

quite possible, alas! instead of saying or singing the service, so to read it, as to make certain of killing all possible response, and thus to reduce our beautiful liturgical service to the silence and deadness of the grave.

I am very glad, therefore, to think that in the Eastern Townships Mr. Arthur Dorey, the organist and choirmaster of St. Peter's, Sherbrooke, is helping me, by visiting, at the request of the clergy, many of our churches, and by showing practically what may be done, so that the people may join heartily in the responses, psalms and canticles, as well as in the hymns. And, of course, dear brethren, in our more populous places, we have no right to be content with mere Sunday services and sermons; for our prayer book clearly indicates that there is to be morning and evening prayer daily throughout the year, and further provides a special collect, epistle and gospel for many special days, indicating that the Holy Communion should be administered on these occasions, as well as upon all Sundays. It is my strong wish, therefore, as it was the wish of your late lamented diocesan, expressed when preaching before his Synod, in 1888, thus, whenever it may be possible, all these things shall be carefully and reverently attended to and performed. And in our own Cathedral, without in the least interfering with the wishes of the Sunday congregation, I trust that gradually we shall be able to carry into effect the provisions of the Canon made in 1888, and to establish week-day Cathedral services, so that with the assistance of the capitular body and of a surpliced choir we may offer the daily sacrifice of worship to Almighty God in as perfect a manner as possible. Indeed, since it is plainly expected by the words of our prayer book that our clergy, unless specially hindered, even when there is no public service, shall say the daily offices themselves, surely it might be well in many places, even when only slight attendance can be expected, to let our people know on Sundays, when and where, at any rate one daily service will be said, and to ring for a few minutes the church bell; so that all may know that, throughout the week, there is a continuous offering of prayer and praise; and in cases in which it would be impossible during the winter to hold weekly service in the church, short bright services might be held in some room of the Rectory or in some other suitable place. As to the manner of conducting service, I am very glad to know that we, who have a goodly heritage,—we, who are a part of the great Anglican branch of Christ's Holy Catholic Church, have permitted to us, by the highest ecclesiastical authority,—a wide diversity of method, so that in cities and other populous places, where there are several churches, a Table can be spread for all; and consequently congregations which enjoy different methods should be content to differ in such matters, and instead of distraction and jealousy, each should delight in honoring and commending the other for its especial virtues and good works. In country parishes the matter stands on rather a different footing, and it is certainly the duty of every clergyman to put aside, to a great extent, his own predilections and carefully to consider what, on the whole, is best for the whole body of people committed to his charge. Not that he is to follow servilely the wishes of any man or any body of men in his congregation, for he has a most sacred responsibility; he is the minister of God and is not the minister of the congregation, and he cannot rid himself of his responsibility by telling his people to say what he ought to do; while his people, if they once get to think that they are his masters, will, very likely, try again and again to use their power, and will, in the nature of the case, lose much, which would be for their good. And in this connection, it must always be remembered, that we are all apt to think too much of matters of minor importance, and so to take from

the strength and attention that we ought to give to the great things of God.

It is not a vital question whether or not we take the east or north end point at the Holy Communion, whether or not we turn to the east to say the creeds, whether or not we wear a colored stole, whether or not there are flowers on the Table of the Lord, or the altar of God, whether or not we rise on the entrance of God's servant to conduct the service of a church, or whether we sit and wait while the Alms are collected, or whether we stand and sing some hymns of praise to God. But there are some matters, which ought to be universally attended to, because they are a part of the law of our Church, and also because they tend more or less to edification. If ever it is desired to have any flowers or Church ornaments such as cross, vases or candlesticks about the Table of the Lord, it ought to be remembered, that none of these things may, according to law, be placed upon the Holy Table itself, but that they must be placed upon a ledge or retable fixed to the wall above. This is the well nigh universal practice of our great cathedral and parish churches in England, and it is a practice which demands similar attention amongst ourselves. Wherever there are any of these things, they should be placed on a ledge or retable and not upon the table itself. And there is another matter, dear brethren, which, as it appears to me, is still more important. After the offertory and before the prayer of the Church Militant, there is as you know, a Rubric in our Book of Common Prayer, which says: "When there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient." It is amply clear, therefore, that there must be in every church some place or side table, from which, at this point in the service, the bread and wine should be brought and placed for their holy purpose upon the Table of the Lord. And, unless this is done at this point, it is also clear that no oblation or offering of bread and wine has been duly made; and that the clergyman can not truly pray in the prayer, which immediately follows, "We humbly beseech Thee most mercifully to accept our alms and oblations," because, as a matter of fact, no oblation has been made. This, as it seems to me, is a matter of some importance, because it is not merely a matter of obedience to the Prayer Book, but is also needful in order to give an important clause in the prayer, which follows, its true meaning. I trust, therefore, that in all our churches this point may receive attention, that there will be a small side table for the bread and wine, and for the alms' dish, etc., until they are needed, and that thus the Rubric will be observed. With regard to our occasional services, I am very much surprised to find that the service for the churching of women or the service for the offering of special thanksgiving to God after childbirth is seldom used. I must say that there seems to me to be a lack and a loss in this, which it would be well to try to remedy. For surely this service of special thanksgiving is a most eloquent reminder of the fact that our lives are in this and every other occasion of life in the Holy hands of God. Of course it is still more important, dear brethren, that systematic attempts should be made to bring all within the fold of Christ's Church by Holy Baptism. For this service, except in cases of sickness, children should always, if possible, be brought to the Church, and on the same principle of obedience to our Book of Common Prayer, it is my wish that marriages shall always be solemnised in churches and not in houses, at all events until it is allowed to be otherwise by lawful authority. But baptism, although a very great thing, is not everything, and, therefore, great attention should always be given to work amongst the young. Day schools should be constantly visited by our clergy and friendly relations with day school teachers and children cultivated;

Bible teaching should be given by the clergymen from time to time in day schools, wherever he has permission to do so. Moreover, Sunday-school and Bible Class work should be lovingly and vigorously prosecuted, and in every possible instance, there should be, as one of our Rubrics orders, public catechising; for catechising service, duly conducted, will do more to edify old as well as young, than all the sermons in the world. And great care should also be taken in the preparation of candidates for the sacred rite of Confirmation, not merely to teach in an interesting manner our grand old Church Catechism, but also to lead our people to make a true and bold profession, and further to show them how to become humble, regular and earnest lambs in the Church of God. And it is very important, that, in every parish there should be a Church Union, joining together steadily in the Holy Church every month, at the call of the clergyman, with a view to asking God's blessing upon their common work. Such a union will do much to help those who have been confirmed to continue steadfastly in the Faith instead of only making a first communion and then, alas, falling away. And, if the Bishop can come, efforts should be made to prepare some candidates and have a Confirmation even for a very few in every parish or township every year, for every Confirmation in a place leads to new interest, and sometimes these occasions are the source and cause of untold good. But in order to do this, there must be a constant, earnest setting forth in simple preaching and teaching, of the whole Gospel of our Lord Jesus Christ, or in other words of the whole Word of God. It is, as it appears to me, a most melancholy thing when people are gathered together, that they should be sent away with a few perfunctory words, unhelped and uned. It should therefore be a matter of conscience with us my reverend brethren, in the preparation of our sermons that we will really labor, with God's blessing, to bring home to the hearts of our people some vital truth, some practical fact, for the salvation or edification of man and consequently for the honor and glory of God. And with this, it will be found in these days most valuable to give people, in a simple way, the leading facts of the history of the Church, and especially of our own branch of it, and particularly the history of our own diocese, of which a most interesting sketch has just been prepared by our good Archdeacon to increase our thankfulness and joy. I would earnestly ask you all to obtain copies of this able work, which may be obtained here, in the Synod hall, at the close of our session for the nominal sum of ten cents. For thus we may get to value our heritage, and to live in grateful recollection of our Heavenly Father's love. And, just as we need to have an earnest and to some extent a learned clergy to teach us all this, so also it is necessary to have the right men for churchwardens. Yes! dear brethren, there is a great deal in this matter—more perhaps than some of you might think. And what we really want in all our parishes is men of strong, personal influence, men of straightforward, business-like habits and above all, men who set (very likely, without knowing it) a high and noble Christian example. Such men and such men alone are able, by God's blessing, to double their clergymen's work; and this leads me to say, that our clergy also should to a certain extent, be men of business, very careful to keep within their means, and to be ready to meet every obligation. Depend upon it, dear friends, apart from the very righteousness of such a course, it is absolutely needful; for, otherwise our spiritual work can have little weight or influence. Another element of progress is that there shall be everywhere sufficient, fatherly, Episcopal supervision. No doubt, in some cases, dioceses are too large, and consequently, owing to want of system and supervision, the work in different parishes is very unequal. On the other hand, the principle