

company him with a pure heart and tunable voice unto the throne of the heavenly grace. Then follows the general confession, which according to the direction given "is to be said of the whole congregation, after the minister, all kneeling." Then follows the declaration of absolution from God to all those "who truly repent and unfeignedly believe his Holy Gospel," after which we find this direction "The people shall answer here and at the end of all the other prayers, amen." Then follows a direction that the people shall repeat the Lord's Prayer with the minister both here and wherever afterwards it is used in Divine Service. For on thron is the whole morning and evening prayer, the litany and communion service, and in every occasional office the people are assumed a part and are directed to take it either by joining audibly with the minister in the words of prayer and praise or by giving a hearty response. Manifestly then, if we would be loyal churchmen, we must sustain our part in the simple and beautiful service of the church; we must show our loyalty by a ready obedience to the directions which the church has given us. And, brethren, if for nothing else, the church which has given us the "Book of Common Prayer" with its reasonable, simple, comprehensive, and scriptural service which a child can understand, and which the mightiest minds of the world delight in, deserves the most loyal obedience of all her children.

In the second place, our own spiritual interests bid us take that part in the services which our church has marked out for us. If our assembling here is to do us any good it must be through the use that we make of the means of grace that we have here. Those who have come here to-day for a right end, and from a right motive, have come here for the benefit of themselves as individuals and for that of the congregation as a body. Now who are they who may naturally look for the largest share of the common benefit? Who but they who make the best use of the short time they are here by paying close attention to the whole service? Now if we are really in earnest in looking for benefit we will shut with delight anything that will enable us while here to keep the rein upon our wandering thoughts. We will be rejoiced to find anything that will help us to shut out all else but the prayers when we are praying, all else but God's word when it is being read or preached. Brethren I would like, for my own benefit to know, and for your benefit, to be able to point out to you some unfading means to do this. But I cannot. I know that our nature and our circumstances are such that this cannot be. I know the devil is too active, the world too alluring, the flesh too weak, to allow the full consummation of this desire, before we reach that better world, and join that purer worship, from which the devil is excluded. But, if I cannot point you to an unfading means, I can at least point you to a means which has been tried over and over again and has always proved effectual. I can say to you, and I say it with earnest desire for your good, be in your places regularly when service begins. Have your minds and hearts prepared by a silent prayer for