

Second Advent, will always be, a mixed body ; that is, it has always consisted of two sets of persons, good and bad, penitent and impenitent, those who realize God's love, and those who do not.

The Covenant of God has always been with this visible Church.

The Word of God has always been addressed to this outward visible body.

The members of this body, or Church, are always assumed to be, or to have once been, in the favor of God. Each member is assumed to be, or to have once been, in the favor of God. Each member is assumed to partake of the covenant of grace, whenever that grace may be. When he commits sin, he is assumed to sin against grace, of which he has been once made a partaker. Never, for one moment, is it supposed that he sins because God has withheld grace from him.

No interior or "invisible" Church within this outward body is ever recognized in God's word, as a separate Church. When a man who belongs to the visible body lives contrary to his profession, he is nowhere bidden to see whether he belongs to the visible body only, and not to the invisible. He is never bidden to get into some inner true fold. Another way of speaking is adopted in his case. He is rather told to believe and realize that the Church, in which he is already, is the fold of God, and so his condemnation will be greater if he do not live and love accordingly. He is not bidden to examine himself as to whether he be a member of the true Church, but as to whether he be a true member of the Church.

Such is, in brief, what we may call the great Church principle of Scripture, and its practical application.—*Rev. M. F. Sadler.*

BEFORE AND AFTER THE REFORMATION.

NOTE these words of the learned Bishop Bull :—" We maintain that our Church, and the Pastors thereof, did always acknowledge the same Rule of Faith, the same fundamental Articles of the Christian Religion, both *before* and *since* the Reformation, but with this difference, that we *then* professed the Rule of Faith with the additional corruptions of the Church of Rome, but *now*, God be thanked, without them."

Says the celebrated Sir R. Twysden, A. D. 1675 :—" I dare boldly say, that whoever will, without partiality, look back, will find that the reverence yielded by this Church of England to Rome, for more than 1000 years after Christ, was no other than the respect of love, not of duty."

NOTES ON THE OCCASIONAL SERVICES.

No. 4.

THE ORDER FOR THE BURIAL OF THE DEAD.

THE Body is the casket in which the soul is enshrined ; it is the Temple of the Holy Ghost ; it is as well as the soul has been redeemed by Christ, and by His taking a human Body, he added a new dignity to it. It is fitting therefore that we should pay respect to the