

communicating. It seems to me open to two grave objections: it cannot be without danger of profaneness or irreverence to very many, and of consequent dishonour to the Holy Sacrament; and it has brought in and encouraged, or both, (at least so I greatly suspect), a notion of quasi-sacramental virtue in such attendance, which I take to be great part of the error stigmatized in our 31st Article. This I believe to be utterly unauthorized by Scripture and antiquity; and I can imagine it of very dangerous consequences.—*Letters of Keble*, No. cxv.

NOTE L. PAGE 37.

Certainly nothing less is required, by the laws of Christ and His Church, than to communicate as often as we can possibly find an opportunity, and to make one where we find it not, by requesting, and if need be, by requiring, the minister of the Parish where we live, to administer it to us; who neither in law nor conscience can refuse it, when requested by a sufficient number of communicants.—*Beveridge Serm*, No. cxxx.

Let every one, who has any desire to please God, or any love for his own soul, obey God and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the christain sacrifice was a constant part of the service of the Lord's Day. And for several centuries they received it almost every day. Four times a week always, and every Saint's day beside. Accordingly, those that joined in the prayers of the faithful, never failed to partake of the blessed Sacrament. What opinions they had of any who turned his back upon it, we may learn from that ancient Canon, "If any believer join in the prayers of the faithful, and go away without receiving the Lord's Supper, let him be excommunicated, as bringing confusion into the Church of God."—*Wesley Sermons*, No. cvii.

If you cannot live up to the profession, they make who communicate once a week, neither can you come up to the profession they make who communicate once a year. But cannot you indeed? Then it had been good for you that you had never been born.—*Ibid*.

NOTE M. PAGE 46.

St. Paul's addresses and exhortations are founded on the principle, that the disciples, by their dedication to God in baptism, had been brought into a state of reconciliation with Him, had been admitted to privileges which the Apostle calls on them to improve. On the authority of this example, and of the undeniable practice of the first ages of Christianity, our Church considers Baptism as conveying regeneration.—*Sumner's Apostolical Preaching* p. 160.

We are instructed to declare, that those who are devoted to Christ as infants by baptism, are regenerate, i. e. are "accepted of God in the beloved," and dying without actual sin, are undoubtedly saved. Therefore we hold that those who grow up may, or may not, fall from this state of grace; and that those who have fallen may, or may not recover, and be finally saved, and therefore, that all are to be exhorted to "examine themselves, whether they be in the faith;" to repent and turn to their Saviour, if they are not; to labor if they are, still more after the "inward renewing of their souls day by day."—*Ibid*. Page 168.

The Apostle addresses in general terms, and without any distinction, as children of God, the whole Corinthian Church, inclusive as it afterwards appears of immoral and irreligious characters. Upon this view of the case, the rulers of the Church of England have proceeded. All her baptised members are saluted as children of God, as dearly beloved brethren; then diversities of character are recognised, instruction is given, consolation and reproof, and warning, and correction are administered; and prayer is offered up according to the various exigencies of the case.—*Hugh McNeill's letters* p. 60.

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