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" Ad profectum sacrosanctae matris ecclesiae "

DAILY PRAYER.

" GREAT is Diana of the Ephesians," cried the heathen of Ephesus ; and there is no knowing how long this would have been their cry and watchword, if the Catholic Religion had not at length been preached to them by St. Paul, who, amid much opposition and persecution, planted the Gospel of Christ among them.

" Great is the Protestant Religion," is the cry of many in our day, who make their religion to consist in protesting against or neglecting whatever is likely to interfere with their worldly gains or pleasures, or in any way to require self-denial.

Now, far be it from us to ignore or depreciate the advantages, both civil and religious, secured to us by the Reformation. Our free Bible and Liturgy, in a language understood by the people,—our escape from the shackles of superstition and the snare of " indulgences " have, so far, placed our Communion on a vantage ground, as compared with other branches of the Catholic Church, that the revival of catholic truth among ourselves will make the Anglican Church the centre of Unity in these latter days.

In this truly Catholic revival, we may surely include Daily Public Prayer. Whatever the reason may be, it is very remarkable that oftentimes those who are loudest in praise of the Protestant Reformation, are least anxious to restore this—one of the essential marks of a true and living Church. And here we would observe that those objectors are mostly to be found in our own ranks, for daily Prayer-meetings are not at all uncommon among Dissenters, and are the invariable accompaniments of every revival of religious earnestness, or desire for such revival. And we have never yet seen a pious Dissenter who objected to daily public prayer. Indeed, not only dissenting christians, but—as Bishop Beveridge observes, " The Turks shall rise up in judgment with this generation." The Mahometan Mosque is daily open for prayer, and the cry of the priest from the minaret causes every follower of the false prophet to prostrate himself, morning and evening, before the Lord, with the offering of prayer and praise, whilst the nominal follower of Jesus, who prides himself on his superior light, stands by in amused curiosity. And yet we wonder that the gospel makes such slow progress among Mahometans, and that their name for a christian is " Infidel dog." But nearer home, in all our towns, we daily hear the bell of the Romish Church calling to prayer, whilst at intervals the daily prayer-meeting of the Dissenters presents a startling contrast to our apathy, and causes many a wandering soul—bewildered among many counsellors—to decide against us, as a people of mere Sunday religion.

But it affords some comfort to the earnest Churchman to examine his Prayer-book and discover that—of the many accusations brought against his form of faith—few