

be prone to silence their inconvenient scruples by rushing into atheism, while the more timid may take refuge in Popery. "For to disown a Moral Governour, or to admit that any observances of superstition can release men from the duty of obeying Him, equally serves the purpose of those, who resolve to be as wicked as they dare, or as little virtuous as they can." (Bp. Hurd).

Then, too, there is the glory of the saints and angels of God. How can frail man refuse to bow before the vision of their power and splendour, as they stand, the royal children of the King of kings, around the heavenly throne, deathless, radiant with love and joy and purity, exalted far above all human weakness and human sorrows? If the holy angels are "ministering spirits," why not the entire community of the Blessed? And what is to hinder us from casting ourselves at the feet of saint or angel, one's own appointed guardian, or chosen helper? Let good George Herbert answer for us all.

"Oh glorious spirits, who after all your bands
See the smooth face of God, without a frown,
Or strict commands;
Where every one is king, and hath his crown,
If not upon his head, yet in his hands:

"Not out of envy or maliciousness
Do I forbear to crave your special aid.
I would address
My vows to thee most gladly, blessed Maid,
And Mother of my God, in my distress:

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"But now, (alas!) I dare not; for our King,
Whom we do all jointly adore and praise,
Bids no such thing:
And where His pleasure no injunction lays,
(Tis your own case) ye never move a wing.