

the second lesson at Evening Prayer or the Epistle for the day, the sacred writers should be styled St. Paul, St. John, &c., in conformity with all the precedents furnished by the Prayer Book; not Paul the Apostl., or John the Apostol.

6. It is the practice of some Clergymen when announcing the lesson for the day on those days when such lesson is taken from the Apocrypha, to say: "*Here beginneth such a chapter of the Apocryphal book of Tobit, or of Ecclesiasticus, as the case may be.*" This is incorrect, and should be avoided, as the term "Apocryphal" is merely a title of convenience to distinguish such books from the canonical scriptures.

7. In some congregations it is the practice of the people to wait till the minister commences the "*Te Deum,*" and other portions of the service, before rising from their seats, and also to wait till he has commenced the ante-Communion service before kneeling. A regard for decency and order demands that the people should change their postures before the minister has commenced the service of Almighty God, so that his voice may not be drowned by the noise arising from those changes of posture; and yet more, because the minister commences an act of worship which belongs to the people as well as to himself. And the minister should instruct the people to that effect.

8. The rubric, in regard to the time, when, and place where, *public baptism* should be performed, is very explicit, and of late years has been very generally observed in the rural parishes, so that that ordinance, whereby children are mercifully brought into covenant with God, has happily been brought prominently before the people, and the children so baptised have had the great advantage of the prayers of the congregation.

We venture to assert, that the benefits arising from a uniform compliance with this rubric, (enforced as it frequently has been by the strong recommendations of the Lord Bishop,) would far outweigh any inconveniences arising from it even in the most populous parishes; and therefore strongly recommend its uniform observance. We would further recommend that some one Sunday in every month, other than that on which the Holy Communion is administered, be appointed for the administration of holy baptism (as has been the case for years in some parts of the Diocese;) and that the people be urged, for the general convenience and benefit of the congregation, to present their children only on that day.

9. Before saying the collect for that day, it is the practice of some clergymen to *name the collect.* This is unauthorised, and appears to us allowable only where the service of the Church is performed but occasionally.

10. Where the prayers of the congregation are desired for a member thereof, an announcement should be made before the litany, that the prayers of the congregation are thus desired; and where the litany is not used, before the prayer for all sorts and conditions of men. The naming of the individual to be prayed for may be left to the discretion of the minister; though we cannot think that the highest purpose of such special prayers is attained, where the name is not mentioned.

11. The prayers appointed to be used in the Ember weeks for those that are to be admitted to Holy Orders, should, we think, be read in all our congregations at those solemn seasons, also during the week preceding the day specially appointed by the Lord Bishop of the diocese for holding ordinations. The Church is one, and at so solemn a time she calls for our special sympathy and prayers.

12. The proper time for churching of women appears to us to be before the general thanksgiving.

13. No metrical psalms and hymns should be used in our churches other than those sanctioned by the Lord Bishop of the Diocese.

14. The psalms or hymns to be sung should always be announced by the officiating clergyman, as being a portion of Divine Service, and because it is the order of the Church that nothing be proclaimed or published in the church, during the time of Divine Service, but by the minister.

15. The officiating minister, during all prayers at the ante Communion service, should stand.

16. There is a good deal of diversity in the manner of announcing the Epistles and the Gospel for the day. We think that the rubric is quite clear, and that if clergymen will only bear in mind that in this rubric the words "Epistle" and "Gospel" are each used in two different senses, the first being the technical phrase for that particular part of the service, the latter denoting the book of Scripture in which that part of the service is written; there need be no diversity whatever.

17. The choice of the Epistle and Gospel for the day, when a Sunday coincides with a holiday, should follow that of the Lessons and collect for the day, which ever may have been chosen.

18. If an additional collect, as in Advent, during the Christmas holidays, or in Lent, be said (as they should be) with the collect for the day, at morning prayer, it should also be said before the Epistle: the same rule regulating the collect in the ante-Communion service, as that which regulates the collect for the morning prayer.

19. We think that it would be well to countenance the practice so general, and so proper, of saying "Glory be to Thee, O Lord," previous to the reading of the Gospel, it having been an interrupted custom of the Church from time immemorial.

20. During the saying of the Nicene Creed the minister's proper position is towards the Lord's table; so also when he has repeated the Commandments with his face towards the people; he should turn towards the Lord's table for the collects that follow.

21. In giving notice of the Holy Communion, we think that the church's intention would be best fulfilled by giving the notice and reading the exhortation together, after the Nicene Creed, before the sermon; though there is undeniably a clashing of the two Rubrics in relation to that point. It is believed that the practice is rather general, of merely giving the notice required by reading the first sentence of the exhortation and omitting all the remainder. This is entirely contrary to the directions given in the Prayer Book. The only discretion allowed the minister in this matter is to select between the two exhortations, but never to omit any part of that one which he conceives it his duty to use.

22. The reading of the offertory sentences during collections in Churches at the prescribed time, is recommended for universal adoption; the offering of alms being one part of the business of public worship; and this should be offered in the sanctified manner directed by the Church.

23. There is considerable diversity of opinion in regard to the saying of the Lord's Prayer at the commencement of the Communion Service. Some hold that the people should join in the prayer, saying it after the minister. Others contend that they should be silent, adding only the "Amen" to his repetition of it. This diversity probably arises from the fact, that the Rubric preceding the Lord's Prayer in this case, gives instructions for the "Priest only," without directing the people to say this prayer; and that yet upon the first occurrence of the Lord's Prayer in her service, the Church prescribes that the people should repeat it with the minister, "*both*

*here and wheresoever else it is used in Divine Service.*" We are clearly of opinion, that it should be repeated here, as directed by the Rubric alluded to; inasmuch as that Rubric was introduced at the last revision of the Prayer-book.

24. The best place for the pause in the order for the Holy Communion to allow the withdrawal of the non-communicants, is the interval between the prayer for the Church Militant, and the exhortation at the time of the celebration of the Holy Communion. It appears altogether irregular that the Benediction should be used previous to the departure of the non-communicants. The service is not then concluded, and by giving prominence to this fact, an important benefit may be conferred on those whose tender age compels them to withdraw, or who, from other causes, are indisposed to remain.

25. When absolute necessity does not require it to be otherwise, each communicant should be addressed individually when the elements are being delivered to him.

26. During all the exhortations addressed by the officiating minister to the people, the latter should stand.

27. There is some diversity of practice in regard to the time when the *Commination Service* should be used. Your Committee are of opinion that the proper time for this solemn service is (according to the Rubric) immediately after the conclusion of the Liturgy.

28. The compilers of our Liturgy appear to have omitted, through inadvertence, to appoint any proper lessons for Ash Wednesday. The consequence has been great diversity in the choice of lessons for that day. It would be peculiarly gratifying to your committee, if his Lordship the Bishop of the Diocese, would appoint proper lessons for that day's service, as his Lordship does in cases of special services for days of humiliation and thanksgiving.

Your Committee would recommend to their brethren of the clergy the more frequent use of the Prayers and Thanksgivings furnished them in their Prayer-books and provided to be used upon "several occasions," such as for rain, for fair weather, &c. They believe that their more frequent use would tend in the one case to obtain (in answer to fervent prayer) the blessings desired; and in the other to evince their gratitude to their gracious God, for the blessings vouchsafed; while such a use of these occasional Prayers and Thanksgivings would assist in teaching our people their dependence upon God for their temporal as well as spiritual blessings; and also tend to convince all of the *completeness* of our Book of Common Prayer for all purposes of public worship.

30. The form provided for "*The Solemnization of Matrimony,*" being evidently intended to be used in places where the Chief Pastor of the church has most solemnly invoked the Divine blessing on all who may there be joined together in the holy estate of matrimony, it seems very desirable that in all parishes, where churches have been erected for that, amongst other uses of our holy religion, parties desirous of entering upon that holy estate, and anxious to secure the Divine favour and blessing, should present themselves at God's house for that purpose; and that no clergyman should allow his own convenience, or that of the parties concerned, to sanction any other practice, where there are churches in which God's blessing may be sought on the marriage tie. Your Committee firmly believe, that the more our churches are used for the high and holy purposes for which they are consecrated, the greater blessings may be expected by those who frequent their hallowed courts.

Thus have your committee endeavoured to dis-