

clergymen of the diocese when visiting him, October, 1878.

T. B. N.

*Diocese of Niagara,
March, 1879.*

"In thus dictating a Form of Prayer He (the Lord Jesus) gave vent to the Liturgical instincts of our nature. For, although there are those who feel fettered by forms of prayer, the vast majority, I am convinced, are aided by them. I have the strong conviction that in the worship of our non-Liturgical churches the congregation has little to do. Worship is an intensely personal act, the soaring of the individual spirit in adoration, the souls giving confession, supplication, aspiration. As such, each one must worship for himself, not vicariously, and yet, as a matter of fact, the worship of our non-Liturgical churches, generally speaking, is a vicarious worship, with the exception of the singing, even this privilege is, in too many cases, too artistically denied, as everything is done by proxy. The preacher alone is heard in adoration, thanksgiving, confession, supplication. In a word, he alone worships.

"Should some angelic visitor enter some of our sanctuaries and observe the silence of the congregation, I am not sure but that he might imagine that a calamity, like that which befel ancient Zechariah in the temple, had befallen Christ's churchly priesthood to-day, and he would wonder what sin that people had committed that they should be struck dumb.

"The preacher is perpetually in the foreground, and the worship of Almighty God is consigned to comparatively a subordinate niche.—How painfully true this is, may be

seen from the fact that, while it is not considered rude to enter the sanctuary during the earlier parts of the service, such as the singing or the scriptural reading,—that is to say, be it observed, during that part of the service which is strictly liturgical or worshipful,—it is considered rude to come in or go out while the minister is preaching; as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man; not Jehovah, God of Hosts!

"What we need is a return to the ancient ways, even the good old paths of our fathers, falling in with the saintly past, worshipping liturgically as did the church of John, Isaiah, David, and Moses."

CHURCH OF IRELAND.

PROGRESS IN THE DIOCESE OF DOWN CONNOR AND DROMORE.

AVERAGE attendance at church on
Sundays:—

I. Morning service in 1860=18,769; evening, 11,899.

Morning service in 1877=32,885; evening, 21,452.

II. Average attendance at Church
Sunday Schools:—

1853—13,852 scholars.

1863—21,472 "

1873—26,500 "

1875—29,185 "

1877—33,687 "

III. Church offerings and collections for Church Societies:—In 1863, £5,885; in 1873, two years after disestablishment and disendowment, the offertory for Church purposes increased to £9,768, and this not including a sum of £13,000 as Diocesan Assessment, which would make a total of £22,-