COBOURG, CANADA, FRIDAY, AUGUST 11, 1843.

poetry.

THE CHURCH UNCHANGEABLE.

Have we another Creed to make? Another God to raise,
Out of the phantom forms, which shake
These melancholy days?

Better to join the quiet dead, Than aimlessly live on, With rayless heavens over head, And faith for ever gone.

Let not the drunken pride of will, In logic's glitt'ring fence, Entice thee to the ranks of ill, Against thy holier sense. The Cross to save is as divine,

As when, of old, its primal sign Silenc'd unresting Hell. Martyrs and saints, a rev'rend train, Gleam's yet of glory cast; Oh! sever not the golden chain That links thee to the past.

Pray with meek heart and tearful eye, Fixing the inner mind Upon that noble company, Who live in light behind. Still to the man of humble knee,

For human fear and grief,

The Church's old and mystic Has healing on its leaf. SIR F. H. DOYLE.

DR. PUSEY'S SERMON.

PREACHED BEFORE THE UNIVERSITY, IN THE CATHE-DRAL CHURCH OF CHRIST, IN OXFORD, ON THE FOURTH SUNDAY AFTER EASTEF. By the Rev. E. B. Pusey, D.D., Regius Professor of Hebrew, Canon of Christ Church, and late Fellow of

THE HOLY EUCHARIST A COMFORT TO THE PENITENT.

This is My Blood of the New Testament which is shed for many for the remission of sins.—MATT. xxvi., 28.

It is part of the manifold wisdom of God, that His gifts, in nature and in grace, minister to distinct, and, as it often seems, to unconnected ends; manifesting divers manners, yet Itself the one Cause of all that is. The element which is the image of our baptism, cleanses alike and refreshes, enlightening the fainting eye, wakens to life, as it falls, a world in seeming exhaustion and death, changes the barren land into a garden of the Lord, gives health and nourishment and growth. And if in nature, much more in the gifts of Grace. For therein God, not by Will, or by Power only, but by Himself and the Effluence of His Spirit, is the life of all which lives through Him. Our One Lord is to us, in varied forms, all, yea more than all, His disciples dare ask or think. All are His Life, flowing through all His members, and in all, as it is admitted, effacing death, enlarging life. As blind, He yea, drink abundantly, O beloved." is our Wisdom; as sinful, our Righteousness; as our Redemption; as sick, our Physician; as weak, our

by Whom we have been redeemed, lay aside our weari- "Whoso eateth My Flesh and drinketh My Blood," Blood, ye have no life in you."

and fulness of His life into the branches thus engraffed. and complete in beauty-perfect in his ways from the Baptism buries in Christ's tomb, and through it He day he was created." Yet let this be a perfection, quickens with His life; the Holy Eucharist is given upheld indeed of God, yet external to Him, as a mere not to the dead, but to the living. It augments life, creation, and it would fall unutterably short of the or death; gives immortality to the living; to the dead depth of the mystery of the Sacraments of Christ, and it gives not life, but death; it is a savour of life or the gift, the germ whereof is therein contained for us;

defiled. The Manna was given to them after they Righteousness.

Strength; as unclean, our Fountain; as darkness, our to the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the in proof against the Arians that the unity of the Redeemed of the Lord placed anew in the interest the Arians that the unity of the Redeemed of the Lord placed anew in the interest the Arians that the unity of the Redeemed of the Lord placed anew in the Indiana the Indiana the Indiana that the Indiana the I our Life Eternal; as asleep in Him, our Resurrection. joying in His Presence, growing before Him, filled with our unity with the Son is by unity of nature, not of very Body and Blood of the Lord, the only sacrifice

and earnest of the Spirit, the germ of spiritual life; the And when our Lord most largely and directly is Holy Eucharist imparteth not life only, spiritual setting forth the fruits of eating His flesh and drinking strength, and oneness with Christ, and His Indwelling, His Blood, He speaks throughout of one Gift, life; and participation of Him, but, in its degree, remission freedom from death, life through Him, through His of sins also. As the manna is said to have "conten- indwelling, and therefore resurrection from the dead, ted every man's delight, and agreed to every taste," so and life eternal. "This is the Bread, which cometh He, the Heavenly Manna, becometh to every man what down from heaven, that a man may cat thereof and he needeth, and what he can receive; to the penitent not die. If any man eat of this Bread, he shall live perhaps chiefly remission of sins and continued life to for ever; and the Bread that I will give is My Flesh, those who have "loved Him and kept His word," His which I will give for the life of the world." "Except own transporting, irradiating Presence, full of His own ve eat the Flesh of the Son of man, and drink His grace and love; yet to each full contentment, because Blood, ye have no life in you." "Whose eateth my to each His own overflowing, undeserved goodness. Flesh and drinketh my Blood hath eternal life, and I Having then, on former occasions, spoken of the will raise him up at the last Day." "He that eateth Fountain of all comfort, our Redeeming Lord, His My Flesh and drinketh My Blood dwelleth in Me and Life, for us, and Intercession with the Father, as the I in Him." "As the Living Father hath sent Me, and penitent's stay amid the overwhelming consciousness I live by the Father, so he that eateth Me, he also of his sins, it may well suit, in this our season of deepest shall live by Me." "He that eateth of this Bread joy, to speak of that which, flowing from the throne of shall live for ever." No one can observe how this the Lamb which was slain, is to the penitent the whole discourse circleth round this gift of life, and how deepest river of his joy, the Holy Mysteries; from our Lord, with unwearied patience, bringeth this one which, as from Paradise, he feels that he deserves to truth before us in so many different forms, without be shut out-from which, perhaps, in the holier dis- feeling that He means to inculcate, that life in Him is cipline of the Ancient Church, he would have been for His chief gift in His Sacrament, and to make a revea time removed, but which to his soul must be the rent longing for it an incentive to our faith. Yet, more exceedingly precious, because they are the Body although life in Him is the substance of His whole and Blood of his Redeemer. While others joy with a teaching, the teaching itself is manifold. Our Lord more Angelic joy, as feeding on Him, who is the inculcates not one truth only in varied forms, but in Angels' food, and "sit," as St. Chrysostome says, its different bearings. He answers not the strivings "with Angels and Archangels and heavenly powers, of the Jews, "how can this man give us his flesh to clad with the kingly robe of Christ itself, yea clad with eat?" Such an "how can these things be?" he never the King Himself, and having spiritual armoury," he answereth; and we, if we are wise, shall never ask how may be the object of the joy of Angels; and while as they can be elements of this world and yet His very a penitent he approaches as to the Redeemer's Side, Body and Blood. But how they give life to us He he may hope that having so been brought, he, with the does answer; and amid this apparent uniformity of penitent, shall not be parted from It, but be with Him His teaching, each separate sentence gives us a portion and near Him in Paradise. "To the holier," says of that answer. And the teaching of the whole, as far another, "He is more precious as God; to the sinner, as such as we may grasp it, is this. That He is the more precious as the Redeemer. Of higher value and Living Bread, because He came down from heaven, avail is He to him who hath more grace; yet to him and as being One God with the Father, hath life in also to whom much is forgiven, doth He the more avail, himself, even as the Father hath life in himself; the because 'to whom much is forgiven, he loveth much.'" life then which He is He imparted to that Flesh which Would that in the deep joy of this our Easter He took into Himself, yea, which He took so wholly, festival, the pledge of our sealed forgiveness, and the that Holy Scripture says, He became it, "the Word earnest and endless life in God, we could, for His sake became flesh," and since it is thus a part of Himself, some strifes, and that to speak of the mysteries of (He Himself says the amazing words), "eateth Me," Divine love might not become the occasion of unloving and so receiveth into himself in an ineffable manner his and irreverent disputings. Would that, at least in Lord Himself, "dwelleth" (our Lord says) "in Me this sacred place, we could dwell in thought together, and I in him," and having Christ within him, not only on His endless condescension and loving kindness, shall he have, but he "hath" already "eternal life, without weighing in our own measures words which because he hath Him who is "the Only True God must feebly convey Divine mysteries; rather intent and Eternal Life;" and so Christ "will raise him up (as so many in this day seem) on detecting that others at the last Day," because he hath His Life in him.have spoken too strongly on that which is unfathom- Receiving Him into this very body, they who are His able, than on ourselves adoring that Love, which is receive life, which shall pass over to our very decaying past finding out. "When we speak of spiritual things," flesh; they have within them Him who is Life and is St. Chrysostome's warning, on approaching this same | Immortality and Incorruption, to cast out or absorb subject, "be there nothing of this life, nothing earthly into itself our natural mortality, and death, and corin our thoughts; let all such things depart and be cast ruption, and "shall live forever," because made one out, and be wholly given to the hearing of the Divine with Him Who Alone "liveth for evermore." It is word. When the Spirit discourseth to us, we should not then life only as an outward gift to be possessed listen with much stillness, yea with much awe. For by us, as His gift; it is no mere strengthening and the things this day read are worthy of awe. 'Except refreshing of our souls, by the renewal and confirming ye eat the Flesh of the Son of man and drink His our wills and invigorating of our moral nature, giving us more fixedness of purpose, or implanting in us The penitent's joy, then, in the Holy Eucharist is Christian graces; it is no gift, such as we might not the less deep, because the pardon of sins is not, as imagine given to the most perfect of God's created in Baptism, its direct provision. The two great beings in himself. Picture we the most perfect Sacraments, as their very signs show, have not the wisdom, knowledge, strength, harmony, proportion, same end. Baptism gives; the Holy Eucharist pre- brightness, beauty, fitness, completeness of created serves and enlarges life. Baptism engraffs into the being; fair as was that angel "in the garden of God" true Vine; the Holy Eucharist derives the richness before he fell; "the seal of comeliness, full of wisdom,

"the Holy Body of the Lord," not themselves be bestowed is greater than any gift, since it is life in was the dwelling-place of the Trinity? adds, "Whose eateth the Bread and drinketh the Cup Angels, who never fell, shall, in some way to us un- "Ye cannot be partakers of the Lord, of Christ?" remission of sins is implied by the very bellion, weekly Communions were still celebrated. of the Lord unworthily, is guilty of the Body and known, gain by the mystery of Incarnation, being with and the table of the devils." And as Holy Scripture, words. For, if we be indeed partakers of His atoning The chief object, then, of the Holy Eucharist, so Lord, into His One Body; the fulness of Him who of this ineffable gift, speak of them mostly as they "That which is in the Cup," S. Chrysostome para- not be rashly compassed. It is not a matter of obeyconveyed by type or prophecy, by the very elements filleth all in all. Certainly, Scripture seems to imply, would be to those, who, on earth, already live in Heachosen, or by the words of our Lord, is the support that, although He "took not the nature of angels," ven, and on Him Who is its life and bliss. They that do we partake." How should we approach His of coming together for the better or the worse, to saland enlargement of life, and that in Him. In type, but "of man," yet all created beings, "thrones and speak of those "clothed in flesh and blood, drawing Sacred Side, and remain leprous still! Touching with vation or to condemnation. Healthful restoration is the tree of life was within the Paradise of God, given dominions, and principalities and powers," shall, if one night to the blessed and immortal nature;" of "spi- our very lips that cleansing Blood, how may we not, a work of humility, not to be essayed as though we as a nourishment of immortality, withheld from Adam may reverently say it, be more filled with God, when ritual fire;" "grace exceeding human thought and a with the Ancient Church, confess, "Lo, this hath had the disposal of things and could at our will replace when he sinned: the bread and wine, wherewith this His Body being perfected, there shall be no check gift unutterable;" "spiritual food, surpassing all cre- touched my lips, and shall take away mine iniquities what by our forefathers' negligence was lost, and by Melchisedeck met Abraham, were to refresh the father or hindrance to the full effluence of His Divine Nature, ation visible and invisible," "kindling the souls of all, and cleanse my sins!" of the faithful, the weary warrior of God; the Paschal circulating through the whole Body, into which he and making them brighter than silver purified by the There is, accordingly, an entire agreement in the restoration must be the gift of God, to be sought of Lamb was a commemorative sacrifice; the saving blood shall have "knit things in heaven, and things in earth," fire;" "removing us from earth, transferring us to Eucharistic Liturgies of the Universal Church, in him in humiliation, in prayer, in mutual forbearance had been shed; it was to be eaten with the unleavened "the innumerable company of the angels," and "the heaven," "making angels for men, so that it were a prayer, in benediction, in declaration, confessing that and charity, with increased strictness of life, and most

tual growth, "corn and wine shall make the young of the Saviour became life-giving, as being united to New Testament, there is a subordinate and subdued men and maidens of Zion to grow;" or as that which shat which is by nature Life. The Word from God, notion of sin; and what wraps the Saint already in venial sins only are remitted by the Holy Eucharist, alone is satisfying, "buy wine without money and then, when we taste it, we have life in ourselves, we too the tird Heaven, may yet uphold us sinners, that the without price," for that "which is not bread;" or as being united with it, as it to the indwelling Word." pit slut not her mouth upon us. The same reality the special Gift to the faithful, "He hath given meat "I then, He saith, being in him will by Mine own of the Divine Gift makes it Angel's food to the Saint, unto them that fear him;" or that which, after his Flesh raise up him who eateth thereof, in the last day. the runsom to the sinner. And both because It is the Passion, He drinketh anew with His disciples in His For since Christ is in us by His own Flesh, we must Body and Blood of Christ. Were it only a thankful Father's kingdom, "I have gathered my myrrh, I have altogether rise, for it were incredible, year ather, im- comnemoration of His redeeming love, or only a showdrunk my wine with my milk; eat, O friends; drink, possible, that Life should not make alive those in whom ing firth of His Death, or a strengthening only and re-In all these varied symbols, strength, renewed life, Western Church, ever had in honour, as well for the vice, but it would have no direct healing for the sinner. immortality, are the gifts set forth; they are gifts as S. Hilary adduced the very actualness of this union broken Body, It is His Blood, which was shed for the

Be it not truth to those who deny that Christ Jesus rection from the dead, and Life everlasting, still says is true God. He then is in us through the flesh, and also, "the Bread that I will give is My Flesh, which I we are in Him, since this, which we are, is with Him will give for the life of the world." As amid the apin God.' Would that, instead of vain and profane disputings, enounces some fresh portion of the whole truth, so also we could but catch the echoes of these hallowed does this; that His Flesh and Blood in the Sacrament sounds, and, forgetting the jarrings of our earthly shall give life, not only because they are the Flesh and discords, live in this harmony and unity of heaven, Blood of the Incarnate Word, who is Life, but also where, through and in our Lord, we are all one in because they are the very Flesh and Blood which were be caught up within the influence of the mystery of to those, for whom they had been given. This is said that ineffable love whereby the Father would draw us yet more distinctly in the awful words whereby He

perfection of eternal bliss, where will, thought, affec- Body and Blood. It has been remarked, as that which tion shall be one, because we shall be, by communi- cannot be incidental, (as how should any words of the cation of His Divine Nature, one. Yet such is Eternal Word be incidental?) how amid lesser variaundoubted Catholic teaching, and the most literal tions in the order or fulness of those solemn words import of Holy Scripture, and the mystery of the they still, wherever recorded, speak of the act as a having taken to Him our flesh and joined is indisso- you?" "This is My Body which is broken for you;" lubly with Himself, and so, where His Flesh is, there "This is My Blood of the New Testament which is Him are joined on to Him through His Flesh to the is the New Testament in My Blood, which is shed for with Him in God. "I," He saith, "in the Father, be broken," "shall be shed," but "is being given," and ye in Me, and I in you." This is the perfection "being broken," "being shed," and this in remarkable after which all rational creation groans, this for which contrast with his own words when speaking of that same the Church, which hath the first fruits of the Spirit, Gift, as yet future, "The Bread which I will give is groaneth within herself, yea this for which our Lord My Flesh, which I will givet for the life of the world. advancing onwards in Him, and the whole multitude how it could not be said of the Cross, but is true of

His whole Body should, in Him, be perfected in the shall not be broken.' But that which He suffered Unity of the Father. And so is He also, as Man, not on the Cross, this He suffers in the oblation for truly the Mediator between God and Man, in that thy sake, and submits to be broken that He may fill being as God, One with the Father, as man, one all men." Hereby He seems as well to teach us that with us, we truly are in Him, who truly is in the the great Act of his Passion then began; then, as a Father. He, by the truth of the Sacrament, dwelleth Priest, did He through the Eternal Spirit offer Himin us, in Whom, by Nature, all the fullness of the God- self without spot to God; then did He "consecrate" head dwelleth: and lowest is joined on with highest, Himself before He was by wicked hands crucified and

the sinner? Here all breathes of holy life, life in did He begin His lonely journey where there was God, the life of God imparted to man, the indwelling none to help or uphold, but He "travelled in the of the All Holy and incarnate Word, the Presence of greatness of His strength;" then did he begin to God in the soul and body, incorruption and eternal "tread the wine-press alone," and to "stain all His life, through His Holy Presence and union with him, raiment;" then to "wash the garment" of His Huma-Who, being God, is Life. Where seems there room nity "with" the "Wine" of His Blood; and therefore for one, the mansion of whose soul has been broken does the Blood bedew us too; it cleanses us, because down, and he to have no place where Christ may lay it is the Blood shed for the remission of our sins. And the tenement has been narrowed by self-love, and which consecrates the sacramental elements into His seems incapable of expanding to receive the love of

had passed the Red Sea, the image of cleansing Bap- And of this we have the germs and first beginnings bers of Him, not by love only, but in very deed, min- they relate not only to the past act of His Precious ded on real though undue fears; there is and ought tism, and, as he himself interprets it, represented Him now. This is (if we may reverently so speak) the gled with that Flesh, mingled with Him, that we might Bloodshedding on the Cross, but to the communication to be a real consciousness that more frequent Comas coming down from heaven to give life unto the order of the mystery of the Incarnation, that the Eter- become in a manner one substance with Him," "the tion of that Blood to us now. "This is My Body munion should involve a change of life, niore collecworld, the food of Angels and the holy hosts of heaven nal Word so took our flesh into Himself, as to impart one Body and one Flesh of Christ;" and He the eter- which for you is broken and given for the remission tednessin God, more retirement, at times, from society, The Shew-bread was eaten only by those hallowed to to it His own inherent life; so then we partake of it, nal Son and God the Word in us, "commingled and of sins." "This is My Blood of the New Testament, deeper consciousness of His Presence, more sacredthe Priesthood, (as the whole Christian people has in that life is transmitted on to us also, and not to our co-united with us," with our souls, which for you and for many is poured out and given ness in our ordinary actions whom He so vouchsafeth this sense been made kings and priests), and when souls only, but our bodies also, since we become flesh preserving both for incorruption; "re-creating the for the remission of sins." Again, the Liturgies join to hallow, greater love for His Passion which we celeonce given to David and those that were with him, still on the ground that the "vessels of the young men wholly life is imparted to us wholly. The Life which kers of His Divine Nature;" "the bond of our unity as the two great fruits of this Sacrament. Thus in The Angel brought the cake to Elijah, He is, spreads around, first giving its own vitality to with the Father, binding us to Himself as Man," Who the prayers for the descent of the Holy Ghost on the graces, we know too well, come slowly. Better then, that in the strength of that food he might go forty that sinless flesh which He united indissoluble with is "by nature, as God, in God His own Father;" "de- sacred elements, "that they may be to all who par- for a time forego what any one would long for, or obdays and forty nights unto the Mount of God. In Himselt, and in it encircling and vivifying our whole scending to our nature subject to corruption and to take of them to the remission of sins, and to life eter- tain it, whereby God's Providence and Bounty that verbal prophecy, it is foretold under the images of the nature, and then, through that bread which is His change, and raising it to Its own excellences, and "by nal;" or in intercession, "that we may become meet Gift may be had, than by premature urgency "walk very elements, and so of strengthening and overflowing Flesh, finding an entrance to us individually, penetra- commingling it with Itself, all but removing it from to be partakers of Thy Holy mysteries to the remis- not charitably," or risk injury to a brother's soul. joy, "Wisdom," that is, He Who is the Wisdom of ting us, soul and body and spirit, and irradiating and the conditions of created Nature," and "reforming it sion of sins, and life eternal," or in the words of com-God, in a parable corresponding to that of the marriage transforming into His own light and life. In the according to Itself." "We are," adds S. Cyril, "per- municating, "I give thee the precious and holy and a blessing, and Who gave such strength to that one feast, crieth, "Come eat of My bread and drink of the words of a father, who, in warfare with the Nestorian fected into unity with God the Father, through Christ undefiled Body of our Lord and God, and Saviour heavenly meal whereby through forty days and forty wine I have mingled." Or, in the very Psalm of His heresy, lived in the mystery of the Incarnation, "He the Mediator. For having received into ourselves, Jesus Christ, for the remission of sins and life eternal." | nights of pi'grimage He carried Elijah to His Presence Passion and atoning Sacrifice, it is foretold, that "the is life by nature, inasmuch as he was begotten of the bodily and spiritually, Him who is by Nature and truly And the prayer in our own liturgy is almost in the very at the Mount of God, can, if we be faithful and keep poor shall eat and be satisfied;" or that "He, the good Living Father; but no less vivifying also is his holy the son, 'Who hath an essential Oneness with Him,' words of an Eastern and in the character of a Western His Gift which we receive, give such abundant strength Shepherd, shall prepare a Table for those whom He body, being in a manner brought together* and ineffably we, lecoming partakers of the Nature which is above Liturgy, "that our sinful bodies may be made clean to our rarer Communious, that they shall carry us leadeth by the still waters of the Church, and giveth united with the all-vivifying Word; wherefore it is all, are glorified." "We," says another, "come to by His Body, and our souls washed by His most pre- through our forty years of trial unto His Holy Hill, them the cup of overflowing joy;" or as the source of accounted His, and is conceived as one with Him .- bear Christ in us, His Body and Blood being diffused cious Blood." Even the Roman Liturgy, though less and the Vision of himself in bliss. Rather should gladness, "Thou hast put gladness into my heart, For, since the Incarnation, it is inseparable; save that through our members; whence, saith St. Peter, we full on this point, has prayers, "that the Communion they long for it, fear that if It were given them, they of all things, putting itself forward in varied forms and since the time that their corn, and wine, and oil (the we know that the Word which came from God the become 'partakers of the Divine Nature.' emblem of the Spirit of which the faithful drink) Father, and the Temple from the Virgin, are not indeed Y:t although most which is spoken belongs to Chris- of guilt, the remission of all offences." increased," and "the wine which gladdeneth man's the same in nature; for the Body is not consubstantial tiansas belonging already to the household of saints heart, and the oil which maketh his face to shine, and with the Word from God, yet is one by that ineffable and he family of Heaven and the Communion of Anbread which strengtheneth man's heart;" or of spiri- coming together and concurrence; and since the Flesh gels and unity with God, still here, as elsewhere in the

> Sacrament of the Flesh which is to be commu as), how is it asserted that the Unity is of will only, drink, because He is a fountain; approach to Him, whereas the natural property (conveyed through the and be enlightened, because He is Light; approach My Flesh is truly meat, My Blood is truly drink." absolved, because He is Remission of sins." Of a truth of the Flesh and Blood, there is no room

His head; the vessel has been broken, if not defiled, this may have been another truth, which our Lord inand now seems unfit to contain God's Holy Presence; tended to convey to us, when he pronounced the words

death, is received to salvation or damnation. Whence although such as we actually are, we know that, for * Συνηνεγμένου.

us gathered together under One Head, our Incarnate so also the Ancient Church, when alluding to the fruits Blood, how should we not be partakers of its fruits? and negligence should not continue, restoration must bread of sincerity and truth, and with bitter herbs the just made perfect;" and the whole glorified Church wonder that man should think he were yet on earth," in the Holy Eucharist, there is forgiveness of sins also. diligent use of what we have. We must consult one type of mortification, and by those only who are un- shall be clothed and radiant with Him, the Sun of yea, more than angels, "becoming that which we re- Those of S. James and S. Mark so paraphrase the for the other. There is, in our fallen state, a reverceive, the Body of Christ." For that so we are "mem- words of Consecration as to develope the sense that ent abstaining from more frequent Communion, foun-

it is." To add the words of one father only of the freshing of the soul, it were indeed a reasonable serboth the Father is in Christ, and Christ in us. indeed despised, and profaned, and trampled under Righteousness and Sanctification and Redemption. Whosoever then shall deny that the Father is in foot, may he, when himself humbled in the dust, drink, Christ by way of nature, let him first deny that him- and therein drink his salvation. "He who refused self is by way of nature in Christ or Christ in Him; not to shed His blood for us, and again gave us of His because the Father in Christ and Christ in us, make Flesh and His very Blood, what will He refuse for our us to be one in them. If then Christ truly took the salvation?" "He," says S. Ambrose, "is the Bread Nature of our Body, and that Man, Who was born of of life. Whoso then eateth life cannot die. How Mary, is truly Christ, and we truly, under a Mystery, should he die, whose food is life? How perish, who receive the Flesh of His Body, (and thereby shall hath a living substance? Approach to Him and be come one, because the Father is in Him and He in filled, because He is bread; approach to Him and

Sacrament) is the Sacrament of a perfect unity?" - to Him and be freed, because, where the Spirit of the And a little after, alleging our Blessed Lord's words, Lord is, there is Liberty; approach to Him and be In each place in Holy Scripture, where the doctrine left for doubt. For now, according to the declaration of the Holy Eucharist is taught, there is, at least, some of the Lord and our Faith, it is truly Flesh and truly indication of the remission of sins. Our blessed Lord, Blood. And these, received into us, cause, that we while chiefly speaking of Himself as the Bread of life, are in Christ and Christ in us. Is not this truth? - the true meat, the true drink, His Indwelling, Resurparent identity of this teaching, each separate oracle Would that, borne above ourselves, we could given and shed for the life of the world, and are given to that oneness with Him and His Son, which is the consecrated for ever elements of this world to be His Sacrament, that the Eternal Word, Who is God, present act. "This is My Body which is given for He is, and we receiving it, receive Him, and receiving shed for many for the remission of sins;" "This Cup Father, and He, dwelling in us, dwell in Him, and you." He saith not, "which shall be given," "shall Himself tarrieth, that His yet imperfect members And of one of the words used, S. Chrysostome remarks of the Redeemed being gathered into the One Body, the Holy Eucharist. "For 'a bone of Him,' it saith,

earth with heaven, corruption with incorruption, man slain; and all which followed, until He commended His Blessed Spirit to the hands of His Heavenly Fa-But where one may feel, is there here any place for ther, was one protracted, willing Suffering. Then

* Διδόμενον, χλώμένον, εκχυνόμενον.

It will seem probably too refined and narrowing a distinction, when some Divines of that communion, countenanced by the language of the Council of Trent, maintain in opposition to other errors, that since to approach it in mortal sin were itself mortal sin. For although our own Church also requires at own backwardness, the forward their own eagerness; least confession to God, and pronounces His absolu- each habitually interpret well the other's actions and tion over us before we dare approach those Holy Mys- motives; they who seek to partake more often of the teries, yet because we are so far freed from our sins, that we may approach, to our salvation not to condemnation, yet can we say that we are so freed, that stain, censure not as innovations, the return to ancient nothing remains to be washed away? that the abso- devotion and love; restore it if we may, at such an lution, which admits to that cleansing Blood, is everyhallowed, our Sanctification; as recovered from Satan, by thing, that cleansing Blood, is every thing, that cleansing Blood Itself, in this respect also, addeth nothing? Rather, the penitent's comfort is, Light; as daily fainting, our daily Bread; as dying,

Light; as daily fainting, our daily Bread; as dying,

Light; as daily fainting, our daily Bread; as dying,

Light; as daily fainting, our daily Bread; as dying,

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Light; as daily fainting, our daily Bread; as dying,

Light; as daily fainting, our daily Bread; as dying,

Light; as daily fainting, our daily Bread; as dying, manifold life," so, often communion of that Body It is, then, according to the analogy of His other the river of His joy, feasting with Him, yea Him-harmony of will only. "For if the Word was truly for sin," "God poureth out" for him yet "the most which was broken and that Blood which was shed for the is, then, according to the analogy of His other was shed for gifts, that His two great Sacraments have in them, as in them He hungereth.—

The is, then, according to the analogy of His other was shed for gifts, that His two great Sacraments have in them, as in them He hungereth.—

The is then, according to the analogy of His other was shed for the control of the Supper of the Lord, truly precious blood of His Only-Begotten; the remission of sins, is manifold remission of sins, and the remission of sins, is manifold remission of sins, and the remission of sins, Manifold gifts. Baptism, containeth not only remission of sin, actual or original, but maketh members of Christ children of God heirs of Heaven bath the scale light, and itself reflecting that brightness.

Hitherto, there is no allusion to sin; it is what the treatment of us as long to be penitents, may thought to abide in us, by the way of nature, Who, being born a man, took to himself the nature of our that Blood; and itself reflecting that brightness.

Meantime, such of us as long to be penitents, may who had been the betrayers and murderers of their that we are less than the least of God's being born a man, took to himself the nature of our that when the mounts, that as the total contraction of the same and again to that Blood; and being born a man, took to himself the nature of our that when the mounts, that as the total contraction of the same and again to that Blood; and being born a man, took to himself the nature of our that when the mounts, that as the total contraction of the same and again to that Blood; and the mounts, that as the total contraction of the same and again to that Blood; and the mounts, that as the total contraction of the same and again to the same and again to that Blood; and the mounts, that as the total contraction of the same and again to the being born a man, took to himself the nature of our that the mounts, that as the total contraction of the same and again to that Blood; and the mounts, that as the total contraction of the same and again to the same and a purged, the wounds more healed, that atoning Blood to us, hath mingled the nature of His own Flesh with tent it may be said, whatever may have been his sins, more and more interposed between him and his sins, his eternal nature. So then, we are all one, because so he could repent, awful as it is to say, the Blood he himself more united with his Lord, Who Alone is

> Since then, this Divine Sacrament has, as its immeour manhood into God, and the infusion into us of His Spirit and life and immortality, making us one with His glorified Humanity, as He is One in the Godhead with the Father, and, besides this, it is ulteriorly the cleansing of our sins, the refining our corruptions, the repairing of our decays, what must be the loss of the Church of the latter days, in which Communions are so infrequent! How can we wonder that love should have waxed cold, corruptions so abound, grievous falls have been, among our youth, almost the rule, to stand upright the exception, Heathen strictness reproach Christian laxity, the Divine life become so rare, all higher instances of it so few and faint, when "the stay and the staff," the strength of that life is willingly forfeited? How should there be the fulness of the from this our common place ordinary tenor, a life so opinion, is itself converted into a cause of difference, above this world as knit with Him Who hath over- and made a ground of acrimonious controversy.

credness of office, so many look to be so brought, and particular. yet on that account need the more watchfulness and Thus, happily, through the wisdom of the Church, Divine strength that they fall not—where, if we will, we have one standard, not many. We are not left to we may retire into ourselves, as much as we will, and the authoritative dictum of every confident person have daily prayers to prepare our souls,—we have in who shall assume more than oracular authority, and very many cases, not even the privileges which are pronounce that his view, and his view only, of the doccoming common in village churches; we all, to trines of the Church, as set forth in the Articles, is whom it is expressly, as by name, enjoined, to "re- the true one; but each individual is left to the "liteceive the Holy Communion with the Priest every ral and grammatical" sense of the Articles, and to his Sunday at the least," have it perhaps scarcely monthly, own conscience, to judge what they declare to be the and the thanksgiving for the Ascension of our Lord doctrines of Scripture: and the same Articles refer

the ancient Church so anxiously withheld from it such strength we have weakness, for knowledge ignorance, God, or God Who is love; or choked and thronged Body and Blood, that that Precious Blood is still, in stands in our Prayer Book year by year unuttered, as sinned grievously, not as an example only to others, our nature jarring still, disharmonised, obscured, with evil or foul imaginations; or luxury and selfbut in tenderness to themselves, lest they break deformed, both by the remains of original corruption indulgence have dissolved it, or evil thoughts and made upon the Cross, poured out for us now, convey- for men, there are none here below to receive the Gift through and perish; "profane," says St. Cyprian, and our own superadded sins. For the life therein desires have made room for evil spirits in that which ing to our souls, as being His Blood, with the other He won for us, or Himself, Who is the Giver and the benefits of His Passion, the remission of our sins also. Gift. Nor has this been ever thus: even a century sanctified; fall deeper, not be restored; be wounded Christ, life through His indwelling, Himself who is Doubtless, God's highest and "holy" gift is, as the And so, when St. Paul says, "The cup of blessing and a half ago, this Cathedral was remarked as one more grievously, not be healed; since it is said, he Life. And Holy Scripture hints that the blessed Ancient Church proclaimed, chiefly "for the holy." which we bless, is it not the participation of the Blood of those, where, after the desolation of the Great Re-

> But, however we may see that our present decay our sins bound up with theirs is yet forfeited. Sound may cleanse us from sin," "may be the washing away might not be fitted for it, or, if we have it, that we come short of the fullness of its blessing, than use inconsiderate eagerness in its restoration. Ask we it of God, so will He teach us, how to obtain it of those whom He has made its dispensers to us. They too have their responsibilities not to bestow it prematurely, though they be involved in the common loss. Let us each suspect ourselves, not others; the backward their heavenly Food, honor the reverence and humility which abstains, and they who think it reverent to abhour of the day, when to be absent need not cause pain or perplexity, and may make least distinction; so, while we each think all good of the other, may we altogether, strengthened by the Same Bread, washed by the Same Blood, be led, in the Unity of the Spirit, and the bond of peace and holiness of life, to that ineffable Feast, where not, as now in Mysteries, but face to face, we shall ever see God, and be ever filled

flesh, now inseparable from Him, and under the Lord, it was said, "the Blood which in their phrensy are more and more effaced, the guilt more and more later than we deantepast of heaven); that the children's bread is indeed taken and given unto dogs: that He, Who is undefiled, spotless, separate from sinners, cometh to be a guest with us sinners: and there may we diate and proper end, union with Him Who hath taken He is, how should their not be forgiveness and life indeed find our comfort and our stay. For where and peace and joy? What other hope need we, if we may indeed hope that we thereby dwell in Him and He in us; He in us, if not by the fulness of his graces, yet such at least as are fitted to our state, cleansing our iniquities and healing our infirmities, Himself the forgiveness we long for; we in Him in whom if we found in that Day, our pardon is for ever sealed, ourselves for ever cleansed, our iniquity forgiven, and our sin covered.

THE SPIRIT OF THE CHURCH.

(From a Charge by the late Archbishop Magee.)

The Christian world is, unhappily, much divided Divine life, amid all but a month long fast from our on some points; and even within the pale of our own 'daily Bread?'' While in the largest portion of the Church, differences have arisen, which interfere la-Church, the people mostly gaze at the threshold of mentably with that unity and harmony which are so the Heaven where they do not enter, what do we? desirable in a Christian community. It might be ex-We seem, alas! even to have forgotten, in our very pected that the standard of doctrines contained in the thoughts, that daily Communion, which once was the Articles of our Church, would have prevented this common privilege of the whole Church, which when diversity, at least amongst those who have embraced the Eastern Church relaxed in her first love, the that admirable summary, as the rule of their Christian Western continued, and which they from whom we belief. But here unfortunately, the difficulty recurs; have our Communion Service in its present form, at and such is the imperfection of human things, that first hoped to restore. It implies a life, so different that which was designed to compose all differences of

come the world; so Angelic as living on Him Who is The wisdom of the Fathers of our Church—a wis-Angels' Food; an union with God so close; that we dom which seems little less than the result of inspiracannot mostly, I suppose, imagine to ourselves, how tion; a wisdom certainly which marks its origin to we could daily thus be in Heaven, and in our daily have been from above-laid the foundation of this business here below, how sanctify our daily duties, great scheme of Christian doctrine in a deep knowthoughts, refreshment, so that they should be tinged ledge of the nature of man, as well as of the things of with the hues reflected by our daily Heaven, not that God. Those excellent persons were well aware, that heavenly Gift be dimmed with our earthiness; how the minds of men are not all cast in the same mould; our souls should through the day shine with the glory | that on the contrary, the varieties of the human unof that ineffable Presence to which we had approached, derstanding are not less diversified than those of the not we approach to it with earth-dimmed souls. It human countenance; and that, as in the case of the must ever be so; we cannot know the Gift of God, if latter, even where the closest resemblance exists, there we forfeit it: we must cease mostly even to long for are still found some features of characteristic diffewhat we forego. We lose the very sense to under- rence: so in the former, even where the same general truths are embraced, some varying traits of thinking, It is not in blame of others, my brethren, God for- and some distinguishing modes and qualifications of bid! it is as the confession of a common fault, to the primary principle, will present themselves in difwhich others have contributed least who have been ferent minds. The framers of our Articles, therefore, least unworthy, and which, if we confess, God may did not determine to proceed as in a mathematical the rather teach us how to amend, that I dare not but right line; but advanced in a path of reasonable and notice, how even in this privileged and protected place, Scriptural latitude; which, while it comprised within we still mostly forego even what remains, and what it all that was essential in doctrine, excluded all that our Liturgy still enjoins. We have learned even, as was erroneous; and which, consequently, enabled people needs must, to justify the omission. As those, those who agreed in the great fundamental truths of who know not our privileges of daily service, think set the Gospel, to walk together in Christian harmony, as daily prayers must become a lifeless form, so right- became those who were brethren in Christ Jesus. minded persons speak, (and perhaps until they know Now, in the same spirit in which the Articles of our it, must needs speak,) as though not we needed more | Church were at first propounded, they should continue reverence to partake worthily of the Communion to be received and taught. And no individual should weekly, but as though weekly Communions must needs | conceive himself at liberty-not even the highest in decrease, not increase, reverence. And thus in this the Church, who in this case has no more right than abode, which God has encompassed and blessed with the lowest-to impose upon these Articles any private privileges above all others, where so many have been sense or comment of his own, to the exclusion of every brought into an especial nearness to Him, and a sa- other that may not happen to agree with his in every