

and the parish church; he thought the cathedral service should be the model for the whole of the diocese. The precedents of the cathedral should rule the practice of the parish churches, so that all voluntary and party rights and usage might be abolished and swallowed up in a dutiful following of the usages of the cathedral church. In every possible way the cathedral should be made the instrument for giving unity to the whole body of the clergy of the diocese, and if he might be allowed to say so, every Bishop should, to the very utmost of his power, draw all his clergy around him in bonds of Christian love and fellowship as fellow-workers with him, in doing the work of Christianity in the diocese. If they kept in view those two principals of concentration and communion, the direction which all practical steps for increasing their usefulness must take would be plain and obvious."

It will be a great change if the English Cathedrals can be brought from their present inefficient condition to such a state as that. And as it is always well for ourselves to have a high standard, we may hope that our own Cathedral may not fail to do somewhat of such a work.

The celebration of Harvest Festivals is becoming more and more common in England. A day is not generally, as here, appointed by authority, but each parish has its own "Harvest Home." Now that the day is near when we are to meet in our Churches for a thanksgiving to God for his mercies during the past year, we naturally read with some interest how such days are observed in England. We see that great pains are there taken to mark the day as one of gladness and rejoicing. The Churches are appropriately decorated with the fruits of the fields, the services are made as attractive as good and joyful music and earnest worshippers can make them. Frequently the day ends with a village feast, where rich and poor make merry together. By all these means we may be sure that gratitude towards God, and kind feelings towards one another are increased.

Our readers may remember that a plan was set on foot, about two years ago, of publishing an "Authorised Commentary" on the Bible. Some person, who had grown restless at the long delay, having written in an English paper to enquire if the project had been abandoned, Mr. Murray, the publisher, "hastens to assure the writer that the scheme, so far from being abandoned, is making steady progress, some part of the work being already in type. The scholars and divines engaged upon it have felt that a speedy publication was quite subordinate to the proper and thorough execution of so momentous a design."

A brisk discussion is going on in some of the Church papers as to the propriety of dividing the Sunday services by saying the Litany in the afternoon. On one side it is objected that this may deprive some of the parishioners of ever joining in the Litany, and that it being a penitential office it is specially irregular to adopt such an arrangement when there is a celebration of the Lord's Supper; as the penitential service should come before, not after that; to this it is replied that the present arrangement crowds too many services together, gives a handle to those who object to the repetitions in our Liturgy, and, above all, so lengthens the services as to crowd out its most important part. This seems the strongest point. One writer says:—

"People say sometimes, 'We miss the Litany;' or, 'We miss the Psalms;' but is it not strange that we so seldom hear them say 'We miss the Eucharist?' They 'miss' all the less important parts of the service (which they might read for themselves, if they liked, at home or in church); but the chief, the central, the characteristic act of Christian worship, this they do not 'miss'! It is as though people should say of the solar system, 'We miss Jupiter,' or 'We miss Venus,' but we do not miss the *Sun itself*! we can do very well with only an occasional glimpse of that!"

The Communion Service is a full and complete service by itself, needing no other introduction or preparation than what is supplied in itself; this service, however, has been practically set aside among us, and Morning Prayer and Litany brought in to fill up the gap. Our Lord said 'Do this in remembrance of Me;' and we say 'We will not do so, but we will do something else instead, which we think more convenient; we will read Morning Prayer and Litany and Ten Commandments, and preach sermons about the death of Christ, but the remembrance of His death, which he Himself ordained, we will not celebrate.' Surely we must do more of what is needed for Christian worship than our Lord Himself!