

But since in these matters your influence, my brethren, must be exercised chiefly through your prayers, I will not detain you with further references to the Conference. Let me rather address a few words of affectionate exhortation to yourselves. We shall not meet again for several months, at the least, and He to whom all things are open, who ruleth over all, is alone cognizant of that which is in store for each of us. He alone knows whether I shall be permitted to return according to my intention, and whether if I come, I shall find that some of you have been removed from this earthly scene. My heart's desire and prayer for you is, in the first place, that you may be saved, and next, that you may "adorn the doctrine of God your Saviour in all things." You, my brethren, resident in this city, enjoy great spiritual privileges in comparison with most of your brethren in the Province. Remember, to whom much is given, of him will much be required. To him that hath shall be given; "from him that hath not shall be taken, even that which he seemeth to have." He who knows what is in man, what our nature requires, has provided means of grace. See that ye improve them, that ye do not, relying upon yourselves, despise his merciful provision. You need not fear that attention to forms will make you formal, if you use them in a right spirit. Every good thing may be abused, and the misuse of the best may lead to the worst evils; but we are not to shun the risk by abandoning the use—that is weakness and timidity.

It is satisfactory that in at least this one Church, the daily sacrifice and praise is now offered, and that many honor God by constantly taking part in this service. Still I want to see larger congregations, or at least while at a distance to hear that the number of worshippers is increasing, and that the members of the Church are no longer generally content to worship by proxy, on six days of the week, so far at least as regards public worship. Again, you have here the privilege of being enabled to conform to the primitive practice of partaking of the Holy Communion on every Lord's day, at the least. In the days of darkness when love waxed cold, this practice of the early christians was discontinued, and even now in our own Church the Holy Communion is only celebrated three or four times in the year, in some Parishes, this being the minimum of the attendance which is enjoined upon every parishioner by the rubric; whereas the intention of the compilers of the Liturgy is manifest, in the requirement that in Cathedrals all the Priests and Deacons shall receive the Communion every Sunday *at the least*. In this again I am thankful that so many are found ready to avail themselves of their privilege. The greater love for this sacred feast, and the increase in the number of the communicants, is an encouraging feature, and gives reason to hope that there is more spiritual life and more love and faith in us than there was in time past, and should stimulate us to more earnest prayer for the out-pouring of the Holy Spirit, and that there may be a wide spread revival amongst us. Only let us beware of resting in the outward and visible sign, without partaking of the inward and spiritual grace. It will profit us nothing to eat of that bread unless we by faith discern the Lord's body; but if we draw near with the assured confidence that Christ will there give himself to us believing that the body and blood of Christ are verily and indeed taken and received by the faithful, in the Lord's supper, we need not fear being sent empty away. Although we cannot understand the mode, (and we may well shrink from the presumption of attempting to explain it—presumption which has been the source of many grievous errors)—in which he gives himself to the faithful communicant, we are assured that he does so, we know that we being many, are one bread and one body; for we are all partakers of that one bread; that we dwell in Christ and Christ in us; we are one with Christ and Christ with us. May we all