

privileges of church membership. The Confirmation Service begins with a renewal, on their own behalf, of the Baptismal vows, in which respect it is as explicit a profession and covenant as *any* church could require, were it properly applied; but at this step again the Almighty is addressed as "*having* vouchsafed to regenerate these his servants by water and the Holy Ghost, and *having* given them forgiveness of all their sins." Could you say that so confidently, with a clear conscience?

All who have been confirmed are entitled to come thereafter to *the Lord's Table*, unless forbidden by the Curate, who may keep back "an open and notorious evil liver," one "who has done any wrong to his neighbour by word or deed," and "those betwixt whom malice and hatred reign,"—until they manifest repentance. Here there *seems* to be provision for discipline; but practically what does it amount to? The rule, however, protects the assentor, *if* he can be assured that the provision that "the congregation may be satisfied, which before were offended" with the "open and notorious" sinner, as it is carried out, sufficiently complies with the requirement addressed to the church,—"*Put away from among yourselves that wicked person,*" and the like. The actual working of the system is, that all may communicate who choose to come forward. Are we prepared to consent to this? The Communion Service itself does not suggest many scruples. It is one of great pathos and beauty. Here and there is a dubious hint on the subject of eating Christ's flesh and drinking his blood, which, with the terms "holy mysteries," and the *kneeling at the altar* savour too much of the Mass to comport with the scriptural idea of a joyous and familiar "feast" of "remembrance," are most easily interpreted by multitudes of Churchmen in anything but a Protestant sense, and have required guarding in the book itself, from very natural inferences.