

period, who have been lately called some very hard names, scarcely consistent, as many think, with Christian charity. This, however, does not affect the consistency of the plan here adopted. "There has been," continues the charge (p. 10,) "during the last few years, a great slide in opinion on all matters touching the Holy Eucharist:" and the renowned alteration made since its author's death in the Christian year, is quoted in proof of this. However the fact may be, we believe that those who advocated the change in question, headed by Mr. Liddon, expressly repudiated for John Keble any change of opinion. They would simply style the alteration a more distinct expression, rendered necessary by the circumstances of the time, of opinions clearly defined from the first in the poet's belief.

Hooker is evidently a favourite divine with the Bishop. The two short quotations which he gives on p. 11 may be thought hardly sufficient of themselves, to indicate, with precision, Hooker's line of opinion. But *sith*, as 'The Judicious' divine would say, his discussion of the whole question is contained in about twelve pages of the Ecclesiastical Polity, any reader, with an hour at his disposal, may satisfy himself (if not all his friends) whether the Bishop's view accords with Hooker's or not. That differences should exist between Christian men on matters of vital doctrine is certainly to be deplored; but it may console us to remember that discussion brings out points of agreement as well as difference, and it will hardly be denied that *low* churchmen (to use the term not individually, but merely for distinction's sake) take a much higher view, and have a far juster appreciation of this Holy Sacrament than was the case twenty or even ten years ago. Hooker, too, rejoiced in this consolation. These are his words: "The several opinions which have been held * * * are grown, for aught I can see, on all sides at the length to a general agreement concerning that which alone is material, namely, the *real participation* of Christ, and of life in his body and blood by means of *this Sacrament*." Quite apposite, also, to the general tone of this charge, is what Hooker says, and we may be pardoned for quoting, of the general reticence maintained in Holy Scripture upon the great mysteries of our faith. "Curious and intricate speculations do hinder, they abate, they quench such inflamed motions of delight and joy as divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation, and in that case casteth off those disputes whereunto the intellectual part, at other times, easily draweth." Not that, it is always possible to exclude every 'other cogitation.' The truth, even upon the deepest mysteries, must always be in its own nature definable, although, perhaps not by us.

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