

The Church and Her Ways.

VIII—ADVANTAGES OF A PRAYER BOOK.

The question is frequently asked by persons not accustomed to a liturgical service, "Why do you use prayers out of a book?"

We answer, because many of our prayers are common prayers, that is, prayers which are to be said by the minister and congregation together, while others, like the Litany, are responsive prayers. To each petition the people respond, "Good Lord, deliver us," or "We beseech Thee to hear us, Good Lord."

But it is asked again, "Why repeat so often these words? Does not the Saviour say, 'Use not vain repetitions as the Heathen do?'" We answer, the Saviour did not condemn repetitions, but vain repetitions. That He did not condemn repetitions as such, is evident from His own history. In His last great conflict with the "power of darkness" He went away again and prayed the third time, "SAVING THE SAME WORDS."

Neither did the Saviour condemn forms of prayer, for He used them frequently Himself in the Jewish Synagogue, and when asked how to pray He gave that beautiful and concise formula which we call "The Lord's Prayer."

"But don't you tire of the Prayer Book?" By no means. Like the Bible or some beautiful hymn, it becomes dearer and dearer the more we use it. The apostolic age of some of its parts, like the Creed and the Gloria in Excelsis, demands our reverence. Its beauty of structure commands our admiration, and its exhaustive enumeration of human wants, supplies every need of the heart.

"But how can we find the places?" We answer, read the rubrics. The rubrics are directions in fine print before each part of the service, telling just when and how it should be used. Read these rubrics at home so that when you go to the Church you will be able to follow the service readily. No one really enjoys the Prayer Book service till he can take part in it.

IX.—POSTURES OF WORSHIPPERS AND DRESS OF THE MINISTER.

The services of the Church are often objected to on account of the changes of posture of the minister and people. All these postures are suitable to the part of the service during which they are assumed. The public worship of God supposes the congregation to be first assembled, and each one on entering should kneel and silently ask God that he may be able to worship Him in spirit and truth. At the beginning of the service the worshippers STAND, to signify their attention to short admonitions taken from Holy Scripture, and to an exhortation which urges them to a confession of their sins. During the confession and Lord's Prayer the people KNEEL—the proper posture for humble petitioners.

While they praise and bless the Lord with psalms and hymns and spiritual songs they STAND according to the directions given by God to the prophet Nehemiah: "Stand to bless the Lord."

To receive instructions, whether by reading of Holy Scripture or by the sermon, the people SIT. There is one exception to this rule, viz.: when the Gospel for the day is read. Out of respect to the very name of Gospel, which means glad tidings, and because it nearly always contains some of the very words of Jesus, and to show a readiness to confess Him before men, the people stand, as also they do in saying the Creed.

An objection is often made concerning the garment worn by the priest in the ministrations of his holy office. In the Jewish Church, God gave minute directions as to the garments for the priests while they were ministering before Him. There are no directions given in the New Testament about robing God's ministers, but Christ gave power to His Bishops and other ministers to legislate and rule in the Church. It is their privilege to decide what is decent and becoming in the house of God. White linen is an emblem of that purity and innocence that should adorn the hearts of those who minister to men in sacred things. And so, in every country of the world, wherever the services of the Church are heard, her officiating ministers are seen in the same dress, the white linen surplice. This simple robe has the further advantage that all ministers, whether able to dress richly or only poorly, appear before God and His people in the same clean and appropriate habiliments.

It is not error which opposes the progress of truth, it is indolence, obstinacy, the spirit of routine, everything that favors inaction.

Acknowledgments.

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MISSION FUND.

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FOR SICK CLERGYMEN

J. S. Gill, Sudbury, \$5.00; J. F. Rounthwaite, Toronto, \$5.00.

FOREIGN MISSIONS.

Christ Ch., Korah, \$1.30; Gravenhurst, \$3 26; Bracebridge, \$3 52; Sturgeon Falls, \$2.05; Nowar, \$2.19; Kavencliff, \$6c.; Ilfracombe, 74.

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MISSION FUND.

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E. V., Montreal, per Rev. A. French, \$5 00; St. Stephen's, Lachine Junior Branch W. A., Pointe Claire, Indian work, \$21.00; W. A. Hamilton, per Mrs. Webster, \$25.23.

By the Bishop for

SICK CLERGYMEN.

Mrs. Triggs, Cookshire, \$5.00; All Saints', Hun'sville, \$21.30; Powassan, \$6 81; James Purvis, Esq., Sudbury, \$5.00; A Friend, through English Association, per Rev. W. A. S. Hutchison, (£10) \$48.67; Miss S., per Rev. A. S. Hutchinson, Eynsford, Kent (£20) \$97 34; Rev. J. Pardoe, \$2 00; Rev. A. H. Allman, \$5.00.

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SHINGWAUK.

St. Thomas' S.S., Walkerton, per Miss Wilkes, for Willie Sands, \$3; Juvenile Mission Association, Quyon, per W. F. Fitzgerald, for Andrew Johnson, \$1.45; St. George's S.S., Guelph, per Miss Ridgeway, \$2 35; St. Peter's S.S., Toronto, per W. T. Hilyer-Bayd, for Samuel Johnson, \$5.94; Trinity Church S.S., Brockville, per Miss Fulton, \$5; St. Andrew's S.S., Grimsby, per Rev. C. R. Lee, \$10; R. Lyon, Sault Ste. Marie, \$2; T. Sanderson, Sault Ste. Marie, \$2; Church of Ascension S.S., Hamilton, per W. F. Ambrose, for Peter Menass to 31st March, 1900, \$37 50; Church of Redeemer S.S., Toronto, per A. G. Piper, for Henry Peters to March 31st, 1900, \$75; St. Paul's Church S.S., Port Dover, per Lawrence Skey, for Hymen Smith, \$5

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Lunenburg, N.S. Class No. 1 of St. John's Church, etc., per Miss Stoyminer, \$24

The Rev. E. Lawlor begs to acknowledge with many thanks, £3, of Sunday-school books from the Society for Promoting Christian Knowledge, also a box of books for the Sunday school from the Women's Auxiliary of Grace Church, Ottawa, per Bishop of Algoma, also 100 Prayer and Hymn Books combined, from the Church Bible and Prayer Book Society, per Archdeacon of Algoma.

FORM OF BEQUEST TO THE MISSIONARY DIOCESE OF ALGOMA.

I give and bequeath unto the Right Reverend the Bishop of Algoma, Sault Ste. Marie, Ontario, the sum of....., to be paid with all convenient speed after my decease, exclusively out of such part of my personal estate, not hereby specially disposed of, as I may by law bequeath to charitable purposes; and I hereby lawfully charge such part of my estate, with the said sum upon trust to be applied toward the..... and the receipt of the Right Reverend the Bishop of Algoma, or of the treasurer for the time being of the said diocese, shall be a sufficient discharge for the said legacy. And I direct that the duty upon the said legacy be paid by my executors out of the said fund.

The will, or codicil, giving the bequest, must be signed by the testator in the presence of two witnesses, who must subscribe their names in his presence, and in the presence of each other.

NOTE.—This testament must have been executed one year previous to the death of testator, to give it effect over Mortmain Acts.

*The object should be inserted here, and might be (1) The General Mission Fund, (2) The Widows and Orphans Fund; (3) The Superannuation Fund; (4) Bishop Sullivan Memorial Mission Sustentation Fund, etc.