

the creature to its Creator: the giving unto the Lord the honour due unto His name in respect of all the benefits He hath done unto us, the surrender of Body, Soul and Spirit to our Maker.

Now the great importance of the due celebration of Divine Worship both under the Jewish and Christian dispensations is abundantly clear, and justifies the attention which the Catholic Church (and especially our branch of it) has given to its minute details.

Therefore, in its true and primary sense "worship" refers to the celebration of Holy Communion.

And we must often repeat that worship is to be done for the glory of God, and not for the benefit of man.

The Christian Church has recognised in the singing of Psalms, Canticles and Hymns, and the orderly reading of Holy Scripture an inferior kind of worship.

All our services in our book of Common Prayer really lead up and find their true climax in the Holy Communion service. This we can plainly see by the many rubrics which safeguard the service both at its commencement and close. This can be seen too in the beauty of language used—e. g.

"and here we offer and present unto Thee, O Lord, ourselves, our souls and bodies to be a reasonable holy and lively sacrifice unto Thee: beseeching Thee, that all we etc. and again—a little further on "we beseech Thee to accept this our bounden duty and service" furthermore, this highest of all our services is to be the service for all who are confirmed, once every Lord's Day, according to the custom of the Apostolic Church.

And suffer me to point out that in this Holy Communion service the church especially enjoins in

accordance with Scriptural teaching, that the weekly offertory is the most fitting means of providing for all the expenses connected with the maintenance of the clergyman, for the expenses of divine worship, and for other pious and charitable uses inasmuch as it enables everyone to give according to his means "An offering unto the Lord" instead of limiting the contributions to fixed monthly or quarterly payments of the few for the enjoyment of exclusive privileges.

The happy-golucky-haphazard manner in which money is collected for Church purposes in so many of our country churches, would be done away with, if we could adopt S. Paul's plan that "upon the first day of the week let every one of you lay by him in store as God hath prospered him." This passage constitutes the great Scripture warrant for the weekly offertory. S. Paul enforces a regular systematic giving of alms, rather than any forced extraordinary effort.

The Church has taken up this recommendation of S. Paul and incorporated this principle in the Holy Communion Service, and this systematic giving is to take place on the Sunday, and is so to be connected with Religious worship.

Similar contribution, both in money and in kind, appear from Ecclesiastical history to have been continued uniformly in the Church from the beginning.

We know too that the Prayer Book has ordered by rubric a special piece of ritual connected with the weekly offertory. "The Church wardens or other fit persons..... shall receive the alms for the poor and other devotions of the people in a decent bason.....and reverent-

ly bring it to the Priest who shall humbly present and place it upon the Holy Table.

5. And once more. In my humble opinion, we lose a good deal by not making our Sunday School scholars learn by heart certain portions of the Prayer Book. This is essential. The different leaflets and Sunday School manuals are all very well and impartial good deal of instruction, but after all it is most necessary to learn certain portions besides the Catechism by heart. I am sure that formerly more of it was committed to memory than at present. When I was a boy, I had to learn by heart the Collect and Epistle for nearly all the Sundays in the year, and then the next year the Collect and Gospel.

I am now glad that I had to learn them, for I now see the wisdom of my teachers.

I am of the opinion, that the elder Sunday School should be set something similar to learn every Sunday beside the leaflet. In after years, different portions of the book would be formed to possess a fuller meaning, and some real good would filter into their hearts and their love for the book would be undoubted. The symmetrical teaching of the Collect Epistle and Gospel would emphasize the great truths centralised in our Saviour's life and doctrine. Take the Collects and Gospels for Epiphany tide in learning them our elder scholars would see—certainly in later life—the beautiful and graduated manifestation of Christ which the Church arranges for our spiritual edification.

And let us hope that these and similar parts of our prayer book having been well learned, would be well calculated to familiarize the minds of our youth with the