

From the very first ages of Christianity, it was customary for the Christians to set apart some time for mortification and self-denial, to prepare themselves for the feast of Easter. Irenæus, who lived about ninety years from the death of St. John, and conversed familiarly with St. Polycarp, as Polycarp had with St. John, has happened to let us know, though incidentally, that as it was observed in his time, so it was in that of his predecessors."—(*Wheatly.*)

I shall conclude with the following quotation from Bishop Horne, which I do not doubt will be a sufficient and satisfactory answer to all that is said in the Tract against the propriety of abstaining, during the season of Lent, from customary worldly gratifications :

"In this hallowed season, the Church, by the voice of all her holy services, calleth the world to repentance from the rising of the sun to the going down thereof. And, if ever there was an institution calculated to promote the glory of God, *by forwarding the salvation of man*, it is this appointment of *a certain set time* for all persons to consider their ways, to break off their sins, and to return from whence they have fallen through the infirmities of the flesh and the prevalence of temptation. For though most certain it is, that sorrow should be the constant attendant upon sin, and daily transgressions call for daily penitence, yet fatal experience convinces us of another truth, no less certain, that in a body so frail, and a world so corrupt, cares and pleasures soon oppress the heart, and insensibility brings on the slumbers of listlessness and negligence as to its spiritual concerns, which, unless dissipated and dispersed by frequently repeated admonitions, will