

represented in the one way or the other ; if the one way of putting it be sound, the other is an awful falsification. We *must* seek in our walk in life "evidence in our own favour," our own heart and judgment as we probe our actions must not condemn us. It must proclaim aloud. Yes, an unprofitable, a miserable witness ; yet a witness for my Lord. It is, *if we walk in the light*, that the blood of Jesus Christ cleanseth us from all sin ; and we must be able to say with Paul, at least, in some feeble way, "And *the life which I now live* in the flesh, I live by the faith of the Son of God.

I have not touched the question whether it is possible for a Church to unchurch itself by false doctrine or by unsound practice ; and whether the Anglican branch of Christ's Church so unchurched herself in pre-reformation times or in the days of Wesley ; and yet such unchurching seems the only proper reason, the only reasonable excuse that can be offered why the denominations left her. Few, we suppose, would venture the assertion ; but it requires a more careful answer than could be given in a little tract. I have not touched on the sacramental side of the sacraments if I may be allowed the expression : the catechism does that. There is a notion in the minds of many that that catechism is unneeded and that the Bible, pure and simple, should be used in Sunday Schools. The Church Catechism is somewhat dry to the very young ; and if, at too early an age, they are forced to learn it off by heart, mischief may of course ensue. But what light that Catechism throws on Scripture ! How long must our Bible be read without it, before