

words "*our Most Gracious King and Governor*," in the Prayer Book used by him in the Royal Closet, and made the Petition in the Litany read thus, "*that it may please Thee to keep and strengthen in the true worshipping of Thee, in holiness and righteousness of life, thy Servant GEORGE, a poor miserable sinner.*" Neither the King nor the Duke valued the Church for her *respectability*—but rather valued their poorer brethren because they were equally with themselves—"members of Christ, children of God and inheritors of the Kingdom of Heaven."

In this, as in all else, the *truth* is to be found in the word of God. He says, "mine house shall be called a house of Prayer for *all* people." He tells his servants to "go unto *all the world* and preach the Gospel to *every creature.*" The Church is *for all men every where*—that is, she is *ubique*—which is only another word for Catholic: and she is to be valued not for her *respectability* but for her CATHOLICITY.

"Vox clamantis in deserto."

EARLY RISING.

It has been truly said that "He who would thrive must rise at five;" and "that the difference between rising at five and seven o'clock in the morning, for the space of forty years (supposing a man to go to bed at the same hour at night), is nearly equivalent to the addition of ten years to a man's life." After many years' experience of early rising, the writer can truly say that the hours when he has enjoyed most of communion with God and gained most profit from the Word of God, are between the hours of six and eight in the morning. The mind at that time seems especially open for the reception of Divine truth. Let the day's din of business be once entered into, and the powers of mind and body become absorbed, and the opportunity is lost.

Rise late, and you seem in a hurry all the day, and night overtakes you ere you are aware of it. My young friends, let me urge upon you the habit of early rising; you will find it an immense advantage through life.

SELF-GOVERNMENT.

A venerable Icelandic writer, who lived at the end of the twelfth century, gives the following good advice for self-government:—"Accustom thyself to a busy and wakeful life, but not so as to injure health by over-exertion. Keep aloof from sadness, for sadness is sickness of the soul. Be kind and gay, equable and changeable (that is, of easy manners, and not stiff). Avoid evil speaking, and give your counsel to him who will accept it. Seek the company of the best men. Keep thy tongue carefully; it may honor—it may also condemn thee. If thou wax angry, speak little, and that little not vehemently. Men would give gold sometimes to buy back a passionate word; and I know of nothing that so destroys unity, as the exchange of evil language, especially in the moment of strife, and there is no nobler, no higher power than that by which a man can keep his tongue from cursing, slandering, and other foolish prate. There are other things to be avoided, like the fiend himself—the sensual excesses, gaming wagers, and other improprieties and vices. These are the roots of many worse evils, and, unless great care is taken, will hand thee over to great shame and sin."