

which we so solemnly plighted on that solemn day, one by one, and, in the presence of God, searchingly, to try our life and ministry by them.

That we all do this from time to time, I suppose. But what I want to urge now is the necessity of doing it with regularity and method. And it seems to me, that it will be helpful, if I go briefly over what should, in our life and ministry, be the outcome of such self-examination. I shall not adhere, in what I have to say, to the precise order of the questions I have referred to. It will be more convenient to take the general subjects arising out of them, and to discuss these.

Now, the general subjects arising out of these questions put to the candidate for the Priesthood, which I have cited, fall naturally under the heads of, 1. Services in Church, 2. Pastoral Visitation, and 3. Personal Religion.

Let me say a word, then, about each of these.

1. And first of the Services. These will be (a) Daily Services. (b) Services on Sundays and Holydays.

Of Daily Service. Upon this point the rule of the Church is plain, and our vow was that we would administer the discipline of Christ—as this Church hath received the same.

Well, the discipline of Christ “as this Church hath received the same,” requires that “all Priests and Deacons are to say daily the Morning and Evening Prayers, either privately or openly, not being let by sickness or some other urgent cause;” and to say these in the Church publicly, if they be not reasonably hindered.

Now, what constitutes a reasonable hindrance, it must be left to each man's conscience to say. But it is quite plain, that he is bound in conscience to say daily prayers in his Church when he can. And it is equally clear that, in default of the feasibility of daily prayers in the Church, each Priest and Deacon is in conscience bound to say the