

ature, preserving each distinct feature, the scale reduced, but the likeness the same.

With what profound reference are we taught to approach God! Mark the beginnings of all our prayers. There is no familiar chatting with Him, as with an equal; no telling Him of the event of the day, as though He knew them not; no preaching to Him with closed eyes, as if we were one of the congregation; and no making His ears to tingle with the sounding brass of a brazen rhetoric, designed to draw out the admiring exclamation, "What a beautiful or, What an eloquent prayer!" but on the contrary, all is solemn, humble, reverential, self-abasing, as it respects ourselves; all is ennobling and glorifying as it respects God. Each prayer, in that book is prayer, not an essay, not a section of a sermon, not hortatory to men instead of petitionary to God; and the soul that truly enters into the spirit of these prayers is drawn almost within the overshadowing cloud of God's presence, and the place becomes to that worshipper the house of prayer, the house of God, the gate of heaven.—The first act of the worshipper, in our courts, is to bow before God in silent prayer; the first words which break the stillness of the Church are the words of God; the first exhortation to the people, is to confess their sins before God; and thus are we led along, through all the varied and sublime manifestations of God's attributes and grace, as seen in the absolution, the chants, the creeds, the lessons, the prayer, the law, the Gospel, and Epistle, until, as at the commencement of our service, so at its close, the last words uttered by the minister are God's, the last act of the worshipper, the bended knee of prayer to God.

II. The Book of Prayer for the House of Prayer should most truly glorify God the Son.

That our Liturgy does this, is obvious to every one who will read its pages. Of the two hundred prayers in the Book of Prayer, every one of them is offered, directly or indirectly, as our Lord has taught us to do, in His name.—His own prayer, which He taught His disciples to pray, is introduced into each distinct service of our Church. The Litany, after its opening cries for "mercy" to the several persons of the ever-blessed Trinity, continues its supplications in one unbroken series of petitions to Jesus Christ, pleading with Him, by all the solemn events of His holy life, to deliver us "from every evil which the craft and subtlety of the devil or man worketh against us;" beseeching Him to hear us in all our requests which we make for peace and blessing, summing up the whole with an appeal to Him as the Son of God, and the Lamb of God, to hear us, and to "have mercy upon us;" and this not once, nor twice, but with repeated supplications to Him, ending with the yearning cry of the minister, "Both now and ever, vouchsafe to hear us. O Christ!" to which the hearts of the people respond: "Graciously hear us, O Christ! graciously hear us, O Lord Christ!"

The Christ-elevating character of our Liturgy is also seen in the prominence given to Him in the construction of its several services. Look at the order for the administration of the Lord's Supper, and see how everything is designed to develop the doctrine of Christ's vicarious death and atoning sacrifice for sin.—How, in the confession do we plead, "for Thy Son our Lord Jesus Christ's sake, forgive us all that is past." How does it bring to our ears "the comfortable words our Saviour Christ saith unto all who truly turn to Him!" How do its acts of consecration, oblation, and invocation cause the death and passion of Jesus to pass vividly before the soul! How do the words which accompany the distribution of the elements tell of "Christ's body given for thee"—"Christ's blood shed for thee!" How does that prayer of thanksgiving assure the faithful participant "that we are very members incorporated in the mystical body of Christ, which is he blessed company of all faithful people!"

And how, when all stand up to sing the "Gloria in Excelsis," does the Church labor, to express its loving heart toward Jesus: "O Lord the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us!" Not content with this one cry to Jesus, it again breaks forth: "Thou that takest away the sins of the world, have mercy upon us."—Still struggling to utter its emotions, it renews its cry, "Thou that takest away the sins of the world, receive our prayer;" then, as if gazing at Him as He sits at the right hand of the Majesty on High, the Church again appeals to Him, "Thou that sittest at the right hand of God the Father, have mercy upon us;" and then as if overawed by the glory into which it had penetrated, and covering its face in humility, it exclaims, in one burst of magnificent and soul-elevated ascription: "For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father!"

So with the Baptismal service. It is Christ's precious words, "Suffer little children to come unto Me," which invite parents to bring their babes to Him; it is Christ's baptism in the river Jordan which "did sanctify water to the mystical washing away of sin;" it is Christ's promise, "Ask, and ye shall have; seek, and ye shall find; knock and it shall be opened unto you," which is made the occasion of the earnest plea of the second collect of that service; it is Christ's words, "written by St. Mark," which constitute the Divine part of the Baptismal contract; it is Christ's cross which is marked upon the infant's forehead; it is "into the congregation of Christ's flock" that the child is received; it is "the faith of Christ crucified," that the baptised one promises not to be ashamed to confess; it is "Christ's faithful soldier and servant," which He covenants to be "unto his life's end;" and in the exhortation to the godfathers and godmothers, is summed up, in one compact sentence, the whole duty of our profession, "which is to follow the example of our Saviour Christ, and to be made like unto him."

I might thus analyse all the services, and Christ is in them all the very core and kernel of each.

But particularly is the Christ-elevating character of the Book of Prayer seen, if we examine for a moment the arrangement of our services. Open the Prayer Book at the Calendar, and we see marked four Sundays in Advent. What mean these? they are put there to tell us Christ is coming, and to prepare our hearts for His glorious advent. Then comes "Christmas," to tell us Christ is born in Bethlehem; then "Circumcision," to show us that Christ "was made under the law;" then "Epiphany," to teach us how Christ was manifested to the Gentiles: then "Ash-Wednesday," and the Lenten season when the Church steadily contemplates her Lord, as He is about to be betrayed and given up into the hands of wicked men, then the dark events of "Passion-Week" and "Good Friday," when we stand under the dense shadow of one of the olive-trees in Gethsemane, and see the agony of the Redeemer, or kneel beside His cross, that the great blood-drops of salvation may fall upon our hearts; then the joyous shout of "Easter," the world's shout, "The Lord is risen!" then the glorious "Ascension," when Jesus Christ was exalted "with great triumph unto His kingdom in Heaven."

Thus, year by year, the Church, in her Prayer Book, unrolls before her children, as in a panorama, the great events of our Lord's life, in their fulness, richness and variety. It is Christ coming, Christ living, Christ suffering, Christ dying, Christ rising, Christ ascending, Christ interceding, Christ coming again to judge the world, that is ever kept before the hearts of the people. Every service is full of Christ, He is glorified and praised on every page of the Book of Prayer.

III. The Book of Prayer for the House of Prayer should most truly glorify God the Holy Ghost.

The work and offices of this third Person of the ever-blessed Trinity are stated and enforced with clearness and unction in the service. His grace is implored in the declaration of absolution; His divinity is recognised in every "Gloria Patri," and in the opening sentences of the Litany; one of His special offices is brought out in the "Te Deum;" his "procession" is developed in the Nicene Creed; in the Collects for "Quinquagesima" and Whit-Sunday and St. Barnabas, His work and offices are specifically stated. It is the blessing and sanctifying power of the "Word and Holy Spirit" which is invoked in the prayer of consecration at the Holy Communion. It is to the Holy Spirit that the whole process of regeneration is referred to the office of Baptism. It is the seven-fold influences of the Comforter that are implored in the first prayer of the Confirmation service, and the special blessing invoked by the Bishop as he lays his hands upon the head of the kneeling candidate is, "that he may continue thine forever, and daily increase in thy Holy Spirit more and more until he come unto thine everlasting kingdom." In the form of Solemnisation of Matrimony, "God the Holy Ghost" is especially called upon "to bless, preserve and keep" the newly-married pair.—In the office for the Burial of the Dead, it is the Spirit's voice which is quoted as giving authority to the sentence: "Blessed are the dead which die in the Lord." The first question asked of the candidate for the Diaconate, as he presents himself before the Bishop, is, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" Over the head of the kneeling candidate for the Priesthood is said by the Bishop and Ministers the solemn "Veni Creator Spiritus." And around the bended form of him who is to be advanced to the Episcopate is said, not only one of those hymns of the Ordinal which so peculiarly set forth the work and office of the Comforter, but when the hands of the Consecrators are laid upon his head, he is made a Bishop by the words: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed to thee by the imposition of our hands."

A special day, "Whitsunday," is set apart, wherein to consider His peculiar work; and another special day, "Trinity Sunday," wherein to study His divinity; and ever is this "Lord and Giver of Life" recognised, honored and glorified in the ritual of our holy worship.

(To be continued.)

A WORD TO BOYS AND GIRLS.

I want to speak a word or two to the boys and girls who are so fast growing into men and woman, and the word or two is about the force of their example. Not their example in all things, but in one single, I had almost written little thing; only to me it seems a great thing and I hope to many others also. So the great thing I want to talk to you about is kneeling down in Church. I would not like to say that among all the worshippers at the Church which I am now attending, I am the only one who kneels, for I do not know positively; but certainly there are not more than ten others, and that seems to me a dreadful shame; to come to Church ostensibly to worship the dear Lord, who did so much for them, and yet too be too tired or too lazy to kneel humbly before Him. I think I can certainly say that not one of them, and not one of you, draws a chair to your bedside and leans over, night and morning, when you say your prayers. You would think that a very half-hearted way, I am positive, so what you think lacking in reverence to do in your own house, don't you think it