

in every diocese, still much that is valuable remains. For what is the true distinction between these two offices? It may be expressed, I think, in these words: The name Rector, or Parish Priest, expresses the duty of the clergy manward; the name Dean calls attention to their duty Godward. The Parish Priest has charge of the souls of his people, and his first, we might almost say his one work is to feed them.

The one work of the Cathedral Body is worship. Mattins and Evensong every day, offered ever more and more in the Beauty of Holiness,—in imitation of the angels in heaven, who cease not day and night crying Holy! Holy! Holy. The great Christian sacrifice unflinchingly offered, sent up to God on the wings of music and song "for the continual remembrance of the Sacrifice of the death of Christ." The meaning and force of the great central acts of our holy religion brought out and interpreted, brought home to the heart ever better and better as the great festivals that embody them come round; in glorious anthems which lift the souls equally of those who sing them and of those who hear them up to God. If you want to know what an ideal Cathedral Church is, and what the business of the lives of its Dean and Chapter—take in your hand the Revelation of St. John the Divine, in which the ceaseless worship of heaven is described,—put off your shoes from off your feet—reverently kneel down, open softly the doors of its pages, and look in, and listen to its voice.

This distinction is no fancy of mine: it is recognized by all authorities upon the subject. And no words could, I think, better express the place which worship holds in the office and work of every Cathedral Body than our own Diocesan Canon drawn up under Bishop Williams's instructions, and embodying his view of what he hoped his own Cathedral would become. The words are these: "The entire Capitular Body are hereby requested never to suffer themselves to forget that their first duty as such is the offering of the Daily Sacrifice of worship to Almighty God in as perfect a manner as possible. Their first and main efforts should therefore be devoted to making all

the services of the Mother Church of the Diocese, especially the daily prayer, as reverent and devotional, as dignified, beautiful and attractive as possible; striving ever to enforce upon their own hearts and to lead their brethren to apprehend that God is then most glorified when the daily prayers, supplications, intercessions and giving of thanks of His Church are offered to Him as they ought to be."

But it may be said, May not this be affirmed of all the clergy? No, my brethren, the parish clergy are in the rush and hurry of the toil, the battle, the manifold distractions of this present life. Even a large portion of the daily work of the parish priest is distracting,—draws the heart away from the contemplation of the Holy and Blessed God. When the endless rounds of committee meetings, guilds, societies, unions, mother's meetings, Women's Auxiliary, are gone through with: classes, visiting of the sick and whole — how much is left for Divine worship? Will not the hurry and rush be only too likely to invade the innermost sanctuary?

See how this comes out, quite unintentionally we may be sure, in that wonderful exhortation in the Service for the Ordination of Priests—one of the finest pieces of writing in the English language. It sets forth most beautifully and pathetically the office and work of a priest in the Church of God;—and yet in it all there is not so much as mention made of the more heavenly side of the priest's office,—the side of worship.

What, then, do we expect from our new Dean?

1st. A Cathedral Service, such as is found in all the Cathedrals in England — with the same dignity, beauty and solemnity. A pattern service — such as the country clergy and laity, coming up from time to time to our Mother Church, can carry away the memory of as a treasure and a delight,—and may venture, perhaps, at long intervals, to reproduce in part or in whole in our country parishes.

2nd. A pattern of Ritual such as we can carry back to our village homes and say, There is the pattern for us to follow. In short, the sim-