

The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS.—JEREMIAH VI. 16.

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Poetry.

TALLEYRAND.

In stranger homes, beyond our vision's power,
If we must dwell, when we have lived our day,
What shall it boot to gain, for one brief hour,
The whole wide world—and lose the soul for aye!
Thus while I muse, my soul delights to pray,
And oft, at even, will itself beguile
Star-gazing into ether, far away,
Where I shall live, where fades each glittering isle,
That looks from highest heaven with many dimpled smile.

They gave a dead man's mask into my hand,
A lean, lank cast; a death's-head clad in skin!
Lord of thy saints! and this was TALLEYRAND!
The hose that Judas' spirit haunted in!
Through these shrunk lips, the being that had been
Mitred and blessed, beneath this dry skull-bone,
Went out! I shudder at the death of sin!
Went out—but whither? went—and went alone,
Mute—but alive with fears that were too mad to moan.

If in that parting moment, as some deem,
The soul doth waken up, with many a sense
It had not known before—and spirits seem
All palpably arrayed to bear it hence?
How raved this spirit for some strong defences!
'Gainst grappling fiends that claim the perfumed soul!
How blest to meet the high Omnipotence!
How shrieked to hear, just launching from this goal,
Thy waves, ETERNITY—in everlasting roll!

Oh crusty skull! what tenants thou hast had
In the strange thoughts, that, like a caravan,
Came in, and went; and, one by one, impelled
To his soul's banner, that apostate man!
Doubts, fears, bold ventures, tremblings—here they ran!
Ambition—dread; strong fight—and stronger lust;
The deed; remorse—and then, the death began
That ends, at length, in this! Thou, Lord, art just!
These lips blasphemed thy name—and now these lips are dust!

Bishop of Autun! Yes—this toothless mouth,
These shrivelled lips vowed TALLEYRAND to GOD!
These parchment lips, that now are sore with death;
These blasted lips—death-frozen and unthawed,
These gave the oath, and breathed the vow abroad;
And now the LORD hath scathed them! all within
Has fled—and this, his monumental cloud,
Remains to mock him—mouth and pointed chin,
Sharp bones and hollow eyes—a moral—and a grin!

Come! dress it up! A mire on this brow!
Chimarr and rochet o'er the shoulders fling!
Give his wan face the pastoral staff—and now,
Shall Ca-Isis—or old Te Deum ring?
Which shall he hear—for both he used to sing?
Thy hymn, MARSEILLES—thy hymn, MILAN, he knew!
And either, like the second death would sting!
Which—would pierce this ear's dry clumpers through,
If now, avenging GOD, thy judgment trumpet blew!

Ha! he was high-priest once at Notre Dame,
In Mary's Church the pimp of LIBERTÉ!
Chanting for hell-loose, the infernal psalm,
And swinging censers for the CHAMP-DE-MAR!
Here's the last act of that Satanic play!
This skull of PERROUD, who gave mankind,
A glimpse of Tophet in high holiday,
And struck the afflicted nations blind and blind,
With but the glance they caught, and what they feared behind.

Name not Marat—Orléans—nor black Voltaire;
These fright me not from tales of modern Gaul;
Devils have names, and he must meet them there,
Who reads those bloody chronicles at all;
But thine BRIENNE—thine TALLEYRAND, appal!
Ye that betrayed GOD's altars, where, of old,
Nations of martyrs thought it joy to fall,
And bought the truth with better things than gold,
Which ye—Isaiahs both—for worse than silver, sold!

Poor Church of Gaul! 'twas CHRIST'S own scourge on thee;
He gave thee these apostles, in his wrath!
Traitors wert thou, in England's agony,
False to thyself, and true to them of Gath!
Poor Church of Gaul, how low the Roman hath
Bowed thy weak neck—because thou wouldst not stand!
Up, up, poor Church! and, in thine ancient path,
Let old POTINS lead thee! Thou wert mangled
With sterner stuff, at first—than such as TALLEYRAND!

GOD thy martyrs! and could Rome amend
A traitor's life, in life's last idiot hour?
Then dirge, and unctio, and a heartless end,
With priests and wafers, have surpassing power!
These jaws once more the corns did devour,
As breath was abating from them: can it be
Such etiquette will chase the clouds that lower
Round the poor sinner's mortal agony?
He died in Rome's embrace: LORD—let me die in thee!
New York Churchman.

BONIFACE, ARCHBISHOP OF MAYENCE.*

It is a remarkable fact, for which we ought to be deeply grateful to God, that Britain has been frequently a source of spiritual blessings to other lands. She has frequently held forth the lamp, at which other nations have kindled the sacred flame. If at the era of the Reformation, English theologians borrowed from Luther somewhat of the knowledge which led them to shake off the yoke of Rome—that scriptural knowledge had previously, by the writings of Wickliffe, been carried from England to the continent. And if, at an earlier period, Germany had poured forth her swarms of Pagan invaders, so as well nigh to quench the Gospel in Britain,—British missionaries afterwards, with the cross for their banner, invaded Germany, and gathered, by the power of the Holy Ghost, multitudes of her hardy sons into the fold of Christ. May this be always the characteristic of Britain, that she preaches among the Gentiles the unsearchable riches of Christ! I am about to gather a few incidents in the history of one of those devoted men, who, in a dark age, shone as lights in the world; and I think my readers will be interested with the facts I shall lay before them.

Winfrid was born of illustrious parentage, at Kirton, in Devonshire, in the year 680. A passion for the monastic life was at that period widely diffused; and therefore it is not surprising that the future apostle of Germany, as Winfrid had been called, was soon immured in a cloister. In the monastery of Nottel, in the diocese of Winchester, he passed his youth, and was there instructed in the literature, both sacred and secular, of the age. He was now laying the foundation for after-utility; and doubtless, in his quiet retreat, he communed much with that Saviour, for whom, as a good soldier, he soon showed himself ready to endure hardness. But he did not rush hastily to the mighty work before him. He was thirty before he was ordained priest, and the recommendation of his abbot, and then he laboured very zealously in preaching the Gospel of Christ. His exertions at home, however, were but preparatory to

those he made abroad. He longed to preach Christ where he was not yet named; and to win men, if it might be, from their idols, to serve the living God. Accordingly, in 716, he passed over, with two monks as his companions, into Friesland; but insuperable obstacles at first impeded his designs; and after a vain effort to minister at Utrecht, he returned to his English monastery. The superior of this house having shortly after died, Winfrid was offered the place of abbot in his room. But far higher aims had filled his mind: he resolutely declined the office; and having obtained letters from the bishop of Winchester, he proceeded to Rome, where Gregory II., being apprised of his wish to be employed as a missionary, gave him, in 719, an ample commission, and sent him into Germany. There, accordingly, he preached in Bavaria and Thuringia, reforming abuses in the former country; and in the latter experiencing a rich blessing on his labours among the Pagans. The door, too, which had been previously closed against him in Friesland, was now opened by the death of Rathod, the idolatrous king. He therefore travelled thither, and co-operated for some time with Willibrod, his countryman, who had been appointed bishop of Utrecht. When, however, the aged Willibrod desired to resign his episcopal charge into his hands, Winfrid, conceiving that his mission was more especially to the eastern parts of Germany, declined the offer; and having obtained his elder friend's acquiescence and blessing, he departed into Hesse, where he preached zealously through the country to the borders of Saxony. And as he imitated the apostle Paul in his zeal, he imitated him also in his perils and his privations. His own hands had to minister to the relief of his necessities; and his life was endangered by the furious malice of the idolaters.

But He that keepeth his people as the apple of his eye, protected him from the assaults of evil men, and enabled him to return to Rome, to render to Gregory an account of his labours. Gregory, pleased with the success of his mission, consecrated him bishop of the new German churches, on which occasion he assumed the name of Boniface, and bound himself by an oath to strict subjection to the Roman see. We need not be surprised at this, for Boniface was deeply indebted to the Roman pontiff; and the temper of the times was favourable to the general submission of Christians to the Italian head. Besides, we must remember, that the worst corruptions of popery were not yet generated. It is true that superstition was widely prevalent, and Boniface was not free from its influence. But my object is, not to hold him up as a perfect character, but to show, that amid much infirmity and ignorance, there yet burned in his soul a devoted zeal for the Saviour, and a tender love for souls, which, it is to be wished, were more abundant in our own day. It was no worldly or selfish motive which led this true servant of a heavenly Master to leave home, and country, and friends, to brave poverty and persecution, and to lay down at last his life for the Gospel's sake.

Furnished with letters from the pope, and strengthened with new coadjutors from England, Boniface returned to his field of labour. He now confirmed many whom he had previously baptised, and with more authority contended against the false brethren who were endeavouring to disturb the Churches. In his difficulties he often asked counsel of the beloved brethren he had left in England, who, by their exhortations and encouragement, must have materially strengthened his hands. The letter, for instance, written in 723 to him by Daniel, bishop of Winchester, on the mode of reasoning with idolaters, is singularly acute:—"Admit," says he, "whatever they are pleased to assert of the fabulous and carnal genealogy of their gods and goddesses, who are propagated from each other. From this principle, deduce their imperfect nature and human infirmities—the assurance that they were born, and the probability that they will die. At what time, by what means, for what cause, were the eldest of the gods or goddesses produced? Do they still continue, or have they ceased to propagate? If they have ceased, summon your antagonists to declare the reason of this strange alteration. If they still continue, the number of the gods must become infinite; and shall we not be likely, by the indiscreet worship of some important deity, to excite the resentment of his jealous superior? The visible heavens and earth, the whole system of the universe which may be conceived by the mind, is it created or eternal? If created, how or where could the gods themselves exist before creation? If eternal, how could they assume the empire of an independent and pre-existing world? Urge these arguments with temper and moderation; insinuate, at seasonable intervals, the truth and beauty of the Christian revelation; and endeavour to make the unbeliever ashamed, without making him angry."

In 732, Boniface received the title of archbishop from Gregory III., who supported his missionary exertions as zealously as his predecessor Gregory II. In this new character he erected many episcopal sees in different parts of Germany, and consecrated bishops to them, while he himself was at last fixed at Mayence, and made primate of Germany and Belgium. One more visit he paid, in 738, to Rome, and induced several Englishmen, who resided there, to unite with him in his labours. But on his return to Germany, scenes of trouble awaited him. Some individuals were corrupting the Church with absurd and ruinous doctrines; and a bishop, one of their associates, had actually committed murder. Boniface was grieved at these enormities, and deemed it right to summon the civil power to check such evils. For this interference he has been severely blamed, as if he had been actuated by an imperious and persecuting spirit. It is indeed hardly to be expected, that just principles of toleration should be found to prevail in that age: and we ought not to be surprised if we perceive the archbishop acting in a manner other than would now be admitted;—yet can we, if we sincerely reflect on the pain which a Christian pastor would look upon the flock threatened by the grievous wolves,—can we harshly condemn him for using the influence he possessed with the Carolingian princes to stop the ravages of those wolves? Still more, can we blame the justice which called down punishment upon the infamous bishop? The sentence pronounced upon the culprits appears, too, to have been very lenient. The maintainers of the false doctrines were imprisoned; and the murderer was deposed from his bishopric.

The correspondence of Boniface with his English friends, already alluded to, furnishes us with some interesting particulars. Sometimes he writes to ask for books; as, for example, a copy of the Scriptures written in a larger character than those he had. The reader must recollect that the word of the Lord was rare and precious in those days. His eyes, he said, were growing

weak, and he could not, so easily as he would wish, meditate on that law which was his delight. Sometimes he mentions his sufferings from the heathen, from pretended Christians, and wicked ministers; but adds, that he is willing to suffer and to die for Him who died for us. Sometimes he affectingly entreats the prayers of the bishops and people of England, that a blessing might crown his labours. There is much, doubtless, of superstition visible in his ideas; but there is enough to show that he had a heart filled with love to Christ, and gratefully desirous to honour him.

Though advanced in years, the archbishop resolved to visit again the scene of his earlier labours. But as he apprehended that he might not return, he selected his countryman, Lullus, as the most proper successor to his see; and wrote to the abbot of St. Denys, begging him to acquaint the king, Pepin, that he believed he had not long to live. He trusted, therefore, that the monarch would treat kindly the missionaries he should leave behind him. "Some of them," he added, "are priests, dispersed into divers parts for the good of the Church: others are monks, settled in small monasteries, where they instruct the children. There are aged men with me, who have long assisted me in my labours. I fear just after my death they should be dispersed; and the disciples, who are near the pagan frontiers, should lose the faith of Jesus Christ. I beg that my son, Lullus, may be confirmed in the episcopal office, and that he may teach the priests, the monks, and the people. I hope that he will perform these duties. That which most afflicts me is, that the priests, who are on the pagan frontiers, are very indigent. They can obtain bread, but no clothes, unless they be assisted, as they have been, by me. Let me know your answer, that I may live or die with more cheerfulness." The required permission, it would seem, was granted; and, before his departure, he consecrated Lullus. Then, passing by the Rhine into Friesland, and being assisted by the bishop of Utrecht, he was successful in bringing many pagans into the Church. He then appointed a day for administering the rite of confirmation to those he had baptised; and encamped, with his followers, on the plains of Dockum. But on the morning he had fixed, he was attacked by a body of furious heathens. His servants would have met force with force, but the archbishop calmly checked them: "Children," said he, "forbear to fight; the Scripture forbids us to render evil for evil. The day, which I have long waited for, is come; give in God, and he will save your souls." Such was the temper in which he met his death. The whole company, fifty-two, besides the archbishop, were massacred. This lamentable event occurred in the year 755, in the 57th year of Boniface's age.

The martial spirit of the Germans prompted them to take an unjustifiable revenge upon the murderers. An army was collected to attack them, which pillaged their country, and enslaved many of their families. Such enormities no one can defend; yet an evidence is furnished, even by the conduct of these rude warriors, of the universal respect and veneration paid to the name and memory of Boniface, the apostle of Germany.

WHY HAS THE FREQUENT CELEBRATION OF THE LORD'S SUPPER BEEN DISCONTINUED IN THE CHURCH? AND WHY IS IT NOT REVIVED?

To the Editor of the Christian Remembrancer.

Sir,—Should this brief inquiry find place in the pages of your journal, its readers will not, I trust, sur over the subject because it is common, or imagine that the quest is dissatisfied with the church to which he belongs, because he may notice her defective practices, or complain of her ministers when they fail in what (he thinks) might justly be expected from the principles they hold.

I conceive that my own case may be analogous to that of many gentlemen, who have passed through College, and moved about in the world. The first distinct impressions which I remember to have received respecting the Lord's Supper, were during my residence in the house of a private tutor. I was about seventeen years of age. I might, if I pleased, have attended that ordinance. Some slight encouragement was offered me to do so by my Pastor. But my early prejudices were unfavourable to the performance of the duty, and the notion of enjoying a privilege had scarcely ever entered my head.

This disinclination was unhappily augmented by, 1. the infrequency of the ordinance, and, 2. the manner in which it was celebrated.

1. The Lord's Supper was administered four times a year. At Christmas and at midsummer I was certain to be away, and I generally was absent at Easter. What a system to be followed up in the educating of young men, by a minister of Christ;—and many of those young men intended for the ministry themselves! I might, doubtless, have found opportunities of communicating in the parish of my relations; but how little does this possibility or probability affect the nature of the guidance in the ways of piety which I and others received! and how fearful is the consideration, that clergymen, with small remote parishes, are the only class of ministers who can, with propriety, take private pupils. Those who are burdened with the charge of large populations are every way disqualified for the work by the very nature of that charge. Yet the small parishes are the places in which the Lord's Supper is very seldom administered above four times a year. Can we wonder if the gentry of the country go up to the Universities, and from the Universities go out into the world, with very faint impressions as to the duty and benefit of this act of communion; or I should rather say, may we not reasonably expect that their feelings, generally, as to the doctrine of grace, will be defective and erroneous?

2. The manner in which the Lord's Supper was administered in the case I refer to was, perhaps, peculiar. The churches in that part of the country are all separated by large glass windows, sometimes by more solid partitions, from the body of the church. They are large, and the communion-table stands in an elevated position, at the east end. The congregation is scarcely ever invited to go into them, except when the Lord's Supper is administered, and the commonest conclusion which may be drawn from the circumstance is this, viz. the people feel that there must be something of a strange and awful nature in a service which is conducted in a separate place, and at which only the elite of the flock are ever known to attend. I have acknowledged, in my own case, that I was disinclined to the service from the first; and if this plea had not suggested itself to me, some other, no doubt, would have been found out. Nevertheless, it did appear like sound reasoning, according to the views which I then entertained, to say, "That part of the worship is peculiar and different from the rest; others feel it to be so as well as I. I will not decide against it, but, for the present, I shall defer the act of communicating." Admitting the insufficiency of this plea; allowing, as every teachable Christian must allow, that the fact I pleaded was an argument only for inquiry, and not for delay; yet I hold that it is needless and improper to raise up even an imaginary barrier in the way of performing a duty so plain and profitable as this, and it is, I think, manifest,

that if the special cause of peculiarity to which I have referred be done away, yet the mere fact of a sacrament four, and only four times a year, is calculated to produce a false impression upon the minds of any congregation. It seems difficult, if not impossible, to reconcile such a system, with that which existed in primitive times, when the apostles were engaged, day by day, in breaking bread from house to house. If it be said, that these were days of extraordinary trial, when the spirit of the disciples required extraordinary support, it may be asked, is the Christian in less danger from the enemies of his soul, when the sword of the persecutor is sheathed? Does he not need "strengthening and refreshing" to enable him to quit himself well in his conflict with "the world, the flesh, and the devil?"

My testimony on this subject does not proceed merely from the recollections of early feelings, or a comparison of them with such as have been obtained in after life. The matter has been again forced upon my attention, in recent years. The system of sacraments "few and far between," was persevered in at college, (we had the Lord's Supper at Trinity College once in a term, notwithstanding the Rubric specially relating to cathedral and collegiate churches and colleges), and my own irreligious propensities with those of my associates, were followed up without that moral restraint which a frequent invitation to the Lord's Supper would have interposed. My lot, however, was afterwards cast in the metropolis. A combination of circumstances, and the overruling providence and grace of God, led me to a different view of this subject. The Communion, for nearly twenty years of my life, if it have not been my daily bread, has at least given a savour and relish to my ordinary spiritual food. During much the larger portion of this period, I have regularly attended the Lord's Supper at the least twice a month. This sacred ordinance has checked the pride of success in my pursuits; it has brought sins to my recollection, which had been lost and forgotten, until the act of self-dedication was renewed; it has kept before me an exalted standard of perfection, as the mark to which I strove to attain; it has cheered and consoled me in moments of depression; and it has strengthened and refreshed me amidst arduous labours, in a manner and to an extent which I never experienced from the ordinary prayers of the Church. At the same time, it has infused into those prayers, and into every act of worship, a life and spirituality which they did not possess or impart to me before.

But, within a very recent period, I have returned once more to reside in the country. The frequent opportunities for repeating this delightful act of worship were immediately placed beyond my reach. It seemed as if there were a famine in the land, and as if one must journey to a distance to seek the means of comforting and refreshing the head.

I have inquired of many clergymen the cause of this destitution of spiritual things. I have asked, why we have not those stores in abundance which are to be had without money and without price? Their answers appear to me altogether irrelevant;—one said, "The people would not attend, if the times of administering this Sacrament were multiplied." To this there seems a ready answer,—Let them be tried; let them taste often of this heavenly food, and the desire and love of it will increase, and be settled in the heart." Another told me, "He had already augmented the number of administrations from three to four, and that, if he did more, he should merely destroy the wholesome awe and fear with which the service is at present regarded." But is there not an obvious mistake in supposing that feelings of terror or dread in any form should be the predominant emotions of the mind, when we come to partake of the greatest blessing which the most merciful of Beings has ordained? I fear that such replies are a specimen only of a very general feeling which prevails among the clergy of the land. I had been conversing on the subject, when my attention was directed to some questions circulated previous to a visitation, in which the Sacrament of the Lord's Supper was thus referred to:—"Is the Holy Communion administered, so that the parishioners may receive it at least three times in the year, whereof Easter is one?" These words, I am aware, are taken from the Rubric, and necessarily imply a more frequent commemoration of the Redeemer's death, than that which it obtains in the rural districts. For as an opportunity is to be afforded to all the parishioners of attending "three times a year at least," and as it rarely happens that all could avail themselves of the privilege, if there were only three or four administrations, it follows that the design of the Church, as intimated in the aforesaid Rubric, is, that her children should often be called upon to frequent the table of their Lord.

It is needless that I should quote a multitude of texts, to show that the practice of the apostles, in conformity with their habitual teaching, encourages us to feed continually by faith on the Son of God, as well as to call unceasingly upon his ever blessed name; and that, consistently with such sacred authority, it is supposed in the formularies of our Church, according to the actual practice of some of the cathedrals and churches also, that there will be a Communion every Lord's Day, and more frequently in seasons of special rejoicing, for the mercies we have received through the Redeemer's death.

I forbear from any laboured proof of well-known facts. I have stated nothing but what I have known and experienced myself; and this I have only been induced to do, with the hope of awakening attention to the grievous infrequency of the Lord's Supper in our churches, and with earnest desire of effecting a revival of primitive customs, or a nearer approach to the standard of apostolical practices and the theory of our beloved Church.

THE APOSTOLICAL SUCCESSION.

Now, good children, that you may the better understand these words of our Saviour Christ, you shall know that our Lord Jesus Christ, when he began to preach, did call and choose his twelve Apostles; and afterwards, besides those twelve, he sent forth threescore and ten disciples, and gave them authority to preach the gospel. And a little before his death and passion he made his prayer to his Heavenly Father for them, and for those that should believe through their preaching, as it is declared in the Gospel of St. John. Now, it is not to be doubted but that Christ's prayer was heard of his Heavenly Father; wherefore it followeth, that as many as believed the preaching of Christ's disciples were as surely saved as if they had heard and believed Christ himself. And after Christ's ascension the apostles gave authority to their other godly and holy men to minister God's word, and chiefly in those places where there were Christian men already which lacked preachers, and the apostles themselves could no longer abide with them; for the apostles did walk abroad into divers parts of the world, and did study to plant the gospel in many places. Wherefore where they found godly men, and meet to preach God's holy word, they laid their hands upon them, and gave them the Holy Ghost, as they themselves received of Christ the same Holy Ghost to execute this office. And they that were so ordained were indeed, and also were called, the ministers of God, as the apostles themselves were, as Paul saith unto Timothy. And so the ministration of God's word (which our Lord Jesus Christ himself did first institute) was derived from the apostles unto others after them, by imposition of hands and giving the Holy Ghost from the apostles time to our days. And this was the consecration, orders, and unction of the apostles, whereby they at the beginning made Bishops and priests; and this shall continue in the Church even to the world's end. And whatsoever rite or

ceremony hath been added more than this cometh of man's ordinance and policy, and is not commanded by God's word.

Wherefore, good children, you shall give due reverence and honour to the ministers of the Church, and shall not meanly or lightly esteem them in the execution of their office, but you shall take them for God's ministers, and the messengers of our Lord Jesus Christ; Christ himself saith in the Gospel, "He that heareth you heareth me; and he that despiseth you despiseth me." Wherefore, good children, you shall steadfastly believe all those things which such ministers shall speak unto you from the mouth and by the commandment of our Lord Jesus Christ. And whatsoever they do to you, as when they baptise you, when they give you absolution, and distribute to you the body and blood of our Lord Jesus Christ, these you shall so esteem as if Christ himself in his own person did speak and minister unto you; for Christ hath commanded his ministers to do this unto you, and he himself (although you do not see him with your bodily eyes) is present with his ministers, and worketh by the Holy Ghost in the administration of his sacraments.

And, on the other side, you shall take good heed and beware of false and privy preachers, which privily creep into cities, and preach in corners, having no authority, nor being called to this office; for Christ is not present with such preachers, and therefore doth not the Holy Ghost work by their preaching; but their word is without fruit or profit, and they do great hurt in commonwealths; for such as be not called of God, they, no doubt of it, do err, and sow abroad heresy and naughty doctrine. And yet you shall not think, good children, that preachers which be lawfully called have authority to do or teach whatsoever shall please them. But our Lord Jesus Christ hath given them plain instructions what they ought to teach and do; and if they preach or do any other thing than is contained in their commission, then it is of no force, nor ought we to regard it. And for this cause our Saviour Christ did breathe into his disciples, and gave them the Holy Ghost; for where the Holy Ghost is, there he so worketh that He enaught us to do those things which Christ hath commanded; and when that is not done, then the Holy Ghost is not there. Wherefore all things which we shall so speak or do can take no effect.—Archbishop Cranmer.

THE PROPER TIME FOR THOSE "THAT MIND NOT TO RECEIVE THE HOLY COMMUNION" TO DEPART.

From the British Magazine.

Sir,—In consequence of some remarks of one of your correspondents on this subject in your March Number, I should feel obliged by your insertion of the following observations:

In the rubric of the First Book of Edward VI. occur these words:—"Where there be clerks, they shall sing one or many of the sentences above written, (Let your light, &c.) according to the length and shortness of the time that the people be offering. In the mean time, while the clerk do sing the offertory, so many as are disposed shall offer to the poor man's box, every one according to his ability and charitable mind. And at the offerings days appointed, every man and woman shall pay to the curate the due and accustomed offerings. (Here is a plain distinction made between 'the alms for the poor' and 'the other devotions of the people'.) Then so many as shall be partakers of the Holy Communion shall tarry still in the choir, or in some convenient place nigh the choir, the men on one side, and the women on the other side. All other that mind not to receive the said Holy Communion shall depart out of the choir, except the minister and the clerks. Then shall the minister take so much bread and wine as shall suffice for the persons appointed to receive the Holy Communion," &c.

It is clear from this rubric that, at the beginning of King Edward VI.'s reign, those that did not mind to receive the Holy Communion departed immediately after the offertory, and before the priest placed the bread and wine on the altar. It is the intention of the Church that this should still be done. The exhortation ("Dearly beloved in the Lord") is addressed only to those "that mind to come to the holy Communion of the Body and Blood of our Saviour Christ," as is evident from the rubric that precedes it;—"At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation." Besides the words of the next exhortation, "Draw near with faith," evidently imply that they had drawn near with their bodies before: as the words "Lift up your hearts" show that they had lifted up their bodies before—viz., when the priest says, "Hear what comfortable words," &c. Shepherd agrees with me in thinking the exhortation, "Dearly beloved in the Lord," is addressed only to communicants; for he remarks upon it—"St. Chrysostom informs us that, in the Greek Church, when the communicants were conveniently placed, the priest, standing in a conspicuous station, and stretching forth his hand, and lifting up his voice in the midst of profound silence, invited some—that is, the worthy, and forbade others, the unworthy, to approach."

Dean Comber says—"The former exhortation ('Dearly beloved brethren') is designed to increase the numbers and this ('Dearly beloved in the Lord') to rectify the dispositions of the communicants, that they be not only many but good. The very mysteries of the Gospels were veiled with many coverings, to make them more sacred; and in the Greek Church, besides all other preparatory matters, the priests invited the worthy, and warned the unworthy, when they were come to the Lord's table; which repeated warnings are more necessary in this looser age."

Wheatly, remarking upon the same practice of the Greek Church says:—"Which, if it were necessary in those blessed days, how much more requisite is it in our looser age, wherein men have learned to trample upon Church discipline, and to come out of fashion at set times, whether they be prepared or not! Every one hopes to pass in the crowd; but, 'knowing the terror of the Lord,' though the people have been exhorted before, and though they are now come with a purpose of communicating, and are even conveniently placed for the receiving of the holy sacrament, yet the priest again exhorts them in the words of St. Paul, 'diligently to try and examine themselves before they presume to eat of that bread and drink of that cup.'"

From all this, I think it is quite clear that the non-communicants ought to withdraw before the priest places the bread and wine upon the altar. I remain, sir, your obedient servant.

NEALEGER.

CHURCH AND STATE.

Amongst the questions agitated in this reforming age of ours, by far the most important is that which regards the connection between Church and State: though the outcry raised against it in some quarters cannot be more justly qualified than altogether absurd. On perusing the distributes on this subject, it is impossible to avoid the sad reflection that the dearly-purchased experience of ages seems to be at times utterly thrown away upon some generations. The ancients, those great masters of political wisdom, have left us, on this subject, lessons which should be constantly inculcated in these days of forgetfulness. They had, for instance, no notion whatever how a State might exist of which an established Church should not constitute a vital principle. It is true that society has since undergone great alterations, and we do not overlook the absolute difference between our religion and theirs; but this circumstance only strengthens our argument, for had they, like us, been partakers of Divine Truth,

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