

and ears and understandings against them, and because there is no such teacher and purifier and refiner as the Prayer Book, God's Word being its power.

1. You are young and know very little of the Bible or Christianity. Go where you are most likely to be taught most of the pure Word of God.

2. Our morning and evening services will give you, each Sunday, parts of from five to ten chapters from the New and Old Testament, with as little weariness and as much variety as possible. In the devout reading of the Psalms you will bear your part, reading every other verse with the minister. No better plan could be followed to make your heart, and mind, and lips familiar with the devout words and aspirations of the man after God's own heart. This is *exercising yourself* in the law of the Lord. Your worship will be live and loving. The Psalmist's wisdom and love will be *fit'ted in your lips*.

3. Our catechism is clear, simple, easy to understand, easy to commit to memory. It gives you, in a small space, all you ought to avoid, believe and do—all the seed and elements of theology.

4. The collects, "forms of sound words," are the devout longings of the wisest and most learned, best and purest, and devoutest of God's saints who have gone before us. In using them our souls are in absolute sympathy with the spirits of just men made perfect; we lift up our hearts to the Lord, and we learn the highest and largest knowledge of God and of our duty, while we are calling on Him. "Through these doctrine drops as the rain and distils as the dew."

5. All the service, you will see, is designed first to help you to worship God devoutly, reverently, lovingly, intelligently, humbly and decently. And all through it, as flowers by the wayside, you will see scattered holy aspirations and beautiful words of divine wisdom, and *lowly* but pure love. You will recognize in it the tender care of the mother to lead the child of God in the ways of pleasantness and peace, to teach it true worship, and thoroughly to imbue it with the Word of God. Any one who mistakes its purpose and falls into formalism, or prides himself on account of its high privileges and aristocratic patronage, is miserably to be pitied.

6. The Litany seems intended to search and prove men's hearts, to purge them with hyssop, to try and know them. It brings to light all the fears, hopes, dangers, necessities, experiences and trials to which they are subject or liable, and lays them before God, that He may defend, grant, comfort, provide, heal and save. In it we make a clean breast before our loving Father, and open our bosom to the blessed Comforter.

7. Our Liturgy is the high privilege of the Church in its maturity. Our Prayer-Book has gathered piety from every source. It is the property and work of no party or sect, but the *common* property of the Christian Church.

8. As our Common Prayer is the blest Word of God, and the piety of His saints, true and tried, its words never grow old. They have the enduring beauty of the stars, and the freshness of fruits and flowers that recur in their seasons. And in the Christian family they are like the dear old home, crowded