

It will be remembered that in the preface of the Book of Common Prayer, under the heading, "Concerning the Service of the Church," there is this sentence—"And whereas heretofore there hath been great diversity in saying and singing in churches within this realm, some following *Salisbury Use*, some *Hereford Use*, and some the *Use of Bangor*, some of *York*, some of *Lincoln*; now from henceforth all the whole Realm shall have but one Use." That which was then done away seems likely to be, in some measure, restored, for certainly great diversity in the use of the services of the Prayer Book exists. Whether the extent to which it prevails is good or not, I will not now undertake to determine, but I call your attention to the fact that it was experience of the effects of diversity which led our predecessors to the conclusion that uniformity was the better way, and therefore it would seem that to adopt or sanction diversity of practice would be to retrograde, not to advance, to degenerate rather than to improve. I am not desirous of applying a hard and fast rule to all Parish Churches and Mission Stations, regardless of their different circumstances, but I draw the attention of the Clergy to Canon XII of the Canons of the Provincial Synod, "for altering the order of the Public Service in certain cases," and request that they will act in accordance with its provisions, and not on their own authorized responsibility. I have noticed in some churches that the appointed service has been altered, when I have been present, and that in a way which, in my judgment, was for the worse, indicating a desire for mere shortening, regardless of what I would call Liturgical propriety. I am thankful of the increased frequency with which the Holy Communion is celebrated in the present day, and could wish that in every Parish Church it invariably formed part of the worship of every Sunday, but I see no reason why the Office should not be said in its entirety, nor why the longer exhortation, beginning, "Dearly beloved in the Lord, ye that mind to come to the Holy Communion of the Body and Blood of our Saviour Christ," should be always omitted. I have been amongst you now for more than four years, and I have never once heard it read. While I am upon this subject it may be well for me to remind the clergy that it is their duty to read from time to time to their people the whole of the exhortation when they give warning for the celebration of the Holy Communion, unless they have reason to substitute for it the one provided in case they shall see the people negligent to come, and that they are not to content themselves with giving a verbal notice to the effect that the Holy Communion will be celebrated the following Sunday. I rejoice over the increase in the number of Communicants, but it is of the utmost importance that they should carefully and adequately prepare themselves for the reception of the Holy Sacrament, and these exhortations tell them of the way in which that preparation can be made. I have also noticed that "A Prayer for the High Court of Parliament, to be read during their Session," is very seldom used. I need surely do no more than remind you that to Parliament is entrusted the duty of making the laws under which we live, and of repealing those which are found to be unsuitable, or bad or obsolete; and that this cannot be rightly done, save by the aid of God's grace, which is given only to those who ask it in faithful and diligent prayer; if this be omitted, we shall have but ourselves to thank if the people groan under laws which are oppressive and unjust, and our Legislatures and Statesmen degrade their office by self-seeking, defile their dignity by covetousness, abdicate government and rule for servility and pandering to the

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