP ONDERDONK'S STATEMENT Of Facts and Circumstances connected with the Trial.

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