

preparation for the Mission Preaching which it requires. It is not merely a preparation for so many separate sermons, but for, (at least, three distinct yet connected courses of Public speaking, each of which must be planned so as to form a complete whole, and to act upon the hearts and consciences of the hearers with a common, but variously directed force. But the Minister of the Parish, during, at least, two months next preceding the "Public Work," in addition to his ordinary duties, will have been occupied with the two earlier parts of the Mission—"The Initiation" and "The Preparation,"—by which his time and his energies would be fully engaged.

Again, the Mission Preaching or Teaching is Special. It is intended to have a distinct and special effect. This it is more likely to have as the work of some other than the Minister of the Parish. The Missioner need not, indeed, be an utter stranger; but he should be some one with whom, in person, manner, and style of teaching, the people are not familiar, by constantly hearing him. The change in these respects will give freshness and force to the matter that is presented, and aid in making it more effective for its intended purpose.

Again, there is much to be done during the "Public Work" of a Mission besides the preaching and Teaching. All this is best done by the Minister of the Parish. The Administration of Holy Communion:—Conducting the services of Worship:—The details of arrangement respecting Music, and other matters. But the Missioner ought to be free from any responsibility in relation to these things. If he feel able and desirous once and again to celebrate Holy Communion—to read the Lessons, or take some other part in leading the Public Worship—well and good; but he should have his mind clear of every charge besides the Public Teaching. Not on any ground of one work being superior to another; but because of the distinct character of each work. And on account of the peculiar strain upon the energies of heart and intellect in carrying through these courses of Preaching and Teaching. And yet more, because, during the intervals between the services, he needs to consider his work as it goes on, and to make, every time, final, particular preparation for the duty next before him.

Once again, the Minister of the Parish should be free from the necessity of preparing for preaching, and so able, in the intervals of the work, without any hindrance to the Mission, to visit specially among his people, here and there, as the awakened interest stirred by the Mission might render desirable. This may be of the utmost importance in giving fixed, definite, lasting character to impressions made, feelings stirred, conclusions imparted, desires aroused, and new purposes of life born in the souls of the people.

Mount Forest, Oct. 18, 1876.

PLAIN LECTURES ON THE PRAYER-BOOK.

BY DIAKONOS.

LECTURE No. 15 continued.

Churchmen are not the only individuals who acknowledge the perfect accord of our Prayer Book with Holy Scripture. Dr. Doddridge, the English Presbyterian and Expositor says of our prayer book: "The language is so plain as to be level to the capacity of the meanest, and yet the sense is so noble, as to raise the capacity of the highest."

Dr. Clarke, the distinguished Methodist Commentator says, "The literature of the Church of England is almost universally estimated by the devout and pious of every denomination, and next to the translation of the Scriptures into the English language is the noblest work of the Reformation. As a form of devotion it has no equal in any part of the universal church of God. Next to the Bible it is the book of my understanding and my heart."

Robert Hall, the brightest light that ever shone among the Baptists, and one that would have been bright in any firmament says, "The Evangelical purity of its sentiments, the chastened fervor of its devotions, and the majestic simplicity of its language, have combined to place it (the prayer book) in the very first rank of uninspired compositions."

Baxter, a Nonconformist says, "The constant disuse of forms is apt to breed giddiness in religion, and to make men hypocrites, who shall delude themselves with conceits that they delight in God, when it is but in those novelties and vanities of expression that they are delighted, and therefore I advise forms to fix Christians and to make them sound."

As Watson, an eminent Methodist divine lay dying, he said, "Read the *Te Deum*, it seems to unite one in spirit, with the whole Catholic Church on earth and in heaven."

How natural then is the question—why is the liturgy of the Church of England so lightly esteemed within her pale? Simply because it is unknown. The Wesleyans of England to this day, in many places, use it at least once every Sunday.

Who ever sees the prayer book among the Dissenters here? that book of which the most competent to judge in their own number, have always spoken so highly. Calvin, Luther, Knox, Baxter, Doddridge and many others.

Few see it. Why! because those having authority, discourage their people from reading it, and I fear too often make all sorts of false assertions concerning it. An eminent writer in the "Princeton Review" a leading paper of the American Presbyterians said, "It is well for the Church of England that she has a liturgy which brings out so clearly the doctrines of depravity, atonement, justification, Divine Influence, and Future Judgment; what would become of these Doctrines in the lips of worldly Ministers, etc."

But the prayer work has become to

Dissenters what the Bible is said to be to the Papists—an unknown book—uncared for, unread.

And let me ask—what has become of these leading Doctrines of the Bible, and the Sacraments of Christ in the lips of the various preachers?

BOOK REVIEW.

THE CANADIAN MONTHLY and National Review, October 1876. Toronto: Adam Stevenson and Company.

A new novel, Juliet; by Mrs. H. Lovett Cameron, begins the present number. The article on Evolution and Immortality, by Professor J. E. Wells is worthy of attentive study by those who have keenness of intellect and balance enough for a due consideration of the subject. From London to Australia and back, by J. B. Mackenzie, Toronto, is interesting. Then we have exemption from Taxation, by W. F. Maclean; Progress of humanity, by William Jordan; Darwinism and Morality, by J. Watson; As long as she lived: A novel, by F. W. Robinson; The Well of St. Keyne, by M. E. C.—Poetry: Untrue, by Nemo; D'Anville's fleet, by Lieut. Col. Hunter Duvar; Only a baby gone, by Mrs. M. E. Muchall; Song, by a Queenslander; Waiting, by A. W. G.—Then follow the usual notices of Current Events, Book Reviews, Current Literature, Music and the Drama, Literary Notes, and the Annals of Canada.

CHURCH WORK. A monthly pamphlet of facts, notes, and instruction. October, 1876. Editors: John D. H. Browne, Edwyn S. W. Penbreath. Agent for Ontario: William Keyes, Caledon's, Ont.

This little magazine contains a considerable number of valuable selections from standard church literature, in addition to choice original matter. It is intended to kindle and foster church feeling, and is cordially recommended by a very large number of the clergy and laity. Some clergymen take from forty to eighty copies for parochial distribution.

BEST THOUGHTS AND DISCOURSES OF D. L. MOODY, by Abbie Clemens Merrow. Introduction by Rev. Emory J. Haynes. J. B. Magurn, Publisher, Toronto, 1876.

We have received from the publisher a copy of the above work, containing over 200 pages. It is neatly printed and tastefully bound in cloth. On the frontispiece are steel portraits of Messrs. Moody and Sankey. The title of the volume indicates the first missionary efforts, characteristic incidents, sayings and reflections of the revivalists.

MR. GLADSTONE, of England, is quoted as asserting that if he were a foreigner, and had to learn English pronunciation from present orthography, he believes the task would drive him mad.

DR. JOHN HALL, of New York, is reported maintaining that "the shaking of hands rightly administered is a means of grace." "Rightly administered" as a qualifying clause is very apropos. Some handshaking is anything but a means of grace. When a rough customer squeezes your digitals as if he wanted to reduce them to pulp, there isn't much grace about it. Shake hands cordially, but gently, O reader, and, above all, beware of the woman who has a dozen seal rings on her fingers. It doesn't take much of a pressure to make *intaglios* all over her hand. For an approved method of torture this equals any process yet discovered.