

*FREQUENT COMMUNION.*

Bishop Coxe of Western New York thus counsels the clergy of his diocese :

The New Testament tells us clearly to hallow the Lord's Day by the Lord's Supper. This is our law and our rubric ; and to this reformation I call you all, in God's name. I consider our neglect of Scripture and of the primitive example, in this respect, a grave abuse, and a sad impeachment of our sincerity in claiming to follow Scripture and the Primitive Church. The Prayer Book itself is against us ; we are all wrong in our practice, however orthodox in theory ; therefore heresies (concerning the Lord's Supper) are permitted, and they are the lash of God upon our inconsistency. I say, then very solemnly and earnestly, let the weekly Eucharist be restored, as soon as possible, in all the churches and chapels of this diocese. \* \* \* It will be a blessing to the pastor himself and a blessing to those who may be disposed to join him in this act of practical obedience. With all my heart I exhort you to this obedience ; with all that I can do or say as a bishop, I will support my brethren in it. Who will gainsay ? I counsel nothing hasty or inconsiderate. Even reforms may be rendered useless by rude remedies and ill-considered movements. Do nothing prematurely. Instruct first by Scriptural exposition, and do not drive, but lead. Be wise and prudent ; be tender and sympathizing ; avoid "the appearance of evil," and indulge in nothing sentimental ; but trust in God, do your duty, and He will not leave you or forsake you. Where two or three are gathered for

this service, there He is especially present by His Spirit ; and surely there are two or three in every parish who, as often as the day of the Lord returns, will rise early to commemorate Christ's resurrection, and, after the example of the Apostles and their immediate disciples, to join in that breaking of bread which he has commanded to be done for a perpetual memorial.

The revival of Catholic usage in this country follows the lead of the old country, outside of the Anglican Communion as well as within it. The Wesleyans of England have returned very largely to the use of a Prayer Book, and liturgical worship is becoming popular in the Scottish Presbyterian Church. Dr. Body, moderator of that body, in a recent article in Blackwood, gives some facts and anecdotes that illustrate the unsatisfactory character of the extempore worship that so long has found favour, and explain this reaction in favour of a liturgy. For instance, one good minister recently prayed : "We know there are blessings going to-night, and we put in for our share." Another remarked, *en passant* : "It must be acknowledged that hitherto Thy people have been in a sad minority, but we look forward to the day when they shall be in an overwhelming majority." And another thus "improves" a well known scriptural statement : "For, as thou knowest, men do not gather grapes of thorns nor figs of the national emblem." "This delicate reference to the thistle as the national emblem of Scotland is delicious," says a contemporary, "but how it would have surprised the writers of the four gospels !"