

*From the Rev. Edward Denroche, of the Church of
England, Brockville, Upper Canada.*

Had you not so expressly requested my opinion of your books of prayer, and any suggestions of alterations, I should not have thought of presuming so far. I do not think they can be used faithfully without benefiting materially the user. I admire much the liturgical responsive form introduced into them; for as the people should audibly *take part* with the minister in the service of the sanctuary, so should a family with its patriarch, in that of the household altar.

*From the Rev. Henry Wilkes, of the Congregational Church,
Montreal.*

I have perused the little works with which you were so obliging as to favour me. As prayers for the family and the closet, they appear to me distinguished by correctness of sentiment, simplicity of expression, and appropriateness to the circumstances for which they are designed. All denominations of evangelical christians might use them, I conceive, without compromising their distinctiveness. Undoubtedly many *need* at the *commencement* of their religious course such help as you have afforded; and though I love the childlike simplicity, the freedom from stiffness and formality, that should characterise extempore prayer, and moreover prefer it as a general practice, because of its superior adaptation to the ever varying circumstances of the christian's lot, yet it appears to me that an *occasional* use of a well digested form may not be without its advantages.

*From the Rev. Dr. Davies, Tutor of the Baptist College,
Montreal.*

Having examined your little book of prayers for Families and Individuals, I consider it suitable, as to doctrine and tendency, for the use of any who prefer forms of prayer, and especially of those who cannot, without some such