

Yet, notwithstanding his arguments, when, for the first time in one of the parish churches of this city, the choir sang the "Gloria Patri," at the conclusion of the psalms, a delegation from among the persons present repaired to the Bishop, calling on him to interpose his Episcopal authority against this abominable Popish innovation.

Again, it has only been within some 20 or 25 years that holy baptism has been ordinarily administered in the churches.

In these times the ante-communion service was always read in the desk, unless when there was an administration of the Lord's Supper, which took place on Christmas, Easter, and Whitsunday, and about 4 or 5 other Sundays. God be praised for the change that has come since that day.

Referring to floral decorations you know how wide spread is the use of flowers at Easter, and how we all love them, but perhaps you do not know with what alarm and horror their first introduction among us was viewed. As an illustration let me refer to a case which happened before my own eyes. It must have been about 15 years ago that, on an Easter morning, the font of one of the churches of this parish, a very modest, shallow vessel, was filled with flowers. The discovery excited the congregation to a wondrous degree; the clergyman quailed before the tempest, and no sooner was the service over than the flowers were removed from the font, and from the precincts of the church. Such was the history of one of the first appearances of those delicious emblems of the resurrection in a parish whose churches now vie with each other in the loveliness of their Easter dress.

Enough has now been said to illustrate some of the changes in things ecclesiastical which have occurred among us during the last half century, and to demonstrate that the history of that period has been one of steady development and acquisition. Let me add that in comparing the past and the present the idea of speaking disrespectfully of our fathers or their customs, has been as remote as it could be from my thoughts. On the contrary, the hearts of their children turn to them with reverence and affection, while at the same time we cannot help perceiving that we have made progress since those days. They walked after the light of those days, and to tell the truth were not conceited enough, like some of their descendants, to regulate matters for all time to come. We do not find fault with the churchmen of the earlier part of the century for not having things just as we have them, any more than with the good people of this city for not using in those days horse cars, steam ferries, or omnibusses. There are some who think the Church alone should show no signs of growth.

Now, as there is a moral in every history, the one which we have been considering—so curious and instructive—must surely be able to convey some salutary lesson, and that lesson ought not to be disregarded by those in high places, whose duty it is to *direct* great movements, instead of vainly endeavouring to *repress* them.

Has not, then, all this growth, from what was, to what is, been of the Lord? Has it not been the mere working out in the Church of the law of her existence? The hand of Almighty God has been with us, through all the work of restoration. We could not retrograde; we would not if we could.

The question arises whether the work of restoration should be regarded as complete at its present point, or whether it may be carried still further with advantage to the Church. The future will answer, but there ought to be no legislation to impede the free and healthy growth of the Church according to that law which holds in every part of the visible, historic, Catholic system. 1867 is no better able to legislate for 1967 upon minute details of rite and ceremony, of practice and usage than 1767 for 1867.