

gaudy efforts of a little choir singing to its own glory, up to the rich, all comprehending burst as of "many waters," with the reverence of adaptive posture, which presents the earthly commentary on the Apocalypse of adoring Heaven. No one is to be summarily convicted of minding only the formal who expresses the immense importance of aiming to worship God aright, and in such a way as that common prayer and praise shall not, on the one hand, be stifled by indifference, nor on the other, debased by irreverence. No minister must be conscious of any belittling, who undertakes in his untrained flock, alphabet teaching about the Prayer Book, and no Rector under the groined roof, who refuses to be satisfied with mercenary singing and response, should fear to battle with it, even if his quartette entrances the audience, and his genteel flock luxuriate in a deputy religion. "This judgment must begin at the house of God."

It would not be a misplaced question for every one to put to himself going to the House of God. How can I assist in the grandest of all earthly things, for which we there meet together—WORSHIP!—the worship of Christ's Church, which is a perpetual adoration going up to the throne and mingling with the liturgy of the angels, which is all comprehending, so that it is representative, collectively, of all humanity and its every need or privilege; and individually, so that the absent, and the loneliest in the sick room, the sailor on his watch, the traveller in the desert, the prisoner in his cell, the woman with helpless babes, learning the depth of the words, oft-uttered, but never

plumbed before—"fatherless children" and "widow," all these are in its fellowship, consciously if they will, and still actually if they apprehend it not, they are embraced as partakers in its living and acceptable sacrifice.—*Bishop Whitehouse.*

MANY learned Roman Catholics have admitted the orders of the English Church to be valid, and our clergy to be in the line of the ancient Succession. For example—Colbert, Bishop of Montpelier, in his Catechism, published in 1701; the celebrated Bossuet, (see Palmer on the Church, II., 453), the Abbe Courayer, and the noted historian, Dr. Lingard. Dr. L. says of the consecration of Archbishop Parker, (1559), "of this consecration on the 17th December, there can be no doubt."

PEACE AND REST.

LITTLE ANNIE, before going to bed, lifted up her heart in prayer to Jesus and gave herself into His keeping, while Nettie, her sister, was thoughtlessly undressing herself and jumping into bed without prayer. Annie at once fell asleep and was resting peacefully in the arms of Him to whom she committed herself, while Nettie was restlessly turning over. At length she awoke Annie, complaining that the pillow was hard and so flat she could not sleep upon it. "I know what is the matter with your pillow," said Annie; "there is no prayer in it." Little Nettie thought a moment, then crept quietly out of bed, prayed, laid down again and found her pillow softer. She then said to herself: