

the Giver of all, as he led them forth for a holiday.

Fifty-eight years ago last New Year's Day his house was filled with children. It was ten o'clock in the morning, and all were busy at their lessons. He went out with one of the boys who had a sore foot to buy some ointment at the apothecary's. A week before he had said, "I have not a wish on earth unfulfilled. I should like to die like a bird dropping from its perch." He had no sooner entered the apothecary's than he died just "like a bird dropping from its perch," for God saw that his work was done.

A very great company of young and old followed his body to the grave amid signs of profound respect and grief; and on the tablet to his memory were engraved the words, "Earning his livelihood by mending shoes, he gratuitously educated and in part clothed and fed some hundreds of poor children."

John Pounds not only lived with God, but he lived in the lives of those whom he had helped, and his memory continued to be an inspiration to others.—*Selected.*

OUR BOOK OF COMMON PRAYER.

Editor's Note Book.—*Home Words.*

The Marriage Service.—"I plight thee my troth." The words "plight" and "troth" are not commonly used now. The meaning is, "I pledge to thee my truth, honour and faithfulness, in performing this engagement." It is as much as to say, "If I perform not the covenant I have made, let me forfeit my credit, and never be counted just or honest or faithful more."—*Wheatly.*

Agreement in Prayer.—Our Lord gave this promise, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven": and when asked by His disciples to teach them how to pray, He said, "When ye pray, say: 'Our Father!'" Notice, the Prayer of all prayers is a form of prayer. It is a form of daily prayer—"Give us this day our daily bread." It is a form framed by our Saviour, Christ Himself. Jesus said, "When ye pray,

say thus." Nay more, it is a form authorized by Christ for public use. It is not "my Father." It is not "give me my daily bread." It is not "forgive me my trespasses." It is not "deliver me from evil," but "our Father," "give us," "forgive us," "deliver us." It meets the demand for agreement.—*Canon Bardsley.*

Let.—"We are sore let . . . in running the race set before us." This word was formerly used to signify hindrance and obstruction. Several instances occur in our translation of the Bible. (See Num. xxii. 16; Isa. xliii. 13; 2 Thess. ii. 7.)

Prevent.—"To prevent" formerly meant "to go before" as a guide, assistant and helper. The word is composed of two Latin words, one meaning "to come" and the other "before." Thus it is used in our Collects—"Prevent us, O Lord, in all our doings;"—"Let Thy grace always prevent and follow us;" and in the Tenth Article—"The grace of God in Christ preventing us." For examples in the Bible see Ps. lix. 10; lxxix. 8; Matt. xvii. 25; 1 Thess. iv. 15.

Indifferently.—"That they may truly and indifferently minister justice;"—(Prayer for Church militant;) i.e., impartially and without respect of persons.

The Suffrages after the Creed.—How sweetly these suffrages, or responsive prayers, unite all suppliant hearts, and break down all barriers, when rich and poor meet together. The minister says, "O Lord, show Thy mercy upon us." The people answer, "And grant us Thy salvation." The minister says, "O Lord, save the Queen." The people answer, "And mercifully hear us when we call upon Thee." The minister says, "Endue Thy ministers with righteousness." The people answer, "And make Thy chosen people joyful." The minister says, "O Lord, save Thy people." The people answer, "And bless Thine inheritance." The minister says, "O God, make clean our hearts within us." The people answer, "And take not Thy Holy Spirit from us." How different it would be if the minister had to say all this by himself, the congregation only listening!—*Canon Bardsley.*

The Lessons.—The Rev. Charles Simeon, when at Cambridge, told this incident: "A poor woman, who lived a little way out of Cambridge, had been wont on Sundays to walk to a well-known church there. She used to say to the undergraduates, who visited her in her long illness, 'I liked Mr. — well; what he said was very beautiful; but there was something that the other minister, the gentleman in white, used to read, that I, poor ignorant woman that I was, used to like better than Mr. —'s beautiful sermons; I think they called it the lessons.' She could not read."

The Bible and the Prayer-Book.—"The Church of England hath the whole service, all common and public prayers, ordained to be said and heard in the congregation, framed and fashioned to the true regnes (reins) of Holy Scripture" (*Bishop Ridley*) "We have sought to establish our Liturgy on the authority of that Sacred Volume which cannot mislead us, and have returned to the primitive Church of the Ancient Fathers and Apostles" (*Bishop Jewell*).

The Responses.—Two faults frequently mar the beautiful worship of our Church. Some are silent worshippers, utterly isolated in thought and sympathy from the congregation. Others are loud indeed in their responses, but through some eccentricity of tone or manner they hinder others and disturb the harmony which requires "one voice" as well as "one heart."

Dean Goulburn's earnest words should be pondered both by the silent and the eccentric. "Be careful to make in an audible voice all the responses prescribed by the Prayer-Book. If persons around us in the congregation are merely silent auditors of the service, our own devotion is instantaneously chilled. If, on the other hand, they have all the appearance of earnest worshippers, devotion soon stirs and awakens up in our own hearts. Throw, then, your contribution of heart and soul and sympathy into the service by making the responses simply and sincerely, in your natural voice."

The more the love, the mightier is the prayer.