

sideration, as my experience of decanal chapters has taught me that with service later, accompanied *then* with Holy Communion, it is late in the morning before work is begun.

As to the division of work, under the head of *Conference*, let such matters of practical interest as Parish labours, questions of church administration, missionary efforts, the treatment in a remedial and curative manner of practical and definite evils, in a word all those subjects of parochial interest which now form the bulk of matter at a decanal chapter be practically considered and discussed.

Passing thence to *Study* we come to a point which has always appeared to me to mar the efficiency of the presently arranged decanal meetings—the absence *i. e.* of anything to keep alive our intellectual interest in what concerns our sacred office. Our clergy claim to be, and should strive to their utmost to continue to be, an educated clergy, and the question arises whether practical discussions on parish or Diocesan matters, however ably conducted, counterbalance the loss of intellectually spiritual good, which might be gained from the consideration (say of the Pauline Epistles,) in the original, or of some standard Anglican Divinity. Of course it may be said that we were already supposed to be acquainted with books such as I propose; it may be so, but the question still remains whether the mind of the hard working parish priest depressed, voluntarily or involuntarily, by his unchanging round of work, would not respond with some degree of pleasure to the call for his too-often long-dropped Greek, and derive food and nourishment, spiritual as well as intellectual, from one or two hours' reading of such a kind with his brother clergy. A particular portion of an Epistle might be determined upon for the coming meeting, thus