

God has forgotten it? Those vows are registered in heaven; they will meet you at the judgment. Others have lapsed more recently—some within a year past. Now, I must tell you plainly, dear friends, as the servant of Jesus Christ—whose ambassador to your souls I am—that no person living in *habitual neglect* of the Holy Community, however upright morally, can be a Christian—an obedient follower of Christ. Much less, if conscious that unrepented sin, secret or known, keeps him back from the Lord's table. Age, infirmity, a great distance from Church may prevent, but this is not *neglect*. For what says your Lord—He, whom you confessed before your Bishop, your Pastor, your brethren and your God, in the vows of confirmation? 'Do this in remembrance of Me.' It is your Saviour's command. Again, He solemnly warns you: "Except ye eat the flesh of the Son of God, and drink His blood, you have no life in you." Do you believe these words? They are Christ's own, and the Church for eighteen hundred years, have appointed them to this Holy Communion. I admonish you, my friend, that you are doing very wrong. Suffer the word of exhortation from him whom you regard as your Pastor—who is your personal friend—and who solemnly assures you that one of the greatest anxieties of his ministerial life are these 'backsliding children.' So the Scriptures call them. Now, do not mistake me—I am not urging you to come to the Holy Communion in your sins, unrenewed and unrepentant, as though this sacrament had in itself some charm to make you accepted of your Saviour. God forbid that you should think this! I am urging you rather to 'repent and amend'—as the exhortation in the communion office of your Prayer Book bids you—in order that you may be prepared to come. That is why this personal appeal is sent to you at the beginning of Lent. Precisely for the purpose of giving you aid, sympathy, and encouragement are these Lenten services appointed, and especially the missions of Fridays, and the reunion of Good Friday evening. If I see that you do not take advantage of these means of help (knowing that there is no obstacle beyond your will), I must sadly conclude that my words have all been useless, that you have forgotten your Lord, and are going on through life, on to death and judgment, without God and without hope.

Will you let me plead in vain? Will you not rather say with the Prodigal, 'I will arise and go to my Father?' If there are not any difficulties, will you not come and see me in private; or send a line telling me when I can come to you? If I seem persistent—if I repeat this admonition, appealing to you again and again before next Good Friday—believe that it is because I seek to do my duty. My ordination vows bind me, as your confirmation vows bind you. Believe that these words of the prophet have a meaning for me that I dare not neglect—Son of man, I have set thee a watchman unto the house of Israel. If thou dost not warn the wicked from his way and he die in his iniquity, *his blood will I require at thine hand*. Nevertheless if thou warn the wicked of his way, to turn from it, if he do not turn from his way, *he shall die in his iniquity, but thou hast delivered thy soul*. God help us all to do our duty like men—whether minister or laymen—however hard or unpleasant it may be! With earnest prayer for every soul entrusted to my charge, your friend and Pastor.—*The Diocese.*

CONTEMPORARY CHURCH OPINION.

The Churchman, of New York, says:—

The *London Spectator* persistently holds to it "that all the Christianity St. Augustine found in England was Latin," and regards the "British Church as Gallican and the Gallican Church as essentially Latin, though with some mix-

ture of Asiatic ideas." But one of the great questions discussed at Whitby, A.D. 664, surely was whether the Eastern or Western reckoning with regard to how Easter was to be observed, the British monks cleaving to the former and the Latin to the latter. The *Spectator*, however, in agreeing that the British Church was Gallican, virtually concedes the whole contention; with this point conceded, it is by no means hard, if it is still necessary to prove the non-Latin origin of the Church which St. Augustine found established in Britain. Her Liturgy, nearly identical with the Gallican, was derived, as is proved by Palmer's "Origines Liturgicæ," from Lyons, and then again from Ephesus. To this the fragments of the British Liturgy bear witness, as does likewise most strongly the letter written by Pope Gregory to St. Augustine, forbidding him to Latinise the Liturgy which he found in use. In course of time the change was indeed effected, but it took centuries to accomplish the work; and the history of England for eight hundred years, from the time of the landing of St. Augustine, shows a constant fight against the Latinising of her Asian-born Church and Liturgy. This is evidenced in the clause in the Magna Charta, that the "Church of England—not the Roman Church in England—shall be free," in the unceasing fight over investiture, the statutes of Mortmain, Præmunire, Peter's Pence, and the like. With such testimony to confute the pretensions of Vaticanism, it is no wonder that Cardinal Manning's "Perish history," if it antagonises the Church's Infallibility, has passed into a household word of reproach against his system.

North Easter, the missionary paper of the Diocese of Maine, says:

Lent is advancing rapidly, and yet there seems to be many who have not yet understood the duties which the Church would impose upon them at this season. Though the essence of true fasting is self-denial, there are many things which are not considered by the individual as acts of self-denial which are, nevertheless, to be avoided because of their influence upon those who may be indifferent or outside of the communion of the Church. There is a great difference between a rigid severity and strictness, to be seen of men, and a steadfast and consistent adherence to principles which kindly, though firmly, refuses to be led away from the right by any worldly arguments or devices. Why should one man conscientiously striving to do his duty to Christ and His Church be expected to sacrifice all he holds dear for the sake of some worldly friend, who laughs at his principles and treats them with every disrespect? Why should I listen to the voice of one who despises what I most value? And yet how many Church people are thus inconsistent for fear of giving offence perhaps to others who have no respect whatever for religion and its duties. Surely they at least ought to see that it is their duty to obey God rather than men.

The Church Messenger, North Carolina, under the title, "Reverence Science," says:

"That the heavens declare the glory of God, and the firmament His handiwork," has been true before, during, and ever since the time of David. It ever will be true. The universe is the language of God, unspoken, yet real. In the manifold phenomena of Nature, He speaks in the language of His sublime silence, to every heart that is open and ready to hear. "One day telleth another, and one night certifieth another;" and the more a reverent science learns of Him the greater evidences does it find of His existence, both past and present, and newer and more delightful revelations of what He is. Day by day, too, grows the marvellous organism which we call universe, and more each day do we reverently realise that it is not a complete but a completing work, His plastic hand ever upon it, His omniscient eye

ever over it and us, as a part of it. To His name be the glory for the privilege of ever studying Him in this spirit of reverence and holy fear.

The Living Church says:—

In most of our parishes the clergy are now organising classes for Confirmation, to be presented to the Bishop for the "Laying on of hands," in Easter-tide. We may therefore say a few words to the unconfirmed. Alas! that there should be any such, except the young children. But there are many such who will read this. To each one of them we would say: Your first duty to God to the Church and to your own soul, is to receive Confirmation, and then become a faithful communicant of the Church. If you have been baptised, if you believe the Catholic faith and desire to lead a Christian life, it is not only your privilege, but your unqualified duty to be confirmed. Nothing can excuse the neglect of this means of grace. Confirmation is one of "the principles of the doctrine of Christ;" it conveys to you the gift of God, the Holy Ghost; it fits you for the worthy receiving of the Holy Communion and the daily living of the Christian life. Do you say that you are not prepared for Confirmation and First Communion? Perhaps you are better prepared, more "ready and desirous" than you think. At all events, if you are desirous, you can soon be ready. Your pastor will help you, in public and in private, by books and lectures and friendly talks, by pastoral counsel and by spiritual direction.

As one has said: "If you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction so as to be confirmed at the next visitation of the Bishop and become an intelligent, loyal, and devout communicant of the Holy Catholic Church."

MAGAZINES FOR MARCH.

Littell's Living Age.—The number of *The Living Age* for March 12th, contains about Fiction, *Contemporary*; Robert Southey, *National*; The Doctor: an Old Virginia Fox-hunter, *Blackwood*; Wit and Wits, *Temple Bar*; An Obscure Archipelago, *Leisure Hour*; The Evangelical Revival of the Eighteenth Century, *Macmillan*; The Dead Cities of Belgium, *Gentleman's*, &c., &c.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50, the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. *Littell & Co.*, Boston.

The Pulpit Treasury for March well maintains its well-earned reputation as a staunch, progressive, varied and timely storehouse of pulpit and evangelistic literature. It thoroughly furnishes its quota for the equipment of every Christian worker. Rev. Dr. E. McChesney, of St. Paul's Methodist Episcopal Church, New York, is represented by portrait and sermon, sketch of life and view of Church. Dr. Moses Hoge, of Richmond, furnishes an admirable sermon on "Say So," Prof. E. J. Hamilton one on "The Preparation of the World for the Gospel," and Prof. M. S. Terry an Exegetical Comment on "Zechariah's Vision of the Ephah." The Leading Thoughts of Sermons are by Drs. Coe, McLeod, MacLaren, Henderson, Hall, Spurgeon and others. E. B. Treat, publisher, 771 Broadway, New York.

Eureka Recitations.—J. S. Ogilvie & Co., publishers, 31 Rose street, New York.—This is a very good collection by Mrs. Anna Randall-Diehl, whose reputation as a writer of standard works on Elocution, and also as a teacher of the art, is second to none.