

ple and doubtfulness" about coming to the Holy Communion.

This is the plain common sense of the whole matter. No one is compelled to go to the doctor, the lawyer, or the priest. Every one is at full liberty to go or stay away, as he may think most conducive to the good of his mind, body, or estate. But there is not the same freedom on the other side. For the doctor, the lawyer, and the priest are compelled to do the best they can for such afflicted and distressed persons as go to them for relief; since this is one special purpose for which they take their several diplomas, and receive authority to practice.

Again, as all doctors and lawyers do not study every part of their profession with equal care, but usually devote themselves to some particular branch of it, in which they may attain peculiar excellence, so it is with the clergy. And one special object of the famous "483 Memorial" was, to ask the Bishops—not indeed, as many ignorantly affirm, to "introduce Confession into the Church;" for

there it is and has been in the English Prayer Book, undisturbed since the year 1549, but—to appoint "select confessors" in the same way that they appoint "select preachers;" i.e., to pick out in every diocese a certain number of clergymen, possessing the requisite qualifications of age, experience, learning and discrimination, who should be publicly recognized as men devoting themselves to this very thing, so that sin-laden souls might be certain where to look for help and comfort, and might thus be encouraged to come with confidence, not only for absolution from the "grief," of sins past, but also for such wise spiritual counsel as shall aid them to fight manfully against sin for the future.

The popular talk about Confession is simply the rubbish of ignorance and popular prejudice, and would be unworthy of serious notice, but for the fact that Satan assiduously fosters it to hinder individuals from coming to the Physician for the special remedy which He intrusted to the Apostles, and their successors.—(see Acts iii., 12; St. John xx. 21.)

#### MORE PRAYER!

The Church bell rings very often. Often on Sunday and several times during the week. Will any say, "too often; What! prayers again! It seems to me the Rector asks too much." That depends entirely upon the measure of earnestness, in the parish and its people.

If prayer is to them a task, and God's worship wearisome, they may think prayers come too often.—But Christian people, according to a certain Book

they profess to take as their guide *love* prayer, and find delight in God's worship.

If this be true, surely we cannot find that Prayer days come too often.

But there is a mistake somewhere; Is it in the Book, or in the people? If the Book be right, some of our people are indeed, very cold, poor Christians. Which shall the priest follow? He is bound to say that constant prayer is