

Poetry.

THE CELEBRATION OF THE HOLY EUCHARIST IN THE CATACOMBS.

(By the Rev. J. Fuller, B.C.L.)
Concealment, on such occasions [of religious warfare], was absolutely necessary; and we may judge of the perils which they were in, as well as of the firmness of their faith, when we know that the excavations in the neighbourhood of Rome, which were formed by the digging of stones, were used for a long time by the Christians as places of religious meetings.

accept of, and sanctify to heavenly purposes, creatures not his own. Besides, our Lord had chosen these creatures of the lower world to represent his own body and blood, and called them his body and blood, as being indeed such in Divine construction and beneficial effect to all worthy receivers: a plain argument that he looked upon them as his own and his Father's creatures, and not belonging to any strange creator, with whom neither he nor his Father had any thing to do.

sentiments. This was intimation sufficient to every well disposed Christian, to be upon his guard against the new doctrines, which were found to drive men to such desperate extremities. For now no man of ordinary discernment, who had any remains of godliness left in him, could make it matter of dispute, whether he ought to follow Eusebius or Christ.

tempted to acquiesce in slight deviations from rule, suggested by convenience, and sanctioned by long usage. Now, whatever may be the force of the arguments on either side, a difference of opinion will, probably, always exist in regard to the contested points. But all parties will concur in regarding these points as of far less importance than the maintenance of that mutual confidence which, next to support from above, forms the main strength of the Church, producing the harmonious co-operation of its several members, and disposing the people to look up with reverence to their Pastor as their spiritual instructor and guide.

to modify the Liturgy, as to satisfy all parties; and for this purpose a Conference was held at the Savoy, composed of an equal number of the most eminent Divines of the Church, and of the Presbyterian leaders. The object of course failed; but the Bishops notwithstanding, according to the commission they had received, revised the whole book, and their recommendations were adopted by Convocation. The Liturgy thus revised, with the preface, rubrics, and all thereto belonging, was then ratified by Act of Parliament, and thus became a part of the law of the land.

atmosphere; and powerful but irregular minds seem best adapted to rouse from a moral torpor, to overturn established abuses, and to give that impulse which leads to the reformation of a people.

THE SACRAMENTS A BARRIER AGAINST HERESIES.

(From Dr. Waterland's Works.)
When we duly consider the many excellent ends and purposes for which these holy Sacraments were ordained, or have been found in fact to serve, through a long succession of ages, we shall see great reason to adore the Divine wisdom and goodness in the appointment of them. They are of admirable use many ways; either for confirming our faith in the Christian religion as a religion; or for promoting the Christian practice in this world; or for procuring eternal happiness in a world to come.

VI. When the Eucharist, or Communion, of the second century, (so called from their over-scrupulous abstemiousness) had contracted odd prejudices against the use of wine, as absolutely unlawful; the Sacrament of the Eucharist was justly pleaded, as alone sufficient to correct their groundless scruples; but rather than part with a favourite principle, they chose to celebrate the Communion in water only, rejecting wine; and were from thence styled Aquarians. Which practice of theirs served however to detect their hypocrisy, and to take off the sheep's clothing; for nobody could now make it any question, whether those so seemingly conscientious and self-denying teachers were really deceivers, when they were found to make no scruple of violating a holy Sacrament, and running directly counter to the express commands and known practice of Christ their Lord.

THE ARCHBISHOP OF CANTERBURY AND THE CHURCH.
A LETTER ADDRESSED TO THE CLERGY AND LAITY OF HIS PROVINCE BY WILLIAM, LORD ARCHBISHOP OF CANTERBURY.
For a considerable time my attention has been turned to the divisions in the Church, occasioned by differences of opinion with respect to the intention of certain Rubric directions in the Liturgy, and diversities of practice in the performance of Divine service. These questions, relating to matters in themselves indifferent, but deriving importance from their connexion with the maintenance of uniformity and order in the solemn ministrations of the Church, are rendered difficult by the ambiguity of the Rubrics in some instances, and in all by the doubts which may arise as to the weight which should be allowed to general usage when it varies from the written law. It is partly on these accounts, and partly from uncertainty with respect to the extent of the powers committed to the Archbishop of the province, in the Preface to the Book of Common Prayer, for the resolution of doubts in regard to the contested points, that I have not felt myself justified in expressing an authoritative opinion upon questions occasionally submitted to me on these subjects. I was, indeed, willing to hope that these controversies, like many of much greater importance which have for a season disquieted the Church, would be suffered to die away of themselves, when the arguments on both sides had been thoroughly sifted, from the good sense of the parties engaged in them, and the general conviction of their unprofitableness. But having been disappointed in this expectation, and considering the tendency of continued agitation to weaken the sacred bonds of affection which ought to unite the Clergy and laity as members of one body in Christ, I hold it a duty to come forward, in the hope of allaying animosities, and putting a stop to discussions which are shown by experience to be not only unedifying but mischievous. With this view I would call your attention to a few considerations, which, with persons who are desirous of peace, will, I trust, have their due weight.

On the particular questions which disquiet the public mind, I think it unadvisable to pronounce an opinion. Upon careful examination, I have found reason to think that some of these questions are more difficult of solution than is commonly imagined, and that the meaning which occurs at first sight is not always the most correct. And the general question, in respect to what should be conceded to usage in controlling or modifying the written law, seems to me to be open to much doubt. But, if I were ever so fully persuaded in my own mind, I should be unwilling, for reasons already assigned, to pronounce a judgment which, not having legal authority, might be accepted by some and disregarded by others, and might thus increase the confusion which it was designed to remedy. For similar reasons I have not thought it expedient to call the Bishops of my province together at this time, though it will be my desire, as well as my duty, to seek their advice and assistance when a fit opportunity presents itself. I am, however, fully assured of their general concurrence in deprecating the continuance of discussions, which will undoubtedly multiply strife and contention, but which, in the present posture of things, can lead to no beneficial result.

With so much that is lamentable, the picture has its lights as well as its shadows. If the country squire was often coarse in his manners, and boisterous in his amusements, he generally possessed also the sterling excellencies of the old English character. He was hospitable, just, and kind; the friend of his tenants, the protector of the labourers, the promoter of every innocent enjoyment in his parish and neighbourhood. There was little papism then. Our grandmothers also were strict observers of the forms of the Church, kind, charitable, jealous of female purity, watchful over the comfort and character of their dependents.— It may be allowed that their religious system was defective, but such as it was, it must be far preferred to that lip religionism, so popular now, which prates of doctrine, and neglects duties. Their excellences are a valuable and decisive proof how the Prayer-book and forms of the Church could preserve truth and virtue in the midst of corruption and heresy.

As the properties of Church architecture were thus destroyed, so the decencies and order of Church worship were often neglected. Among the changes in the service itself that resulted chiefly from this, was the introduction of hymn-books, which continued to multiply till within the last six or seven years. But why trace further details? Suffice it that every clergyman did nearly what he pleased, and order and uniformity were lost. One great source of disorder was proprietary chapels, which owed their existence to the obstacles thrown by the State in the way of building churches. Whatever became of the souls of the people, the rights of the patron were not to be damaged by burdening the living with additional expensive duties, which might make it less desirable for a family to purchase, or less valuable (alas) in the market! Bishop Middleton could find a diocese in India, and build a College there; but when he was Vicar of S. Pancras, and strove to obtain a second parish church for his 60,000 parishioners, he failed. An Act of Parliament was necessary, and the House of Commons refused it.— While the poor, therefore, were left to become Dissenters, or heathens if they would, proprietary chapels were provided for those who could pay; and, in these, as popularity was essential to success, it was necessary to consult the taste of the congregation.

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