

ings. We are not to utter the words carelessly, but with sincerity; we are to follow the minister, uttering these words while on our knees. We are in the presence of the Great Searcher of hearts.—

Selected.

THE PRAYER BOOK.

“AN *Consider*” in the *Rector's Assistant*, Morristown, N. J., has the following sensible observation on the use of the Prayer Book:—

“If it should be urged that praying with a book tends to formalism, it should also be remembered that there has been a great deal of formalism in worship without any book at all, and probably there will be for ages to come. Extemporaneous petition has its advantages no doubt; but if we were to put into a book a thousandth part of the unedifying public prayers of an extempore sort which have tortured cultured ears, what a huge volume we should have! Certainly no ritual ever composed by man is in such harmony with good taste and so comprehensively expressive of the whole globe of human want as that of the Church.”

WHAT SHOULD WE DO ON SUNDAY?

WE have read in the Gospel about one of the many miracles of mercy which Jesus Christ worked on the Sabbath day. As on that day He healed the impotent man at Bethesda's pool, gave sight to him who had been born blind, and in the very synagogue of the Jews restored the withered hand, so did He on the same day cure the man afflicted with dropsy, and this in

spite of the offence it gave the Jews and the enmity it provoked against Him. Doubtless our Saviour would thus show us that love is the characteristic of the Lord's Day, as rest was of the Jewish Sabbath, and that no act of love is out of keeping with it. The Jewish Sabbath was observed by rest, in memory of the Divine rest on the seventh day of the week of creation; the Christian Sunday is the day of light, and light is love, love to God and love to man. There is a resemblance between the days, for both are holy, both belong specially to God; but they are not same. Sunday is not fenced round with so many positive enactments as was the Sabbath of old. It is a brighter, more joyous day. It is the day which the Lord has made; we will rejoice and be glad in it. But it is not less holy. Oh, no! the light which streams upon it from the first Easter morning lighting it up to all time with a Divine radiance has made it far holier. It is a day for the Christian to be risen with Christ, to have his conversation in heaven, not for the cares or business of this world.

As might, however, be expected, this does not suit the world. The world is a great tyrant and exacts a good deal from its slaves. It will have all their time and all their thoughts and all their strength. It grudges the Christian his Sunday and so often it comes to pass that on the point of the proper observance of the Lord's Day is the battle fought between the soldier of Christ and the world.

“THE LORD will receive my prayer.—Ps. vi. 9.