

venient and co-operating grace to lead the new life in Christ to which we are already risen.' The old English word 'preventing' is still retained, with its meaning, as direct from the Latin: *i.e.*, going before, in the nature of helping. In our new American Prayer Book we are furnished with an additional Collect, which may be used at the first Communion, when there are two celebrations. It consists of: [1] A commemoration of our redemption by the death and resurrection of our Lord; [2] A prayer that we may 'so die daily from sin, that we may ever live with Him in the joy of His resurrection.'

As Easter day comes this year on March 25th, 'the Annunciation of the Blessed Virgin Mary' is celebrated upon the same day. It will naturally be given but a small portion of our thoughts and services in the midst of our Easter festivities, and yet we must remember that without an 'Annunciation' and all that it implies, we never could have had an Easter. Therefore let us delight to be able to glance at 'the Annunciation' Collect before we close this article. It is from the Sacramentary of Gelasius, and consists of: [1] 'A commemoration of the angel's announcement of Christ's incarnation; [2] 'A prayer that we may be brought by His Cross and Passion to the glory of His resurrection.'

#### THE NECESSITY OF CHURCH TEACHING

There are two practical applications of this general argument, which I ask you to take with you.

The training of children, the catechising in which Theophilus was brought up, is, of course, the most important, and the most hopeful phase of this. "Whom shall I make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." I have come to have considerable doubt and great anxiety about the teaching of children as it is carried on to-day. International series of question books; irresponsible and ill-educated Sunday-school teachers, absorbing the duties of pastor, parents and sponsors; the Sunday-school made a substitute for the Church, with its own service book and hymn book, and with the questionable accompaniment of prizes and picnics, tend to nothing safe or certain, definite or distinctive. We have got to accept the fact in this country that large numbers of the children will be instructed in the public schools, unless the extravagance of our modern school boards, in over-educating children into utter unfitness for, and discontent with, their providential position and their appointed sphere in life, reacts into an overthrow of the whole system. And the public schools must be, and ought to be, absolutely secular. The thin veneer of so-called religion laid on the system by the casual reading of half a chapter of the Bible only deludes people into an easy excuse for neglecting their duties about the religious training of the young. We cannot undertake to compete with common schools by parochial schools. I believe we are bound to furnish, when we can, Church schools and colleges of every sort and grade. But the great majority of American children must be educated in the public schools. And public school education must be, and ought to be, unreligious. This means that the clergy ought to be most careful about the training of our children in the positive, definite, distinctive faith of the creeds, and in the clear-cut system of the Church. This cannot be left to the hour of questionable teaching in the Sunday-school. The public catechising in the Catechism; the personal, pastoral instruction of the rector; the grounding of children in the principles of our most holy faith; the teaching of Church doctrine, and especially of Church history, the customs and ceremonial of the Church, and the

great Church fact, especially in the preparation of candidates for Confirmation, must be the main dependence of the generations yet to come.

I confess that the subject presents itself to me, so far as our immediate danger is concerned, in a far more urgent light, as it applies to the number of those coming in adult years to our communion. The accident of marriage into a Church family; the aesthetic preference for our service; personal weariness with the perpetual harangues upon the secular questions of the day; dislike of the narrowing restrictions which are part and parcel of the sect system; political preferences or dislikes; some seeming social advantage; nearness to a particular church; the personal liking for a clergyman—all sorts of reasons are bringing men into a habit attendance upon our service; into the occupation of our seats; into a nominal adhesion to the Church. If the man is wealthy and prominent, he becomes at once an officer in the parish. Utterly uninstructed, ignorant of the first principles of the doctrine of Christ, he yet becomes a factor—and money multiplies immensely his importance as a factor—in parochial administration. Absolutely honest, and often very earnest, he is nevertheless incapable of any intelligent discharge of his trust. I count it an unkindness to such a man not to teach him, plainly, positively, authoritatively. You do not want to take men by guile. You want to make them know "the certainty of things." They should be fed with *milk* until they are strong enough to be fed with *meat*; and then they should be fed with *strong* meat. And the honest, uncontroversial, plain statements of what the Church is, and what the Church holds, are due to men like these—not merely of morality, not merely of the religious life; but of the differences and distinctions between the old and the new; between the deposit, and the accretions to it or the departures from it. I am amazed sometimes to find the surprise of people when they discover that the unbroken succession of our authority to minister in holy things can be proved, not as Catholic doctrine merely, but as historical fact. It startles me to realize how far away the great majority of modern congregations are from any appreciation of the historical position of the Church. And their utter confusion of ideas about regeneration, conversion, fasting, frequent communions, the condition of the departed, the eternal life of heaven, is a serious condemnation of our unfaithfulness in delivering "the whole counsel of God." Of course, the elevation of human character, the training of souls for heaven, the strengthening of people against temptation, the warnings against sin, the reasoning about "righteousness, temperance, and judgment to come," the preaching of repentance, of pardon, of salvation, the preaching "Jesus Christ and Him crucified," must occupy and absorb us, as the great end and aim of all our teaching and all our work. But we have no right to forget that we have given to us a *system* of faith and duty, a *system of religion*, in which and by which we are to fit men for life and for eternity. To say the least of it, we are bound to think that system the best. And without uncharitableness, without controversy, without attacking anybody or anything but sin and unbelief and error, we are bound, I think, by every obligation before God and man, to insist upon that system in its fullness of faith, orders discipline, sacraments, as that by which we must be governed and controlled, and by which we are to mould men. The Gospel in the Church is that with which we have been put in trust. We are not left to our own choosing. We are not at liberty to submit to popular control. We are ambassadors for Christ. We are commissioned teachers of the Church, "we are ambassadors in bonds." Let us be workmen "that need not be ashamed, rightly dividing the word of truth." Let us be "clear of the blood of all men," "not shunning to declare the whole counsel of God." Let us

deliver unto men "that which we also have received." Let us strive to be "found faithful," as "stewards of the mysteries of God." Let us remember the solemn vow of our ordination, "so to minister the doctrine and sacraments and the discipline of Christ as the Church hath received the same, according to the commandments of God." And so our work will tend to edifying, to *upbuilding*, upon "the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner-stone." "Remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ."

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."—*Bishop Doane's Convocation Address.*

#### SHAM AND REAL LENT.

We sometimes imagine that we tire of being told our duty by the clergy. Here then is a little sermon from the pen of a lawyer, which it will be well for us all to read and think about. It is taken from the *New York Tribune*.—*Church and Parish.*

"Lent begins this month; and Lent in our large cities commands notice now, not only as a religious, but a social and secular fact. We suppose the end of Lent to be, in plain English, that each human being should have one season during the year in which he should withdraw himself from ordinary life and seek to understand more clearly the position in which he stands to God. If a man or woman is helped to do this by church-going and fasting, as no doubt they are in a majority of cases, then he is right and honest in joining in those observances. But if he gives up balls and substitutes small dinners; if he goes to Church daily and eats oysters instead of beef, simply because it is "the thing" to do from Ash Wednesday to Easter, he is only clinging more desperately than ever to the world in the very time when he should turn his back on it; and is holding the most miserable of frauds and shams up between him and his God. The Saviour in His Lent did not go to the crowded synagogues, or fast with his disciples from this or that article of food. He went into the wilderness and was alone with God. There is not a man of us all, endowed with ordinary sense or feeling, who does not know perfectly well that he should sometimes stop in the daily grind in house, in shop or society, to take breath, to push back the hampering routine of things and people about him, so that he can look into the awful facts of the God who gave him life, and the death which waits beyond.

Each man knows for himself how best he can make this pause, and can get furthest away from his every-day thoughts and aims. Men of business may reach this 'wilderness,' where God waits to speak to them, through the unaccustomed services and prayers and sermons in church; there are myriads of pious souls who mount on these, as on well-trodden altar steps, to their Maker's presence. A woman of society might find it more quickly in the back alley, where some of His brethren, hungry and poor, have a direct message from Him to give her; it is possible that to many a clergyman, for whom the meaning of church and hymn and sermon has become dulled through long iteration, Lent would be most real if, like their Master, they could leave them all behind and face God somewhere with neither form nor ceremony between.

But, however we accept Lent, do not let us make a sham and a fraud of it. Neglect it altogether, if that seems right; take some other time, unknown to any human being, to strive to come nearer to the great realities of