

spirit of Scripture. I cannot be wrong in following such a guide.

4. Because the evangelical purity of its sentiments, its dignity and beauty have won from the most learned men of all denominations approval and praise.

5. Because the spirituality of the Prayer Book does not depend on that of a poor sinful fellow mortal like myself. Therefore to all that is in it I can say Amen.

6. I love my Prayer Book because the great majority of its Collects have been used by Christians more than 1400 years. They are hallowed words, and they may be so to me.

7. I love my Prayer Book because in the Christian Year it presents the whole truth of God not magnifying one part. During one half of the year it brings before me the great facts in my Saviour's life, and teaches me what to believe. In the second half it teaches me my duty.

8. Because it teaches me in the spirit of Christ to love all, to forgive all, to pray for all.

9. Because my Prayer Book is common to all. It brings out the priesthood of the people, while guarding the priesthood of the ministry, it provides Congregational Worship, and does not ask me to sit a dumb worshipper in the House of God: it provides the same offices for my Sovereign and for the poorest subject in her Empire. It knows no respect of persons, and so I love it for these reasons.

10. Because it is the Book which my forefathers have used for ages at the font and the altar, in the Church and at the bedside. It has guided them through life, and soothed their dying hour. It is

my birthright. Here in this young and fair Canada, I will prize it as an heir-loom which no one has a right to take from me. I will say with Adam Clarke, the Methodist Commentator: "Next to the Bible, it is the book of my understanding and my heart."

I BELIEVE; I DENY.

The following is given as an illustration of the manner in which the Rev. James C. Richmond sometimes advocated the claims of the Church:

"He was preaching one evening in one of the public halls of a neighbouring city, selected because no church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking, a congregation of nearly three thousand people had gathered to listen to a sermon upon "The Church." He well knew that not one-half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church and at the same time avoid giving offence to members of other Christian bodies. "My friends," he began, "why is it that we do not all belong to one church? Why do we have different names, etc.? Let us try to answer the questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin in the north part of our city, the stone church, St. John's Church, as we call it. Here stands a benevolent-looking man at the door. 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the