

ty and earnestness they may be.—*Pastoral Letter, Christmas, 1884.*

THE BISHOP OF CHESTER.—I am quite willing to be the patron of the Open Church Association for the Diocese of Chester.—*January, 1885.*

THE BISHOP OF COLCHESTER.—We are getting more and more ashamed of that view of religious worship which regarded it as a privilege of caste, we are getting ashamed of the system in which the rich man fenced himself within his pew, and said to his neighbour, "Stand apart, for I am holier than thou." We are getting ashamed of the system under which it had been a reproach to their branch of Christ's Church, a reproach which we could not altogether roll away—that it was the Church of the rich rather than the Church of the poor.—*August, 1884.*

THE BISHOP OF CHICHESTER.—The Bishop of Lichfield on a previous occasion had given them a most sad picture of the perishing crowds not allowed to enter in while, he supposed, gentler people had full use of the Church. If the churches were not free and open, they could not wonder that the crowds should be shut out, and should belong to other ministrations than those of the Church.—*Convocation of Canterbury, May, 1884.*

THE *Methodist Advance* says—"We know a man who has had a little business difficulty with a member of the church, and in consequence he refuses to go to church on Sunday. He reminds us of the Chinaman who, when he wishes to be revenged on his enemy goes and commits suicide."

## A FORM OF PRAYER.

I LIVE in a strong Baptist district, and was much astonished lately by the disclosure I had given me by an earnest young woman, who, though brought up in the Scottish Kirk, is now an ardent Baptist. Her zeal and her sincerity make her an interesting person to talk to. She was present at several interviews I had with a sister, and heard the instructions given preparatory to Confirmation, and was an attentive listener.

Meeting her some time afterward I expressed the hope that she had heard nothing contrary to Bible truth. She said it all seemed true, but she could not argue. She was glad her sister was happy, for she was not cut out for a Baptist.

"But," she went on, "We are having a form of prayer now."

"In your church?"

Oh, no! in the Sunday school. Mr. Blank is teaching the children to say the Lord's Prayer."

"Why! you do not mean they were never taught to say it before?" I asked, astonished,

"I don't know," she replied, "but they never said it out loud with one accord. Some people think we're getting like the Episcopalians."

"Don't you ever say it in your church service?"

"I have never heard it said there."

"But don't the people ever say it in their private prayers?"

"I don't know that they do," she answered. "I used to think it wicked to use a form, and I made my prayers in my own words. And I got to thinking what it said in the Bible, and more than a year ago, when I prayed I began