

of all the offshoots of the Church Catholic, affords, to those who belong to her Communion, the best opportunities of acting upon the principles upon which clearly the Apostle intimates, that Christians ought to act when he addressed the converts at Ephesus in the *language of the text?*

“Notice, my Brethren, the last clause in those words, — ‘Unto *Him* be Glory in the Church by *Christ Jesus*’ —and, having done so, ponder well, we beseech you, its deep significance. What a protest is there in these words against the worship of God, as conducted at the present time, in the Church of Rome. No mention in them of the adoration of the Virgin Mary. No mention in them of the invocation of saints. God glorified in the Church by *Jesus Christ*, this was what the Apostle desired to see: and where, it may be asked, is the Church, which has shown her appreciation of the Apostle’s desire in a more marked way than the Church of England has done in her admirable Liturgy? Study the book of Common Prayer, from first to last, and you will find the duty of giving glory to God by Jesus Christ, never for one moment lost sight of by its compilers. Do we pray for repentance, and such help from the Holy Spirit, that at the last we may come to God’s eternal joy? It is through Jesus Christ our Lord, that we approach the Mercy Seat. Do we raise our voices in accents of praise? While we praise ‘The Father of an infinite Majesty,’ we also praise His ‘honourable, true, and only Son,’ and style Him ‘the King of Glory.’ Do we approach God the Father of Heaven, with the entreaty that He will have mercy upon us miserable sinners? We also approach with the same petition God the Son, Redeemer of the world. No Collect is