

And it may be the brother's luck to chance upon a case like one the writer heard of the other day—that of a person who insists upon sitting up straight in the Litany, because she,—it was a sister, not a brother of ours,—does not consider herself in any sense a “miserable sinner”!

Now, the practical question is, how are we to be prepared to meet such cases as these? Plainly by knowing the Prayer Book. Of course we who are communicants of the Church, and who love her Liturgy, know how to find our places, and are familiar with its principals and with the meaning of its chief services and prayers. But suppose you were visiting a friend in great anguish of mind, and he wished you to read some passage of the Psalms, would you know just what psalm to select?

Or, suppose you wished to pray with a friend trying to recover from an impure life; would you know what collects to use, and to recommend for his use?

Or, in case you were asked why the Church has two forms of the Creed, two forms of public confession and of absolution, could you tell why?

And do you know what moral aim in life the Prayer Book sets before us?

And why?

These are questions that even the veteran Churchman, familiar with the Church and her ways from childhood, cannot always answer. And they can only be answered by a systematic study of the book.

“But I am a busy man; I can't find time for such study.”

I think you can. Much can be done in odd moments. Learn the collect for the day every Sunday; you will often find time to do it while sitting in your pew waiting for the service to begin, or during the offertory. Repeat it morning and evening throughout the ensuing week. The substance, if not the language, of that collect will become a permanent possession that will prove of service again and again. When you know the collects, you can familiarize yourself with other portions of the book.

Two cases that have come under the writers' observations are suggestive of what can be done in odd moments. A famous London physician learned by heart the whole of Homer, in Greek, more than 27,000 verses, while being driven in his gig from house to house. The committing to memory of the whole Prayer Book would not be more difficult than that. A young student, afterwards a famous bishop in the Church, read St. Paul's Epistles through in Greek, while walking, when he was off on a summer tour of a few weeks for recreation. Another young man learned the Odes of Horace by heart while going to and from his work in New York. The Psalter would be a lighter task than that. And indeed the writer knows from personal experience, that much can be done, and in a quiet, unobtrusive way, while riding on the elevated trains, on the ferries, and even when walking. If you have the book, a small one, in your pocket—as Bishop Nichols advised at the last Brotherhood convention—you need only refer to it occasionally. A little done each day in this way would soon amount to a great deal.

But, besides studying the text it is important to know something of the history of the book, of the explanation and significance of its various services and offices, as many questions will arise concerning these. Any Church bookstore has a number of useful manuals on these subjects. Blunt's “Key to the Book of Common Prayer” is very brief and handy, and costs but a trifle. His “Annotated Book of Common Prayer” is an invaluable book of reference, but costs six or seven dollars. And here again an hour or so of reading each Sunday will give, in time a large amount of helpful information.

Now that the character of difficulties to be met has been touched upon, and the general means of meeting them suggested, we may pro-

perly show some of the uses to which the Prayer Book may be put.

In the first place, it is very helpful itself in disposing of the difficulties. When a man won't pray because he believes that God forearranged everything, and that it is now too late to pray for a change, don't enter upon a discussion with him; even an experienced theologian would be apt to find difficulty in convincing him. But tell him that if God did foreordain events, he could also foreordain that prayer could have just so much effect in bringing those events to pass. Then point out our Lord's promise: “Whatsoever ye ask in my name, that will I do,” and urge him to use the collect at the close of the Communion office; “Almighty God, who has promised to hear the petitions of those who ask in Thy Son's Name,” etc.

Explanations of the value and necessity of set forms of worship and prayer are to be found in almost all manuals on the Prayer Book and in books like Bishop Kip's “Double Witness of the Church” and Little's “Reasons for Being a Churchman.” Bishop Thompson puts the case very forcibly in the March number of *St. Andrew's Cross*.

When a man says he can be just as good if he stays at home, I think it very pertinent to ask him if he does stay at home, and if he is as good as he thinks he ought to be. Then you may explain to him the nature and importance of public worship, using the Exhortation in Morning and Evening Prayer as a compact statement of the object of these offices and advise him to use the Prayer of St. Chrysostom which shows that God promises that when two or three are gathered together in His name, He will grant their request. And it may be advisable to carry him on to the Communion office, explaining to him the meaning of this the greatest act of worship, and the peril of absenting himself as set forth in the second exhortation in the office.

We often meet men who don't know how to pray. I once heard the bishop of New Jersey urge someone to pray to God to enable them to pray. And forms of prayer are especially useful for such men, teaching them how to frame their unexpressed desires. The collect, “Almighty God, the Fountain of All Wisdom,” at the end of the Communion office, has been found helpful by men in this position. The collects for the 10th and 19th Sunday after Trinity are also useful for this purpose.

It is often difficult when visiting a man to bring up the subject of prayer and the Prayer Book. But you can usually get him to speak of his difficulties and troubles. Suppose, for instance, he has a very difficult question to decide and does not know what course of action to take. Take out your Prayer Book, point out to him the collect for the First Sunday after the Epiphany, and ask him to use it. Tell him to keep the book, and the chances are that he will accept and read it and make use of it. At any rate you have gotten him to take it. Similarly you may give a Prayer Book open at an appropriate psalm to a man in affliction, and will thus get him to take and keep the book.

I have been speaking of the Book of Common Prayer chiefly as a manual of devotion. But it is much more, and is useful in other ways. For instance, it often makes the practical application to us and our needs of the great doctrines of the faith. On the Incarnation, read the collect for Christmas day, and that for the Annunciation; on the Resurrection, those for Easter Day and for the 1st Sunday after Easter; on baptism, the collect for Easter E'en.

And then our Catechism contains in wonderfully brief space clear and adequate statements of the cardinal points of a Christian's belief, practice and means of grace. We must also not forget that the Thirty-nine Articles are bound up with the book, and that they contain an excellent explanation of many points of the belief and practice of our communion. Not long ago the writer was talking to the president of one of our

most famous institutions of learning. He is not a Churchman, but is familiar with our liturgy and teaching. He said, in substance: “I have been reading your Thirty-nine Article since this Briggs matter has been under discussion; it only the Presbyterians had your admirable definitions of the authority and position of the Scriptures, they would be saved all this dissension and confusion.” This is indeed true, and many a brother will find a knowledge of the substance of these Articles invaluable in many cases arising out of the discussion now prevailing as to the Holy Scriptures.

The foregoing are a few suggestions for the use of the Prayer Book in spreading Christ's Kingdom among men. Those who are familiar with the contents of this our priceless heritage will find it a well overflowing with waters, with which to touch and heal many a wandering and troubled heir of the Kingdom.—*St. Andrew's Cross*.

News from the Home Field.

Diocese of Nova Scotia.

CHARLOTTETOWN, P.E.I.

St. Paul's.—At the Easter Vestry Meeting the accounts presented showed total receipts during the year of \$5,280,267, being \$735.00 better than the previous year. The contributions from the congregations for Missions amounted to \$300.00, which, with other contributions, made a total of \$4,731.19. The invested funds towards the new church now amount to nearly \$8,000.00. A resolution was passed directing the incoming vestry to consider the advisability of making the pews in the church free.

St. Peter's.—The Easter services here were elaborate and beautiful. Holy Communion was celebrated at 7.15, 8 and 11 o'clock; at each celebration large numbers attending. Floral decorations enriched the altar and sanctuary. At the evening service the Te Deum was sung as a special act of thanksgiving to God. Large offerings were received at each service. After the mid-day celebration, when the choir had returned to the schoolroom, Messrs. F. P. Carvell and Ernest Earle were presented with hand some pictures, in recognition of their faithful performance of duties as choristers. The presentation was made by the Rev. James Simpson, rector, in behalf of the men of the choir.

SUMMERSIDE.

At St. Mary's there were two celebrations on Easter Day and the altar was beautifully decorated with cut flowers, potted flowers being placed in the body of the church. The Rev. C. F. Lowe preached his farewell sermon. Very general regret is felt at his withdrawal from the Parish to assume duties in Kingston, Ont. At the Easter Meeting a committee was appointed to draft an address to be presented to him, which being done, the address was largely signed, and presented thereafter to Mr. Lowe, expressing the affection entertained for him, regret at his departure, and wishing him a hearty Godspeed in his new field of labor.

YARMOUTH.

Trinity Church.—At the Easter Vestry Meeting here Messrs. E. M. Viets and A. W. Eakins were re-appointed wardens.