

warmed, it gives me the headache.

19. Eleven o'clock is too early.

REAL REASON.

*I have no inclination to go, and don't want to go.*

## IN THE RIGHT DIRECTION.

WE stumbled recently upon a book of worship, printed by the Free-Will Baptist Printing Establishment, Boston, but purporting to be a joint result of a conference of some representative men in different religious bodies, as Congregational, Baptist, Dutch Reform and Methodist, which impressed us very agreeably, both on account of what the book really is, and on account of its significance as showing a drift among all worshipping people in the direction of liturgical usage. It will be said, perhaps, that this widening usage of liturgical forms is a shrewd expedient to keep the people; but viewed in that light it is not the less significant; for one is ready to ask, Why are people unsatisfied with an extemporaneous worship? Why do liturgical forms so impress them and win their approval? It is not a mere fancy or fashion of the time, for it is the most devout worshippers in the different religious bodies that are craving more reverent forms of expression; and we cannot doubt that, as people become more familiar with a liturgy, they will finally settle upon one which has grown into use and become embalmed in the devotions of the centuries.

The book in question is entitled "*The Tribute of Praise*," and as the name indicates, is made up largely of musical contributions for public and social worship. There

are popular airs of the olden time for congregational use; choral tunes and chants; selections for responsive singing and canticles familiar to Churchmen's ears, with the Te Deum and Glorias. But the feature most notable is the form or order of worship. Here the Churchman, though he might miss some things, would feel quite at home.

There is a full order both of morning and evening service, embracing opening sentences, exhortation, general confession, versicles, the Lord's Prayer, Psalter, read responsively; One Lesson, followed by Canticle or Te Deum and The Apostles' Creed. In the Prayers, all kneel; in the singing, all stand. They introduce the Glorias, and at the end of the Psalter in the evening, the Gloria in Excelsis.

There is a separate service for Holy Communion, with the Decalogue, Creed, and General Confession, but each religious body is left to its own usage in the distribution of the elements, but the ending is with the Gloria in Excelsis and Benediction.

Can we believe our eyes in witnessing such goodly progress? and can we dare to hope that such a movement will be sanctioned by the general usages of those people for whom it is intended. Verily the Church, aside from what she is accomplishing in her own special sphere, is, by her adherence to her own ways, diffusing the leaven of a marvellous influence among all Christian people.—*The Diocese.*

In a recent lecture on Sunday School work, Phillips Brooks said: "No one can deny the fact that evil exists in the world; but the best and only way to cast out the evil in