

So far as concerns the method and plan of prayer in the sanctuary, the following from Bishop Wilkins' treatise is judicious: 'the first thing in a form of prayer is the *preface*—consisting first of the titles of invocation, together with some brief amplification of them, mostly in Scripture phraseology, sufficient to impress the divine character upon the mind, both of him who leads and those who accompany in public worship; secondly, of some general acknowledgment of personal unworthiness; and, thirdly, of supplication for the divine assistance and attention. After this preface, follow the principal *parts* of prayer: 1. Confession; 2. Petition; 3. Thanksgiving. The order in which these come is not uniform. There will be transposition according to circumstances. In some prayers, confession will predominate; in others petition; in others thanksgiving. The preacher should study his prayer in order that he may vary and change, with the circumstances in which he is called to officiate. Some clergymen pray but one prayer through their whole ministry. It contains just so much preface, and just so much confession, petition, and thanksgiving, and always in the same order. In reality it is a form which is repeated from habit and memoriter. It is destitute of the excellences of written prayers, and yet is as monotonous and uniform as they are.'

Secondly, the clergyman must *avoid verbiage and repetition* in prayer. 'Vain repetitions' are denounced by our Saviour; and although He probably referred primarily to conscious and intended repetitions, the spirit of his direction would exclude that thoughtless and indolent reiteration of the same thoughts, which is one of the principal