

bited in the daily life and conversation of our people. Some years ago when the strictly rubrical use of the Prayer book was much more under ban than it is at present, a young man in a large Canadian city said to me: "I think, sir, I saw you in St. John's Church last Sunday." "Yes, I was there, and was much impressed by the remarkably reverent demeanour of the congregation." "Well, sir, my mother and sister are much opposed to my attendance at that church, but I go because I can say my prayers there."

In the public congregation how greatly does it conduce to worship to find ourselves in a worshipping assembly. No staring at in-comers, but—so far as man can see—all engaged in the united acknowledgement of God's immediate presence.

"At once they sing, at once they pray.  
They hear of heaven and learn the way."

The visitor accustomed to other modes hears in this ancient order of Divine service no reference in the prayers to news or politics, or warnings against newly-discovered sins,—no flattery, no invective. Self abasement, glory to God, good will to man combine in three-fold harmony. Even in the reading of Scripture lessons, instead of endangering the interval as an opportunity to the temptation of wandering looks and thoughts, many employ it in reading those lessons in their bibles. This, as well as private prayer on entering and before leaving the

church, and joining audibly in the psalms and responses—though they may seem unimportant to some who have been hardened by neglect of them, have nevertheless a strongly attractive effect upon those who perceive in them an earnestness and reverence to which in other modes of worship they have been strangers, and yet at times have felt the need. And when they further observe the blessed effects sure to be manifested in the unostentatious yet holy lives of reverent worshippers, many are led to confess that God is among them, of a truth, and they become in many instances the most earnest and energetic members of the Church, for they are churchman by conviction. Some of the most zealous, generous and self-denying members of the Anglo-catholic Church in the United States—bishops, priests, deacons and laymen have been attracted to her fold from outside.

Surely, in view of the subjective as well as objective effects of the due observance of reverence and holy example in public worship, and the consequent use of the many means of grace which our Church so abundantly supplies, we should by our regular and reverent attendance make the most of our advantages, and think no observance of small consequence which may please God, and enlarge our charity and extend the truth and blessings of the Incarnation—the root of Christian unity.