

and so to make a visible communion. Paintings might be on the walls, representing the Parables of Christ, scenes in his life, and important events in Church history. Thus a truly catholic church architecture might be produced, equally distant from the baldness of Puritanism, and the gloom and closeness of the Roman churches. For we cannot believe that the mediæval architecture, beautiful as it was in its time, was intended for all time. The idea of humanity is lost sight of, the congregation are like ants crawling on the floor ; only the altar and its mass, the priesthood and their ceremonies, are of consequence. The whole of Catholic worship consists in looking at the celebration of the Mass, — the whole of Puritan worship consists in listening to the prayers, hymns, and sermon. This *looking* and *listening* needs to be superseded by a higher worship, in which the church of brethren and sisters shall worship in communion with each other, and not vicariously by priest or preacher. Then the house of worship would not be only a floor beneath a lofty roof, where a congregation stands to see a mass, — nor pews in which they sit to hear a sermon. But the house of worship would be a home, and the worshippers therein a family, — and to make of the church a home is the surest way of making the home a church.

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THE state of every kingdom well managed by prudent government, seems to represent a human body guided by the sovereignty of a reasonable soul ; the country and the land representing the one ; the actions and state affairs the other.