

Christians of all denominations in this great and progressive country, as well as elsewhere, are yearning for unity as God's remedy against infidelity, and the growing desire for Common, i. e., precomposed prayer and responsive worship are indications that mere sectarian prejudices are giving way to the rights and privileges of the lay-priesthood in the Church of Christ.

SELF-CONQUEST.

If we could be docile and pliable to the inspirations of Divine grace which we receive from the Holy Spirit, we must keep our hearts in stillness. His secret whispers cannot be heard in a soul agitated by the storms of various unholy passions and tempers. Communicants are bound to watch carefully over themselves; for the account which they must render will be exactly in proportion to the manifestations of the love of God with which they are favoured. To fight constantly with our lower nature is absolutely necessary to spiritual progress. It is by silent inward combat, by hidden victories gained over ourselves, that our souls become detached from self, and sanctified by the use of grace given, and thus we obtain at length, through union with Jesus, the heavenly virtues of love and peace. Secret self-conquest is a power which specially belongs to the habitual and fervent communicant; but it requires efforts consciously made for the character. For instance: to bear petty daily trials with evenness; to accept with humble resignation pains and sorrows that wring our whole being with anguish,

or difficulties and contradictions which arise from unlooked-for circumstances; to overlook the faults of others; to bear meekly an undeserved rebuke; to show tenderness and docility of mind in yielding to the wise councils and opinions of others; to defer to the wishes of others, giving up our own; to show anxiety to oblige others, concealing what it costs us to do them any particular service; to give ourselves freely and unselfishly to supply the wants and increase the happiness of others, expecting nothing in return; to restrain impatience toward our equals, complaints against our inferiors, all irritation against injustice shown to us; to keep back the hasty word; to conquer a feeling of resentment; to calm our sensitive feelings after any ill-turn shown us; to meet the person who has offended us, with warmth and kindness, even when the heart has been severely chilled; not to let our feelings or manner towards others be altered by their faults, even though they may affect us in a trying and painful way.—*Clewer Manual, edited by Canon Carter.*

Funeral reform has been recently brought very prominently forward by letters in the papers from eminent ecclesiastics and others, and received a practical commentary at St. Paul's cathedral at the funeral of Canon Liddon. There was no official black anywhere to be seen. The altar was decked as for a festival. The opening in the floor, through which the coffin descended, was draped with red cloth, and flowers were abundant both in the form of ornament and of tribute. Not even the Canon's stall was draped in black.