

*forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.*

“Now unto the King, eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever, Amen.”\*

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ADDRESS OF A CLERGYMAN IN THE COUNTRY TO HIS PARISHIONERS.

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1 CORINTH. CAP. XIV. VERSE 26.

Let all things be done unto edifying.

Few, if any, of you, my Brethren, who attended Divine Worship in this place last Sabbath day, could avoid, I apprehend, remarking the extreme supineness, so remarkably and *unusually* apparent, in the performance of the service of the Church on that occasion. For my own part, I can have no hesitation in candidly avowing, that I was *painfully* sensible of it. Impressed, as I have ever been since my first acquaintance with it, with the excellence of our invaluable Liturgy, which some of the most learned and eminent of the Dissenters in England have not scrupled to rank next to the inspired writings, and with its peculiar adaptation to the purposes of spiritual and animated devotion—the coldness (to use no stronger term) with which that part of it, which belongs more immediately to the collective body of worshippers, was regarded by the greater part of my congregation, could not be otherwise than distressing to my feelings, or to those of any other person holding the same office, who considers the worship of his Maker as any thing more than a mere empty form. I am aware, indeed, that this arose in part from the absence of the officer of the Church, whose duty it is to lead the congregation in *their* part of the Service. But as, even when that cause does not exist, many appear equally unconcerned in the Service, and it is recollected that his office is *merely to lead*, and not to perform for them that which it is incumbent upon them to perform for themselves, I cannot avoid the conclusion that other causes contributed in some measure to produce the effects to which I have thus felt myself constrained reluctantly to allude. Whatever those causes may have been, whether a false delicacy and mistimed diffidence in some, want of acquaintance with the service or insensibility to its excellence in others, or, as I fear was the case with too many, a lamentable and criminal indifference to the right discharge of the duties of Divine Worship—whatever, I say, the causes may have been, I could most sin-