

was there, in some measure, a reflection of the worship of heaven; for, do we not read that the angels veil their faces with their wings, while they cry, "Holy, Holy, Holy." Only think, God comes down to earth; Jesus, before whom the seraphs prostrate themselves in lowly adoration, actually tabernacles among men, and redeems us with a wondrous sacrifice, and we find it difficult to worship. Our zeal flags, our attention slumbers. Angels fill the air with Hallelujahs when the Saviour of mankind is born in Bethlehem; and shall not the echo of that song awaken enthusiasm in us to-day? If the angels desire to fathom the glories of redemption, surely we, who are so closely interested in it, should do so even more! Let us encourage and direct this natural instinct of the human heart. That men must love somebody and worship something, all experience demonstrates. It would be easier to pluck the sun from his sphere, than to erase the idea of worship from the human spirit. It has survived all revolutions. Corrupted, dishonored, opposed, it yet lives. In some form or other, worship girdles the entire habitable globe.

As for us, our worship must be spiritual. It is sheer profanity to give God the sacrifice of the lips while the heart is busy with something else. We must sing, not because we have fine voices but because our hearts are stirred with deep emotions and ineffable love. We must pray, not simply because the Liturgy places certain words in our mouths, but because we have real needs, and are convinced that God can supply them: we must bow in humility before God, not because others do it, but because our minds are filled with awe in His presence, and, like Moses, we feel we stand on holy ground. Even Confucius said, "If my soul is not engaged in worship, it is even as though I worshipped not." . . . And then we need isolation--the door of our hearts must be closed from all distracting thoughts. Some might imagine that if they were in a desert they would be alone with God. Not so,--St Augustine found, in his youth, when, seized with this idea, he fled from the haunts of men; he found, as he confessed afterwards, that he carried the world in his own heart. . . . We need a strong will to banish worldly care from the heart, and be wholly absorbed in worship. This we can cultivate; the concentration of the mind upon one thing grows with exercise. Let us daily try to spiritualise our worship! . . . Let us enlarge our desires. There are many heights that we have not yet reached, many joys we have not yet tasted, many glories we have not yet discerned. But, we are heirs of them all. . . . Let us draw near to Him with a true heart, and give Him true spiritual worship; for, "God is a spirit, and they that worship Him must worship Him in spirit and in truth."

VARIA.

Archbishop Magee was once present at a full-dress debate on the eastward position, when doubts were expressed as to the exact meaning of the words "before the table." After a speech or two, Dr. Magee seized a piece of paper and wrote: "As to the phrase 'The piper that played before Moses,' doubts have arisen. Some believe its meaning to be that the piper played *before* Moses--that is, at a period anterior to his birth. Others hold that the piper played before Moses in the sense of preceding the great lawgiver when he danced: while others teach that the piper played (*coram* Mose) before, or in the presence of Moses, when the son of Amram dined. All these are wrong. The phrase is to be understood as implying that the piper played *at the north end of Moses, looking south.*" The document was handed to Archbishop Tait, who looked grave.--*Church Times.*

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