

the enlarged minds of unbelievers condemn, as much as they will, the narrowness of our creed; those who are concerned for the honour of God and the welfare of mankind will rejoice that we have such a barrier erected against the admission of those into the fold of Christ, whose business it is to steal, to kill, and to destroy."

This is one paramount advantage of a Liturgy; but its benefits are equally great in securing a becoming and edifying manner of addressing the Deity in public worship. "If there is to be any such thing," says a sensible writer in the Church of England Magazine, "as united worship, a congregation must consent to pray in the words adopted by the minister. Each man cannot be at liberty to use his own language: else, instead of union, there would only be confusion. Then the question is, which words are best and most appropriate? those which, carefully composed of old by many holy men, have descended to us, consecrated, as it were, by the affectionate reverence of successive generations, or those which, on the spur of the moment, are conceived and uttered by the single individual who officiates?" In the presence of fellow-mortals whom we reverence, before our Sovereign and our rulers, we would not be thus careless of our deportment or our language. In seeking their favour or their aid, we would express ourselves with humility, and frame with caution the words in which our entreaties are clothed. How, then, should we enter into the presence of the King of kings? In his awful presence, shall we presume to be heedless of our conduct and careless of our words? Shall we breathe before his throne the unchastened dictates of the mind, or the uncorrected effusions of the heart? When the Cherubim and Seraphim of heaven veil their faces before the Lord of glory, how shall we "who are but dust and ashes take upon us to speak unto the Lord?"

Even in the pure days of primitive Christianity, St. Paul censures the Corinthians for an improper exercise of the gift of the Spirit in the offices of prayer; and if inspired men sometimes perverted the gift of utterance so as to mar the decency and destroy the edification of public worship, how much more likely are uninspired men, in the delivery of unprepared prayers, to fall under that condemnation of the Apostle?

If it be asserted that the utterance of the first awakened feelings of the heart, without the formality of preparation, is likely to be accompanied with a warmer zeal in the speaker, and to beget a more lively interest in the hearer, than where the subject of their prayers is known beforehand; we have to allege, on the other hand, the danger that the zeal of the speaker may rise into an unbecoming and unedifying vehemence, and the interest of the hearer degenerate into an unfruitful curiosity. Success, too, in this manner of praying must depend much upon a variety of contingencies, which cannot be always brought into favourable operation. "One man," says the writer last quoted, "may have a lively imagination, a chastised judgment, a retentive memory, a readiness of language, and thus may be able, with sufficient propriety, to express the wants of a congregation: another may be destitute of these advantages, and though with a heart as feelingly alive to a sense of his necessities, be little competent to give them utterance. And the same man will not find in himself the same capabilities at all times. His mind, once clear, will sometimes be confused; his memory, generally strong, will sometimes fail him. And (what I consider a very leading objection) he will be apt to consider himself rather than the people. His own feelings, his own opinions, his own circumstances, will almost infallibly influence his prayers, and give them a tincture, perhaps, little in harmony with the feelings, and wants, and desires of those whom he professes to represent. The petition offered up will hence be destitute of that generality and comprehensiveness which should be principal features of public supplication; and consequently, many of those who come with burdened hearts to the sanctuary, will go away with the mortified conviction that their cases were not reached, their supplications not laid before the mercy-seat. The thoughts of the same individual will generally be running in the same channel, and, consequently, a sameness, a mannerism will be the result, which, far different from the rich and copious uniformity of our Liturgy, will be distinguishable chiefly for its uniform prolixity on some topics, and its uniform neglect of others equally important. And even where an undue prominence is not, from the habitual bias of the mind, given to special opinions, yet the memory will seldom present all the particulars on which it is desirable to dwell. Few persons, I am persuaded, can rise from leading a congregation in extempore prayer, without feeling afterwards, that they have through forgetfulness omitted much that it was most essential for them to introduce."

An objection alleged against Forms of Prayer, is, that a weariness is begotten by their frequent repetition, which produces inattention and consequently is an impediment to devotion. In this case, however, the fault cannot be in the form, but in the heart;—it is chargeable upon the individual himself, who permits a languor and listlessness of feeling to check the native influence of sound words and sound doctrine. But we deny that such is a general effect of the constant and familiar use of what is confessedly appropriate and good.—To instance a striking fact:—in the Bible itself the essential truths are few and simple; these we are never tired of referring to and repeating; and so far from seeking novelties in the compass of the sacred volume, Christians in general rather delight to repeat and apply those few passages which are in the mouths of all, even of "babes" in the Gospel, and which embrace the most obvious sources of consolation, and the plainest exhortations to duty.

Besides, for the animating of devotion, novelty, if not an incompetent, is certainly an improper instrument. We are constantly warned in Scripture against the love of "some new thing," and the indulgence of "itching ears;" and nothing can be more contradictory to the spirit of these cautions than to seek for the entertainment of the mind, or the gratification of curiosity in the solemn business of devotion. In the performance of these sacred duties, our own necessities as weak and sinful creatures, and the majesty and loving-kindness of that God to whom our petitions are directed, should be the engrossing feeling of our minds and hearts. A sense of our own frailty and wretchedness, and a becoming recognition of the majesty and love of our God and Saviour, will be incitements to fervency in devotion, which no novelty could aid, and which no frequency of repetition can impair.

But in allowing to extempore prayer all the advantages to which it can lay claim, it is manifest that every prayer thus uttered is nothing more than a form to those who hear it; a form, too, attended with the striking disadvantage of being previously unknown to the audience. In this case, says Paley, "the listeners are confounded betwixt the attention to the minister and their own devotion. The devotion

of the hearer, is necessarily suspended, until a petition be concluded, and before he can assent to it or properly adopt it, that is, before he can address the same request to God for himself, and from himself, his attention is called off to keep pace with what succeeds. Add to this, that the mind of the hearer is held in continual expectation, and detained from its proper business by the very novelty with which it is gratified."—"The absence of a Liturgy," says the writer previously quoted, "goes far to destroy the union of the whole assembly in prayer. The worship then resembles rather the service of the Jewish temple, where the priest alone entered into the sacred place, while the people were restrained without, than the liberty of the Christian church, where, the veil being removed by the death of Jesus, we may all approach, with holy boldness, the presence of the Lord, and find grace to help in every time of need. How can a congregation enter with full feeling into supplications, the precise nature of which they cannot anticipate the moment before they are uttered? There is thus rebuilt betwixt them and the open face of God, that partition-wall which it was the business of the Redeemer to destroy."

Such is a compilation of a few of the arguments in favour of the adoption of a Liturgy;—the Scriptural authority for the use of Forms of Prayer I propose to consider in a future essay.

FAMILY PRAYER.

From Archdeacon Hoar's Sermons.

I must here more particularly advert to a practice, which may be truly considered as first and last in the arrangements of the Christian family; and that is, family prayer. This is indeed the only stated occasion on which the Christian can acknowledge God in his family; and this is the proper opportunity for diffusing religious instruction through his house. As we have here a subject of great moment, and, through a too frequent neglect of the duty, calling for the most serious admonition, permit me, my brethren, to premise my observations on it, with one remark of general application. It is this; that if we acknowledge the duty of assembling the members of our household night and morning, for the purpose of social worship and hearing the word of God, no consideration whatever of its singularity, or of its inconvenience, should be suffered to interfere with its performance. Domestic arrangements might very soon be made to bend to this object: they ought to do so; and it is a fact, that no families are so well ordered as those which begin and end the day with family prayer. A family without prayer has been well compared to "a garment without hem or selvage." And to decline the charge of singularity, did it really fall upon us for acting up to the dictates of plain duty, were the part only of cowardice, and of a double mind. But I must deny that it is singular at all amongst those whose example, or whose opinion on subjects of religious practice, are of any weight. So far from this, I would boldly say, that amongst persons duly aware of the importance of practical religion, and feeling for the souls of their relatives and inmates as for their own, the neglect of family prayer were indeed the highest and most unwarrantable singularity. The great Archbishop Tillotson has strongly remarked; "The setting up of the constant worship of God in our families is so necessary to the keeping up of religion, that where it is neglected, I do not see how any family can in reason be esteemed a family of Christians, or indeed to have any religion at all."

And one greater than any uninspired teacher has commanded us; "Thou shalt teach" these things "diligently to thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt write them upon the post of thy house, and upon thy gates." The true Christian will, I am persuaded, be found in the practice of that which has had the concurrence of the wise and good in every age of the Church; nay, which the very example of ancient heathens might be adduced to confirm.—He will devoutly acknowledge the God of his fathers in family worship. He will see no reason for expecting from God a continuance of his domestic blessings, without the stated domestic returns of praise and prayer. As in private he would express his private wants; and his public ones, in public; so in the family he will supplicate for family favours. Do children desire the safety and preservation of their parents; or parents, the health and welfare of their children? Are the members of a household mutually interested, that each, in the morning should go forth in strength to his respective labours, that they should meet in peace after the toils of the day, and repose at night in a blessed security from the perils of darkness? The Christian openly avows the obligation, to ask of God, in presence of each other, these common blessings. He relies on the promise of his Saviour; "Where two or three are gathered together in my name, there am I in the midst of them." He seizes with avidity the sacred opportunity of family worship, for fixing, both in himself and in all belonging to him, those kindred dispositions towards God which are our best incentive and guide to love and harmony amongst each other. He values at once the duty itself, and the happy effects attending its performance."

To the Editor of the Church.

Belleville, 12th June, 1838.

Reverend Sir,

I observe that in your last number you noticed a dinner that was given in Toronto in celebration of St. George's day, and I heartily concur with you in being pleased to find that the Established Church was on that occasion duly honoured. I look upon this as one among many instances of the increasing attachment to the venerated mother of Protestantism.

You will be gratified to learn that this feeling is not confined to the capital, and that we too, although in a more circumscribed sphere, claim participation in the same fond devotion to the Church endeared to us by early associations.—On Wednesday the 30th ult. a ceremony most interesting to the inhabitants of this county,—namely, the laying of the corner stone of our court-house and jail, was performed,—a particular description of which it is needless to insert here; but there was one circumstance attendant upon that ceremony to which I should wish to give publicity, as I think it would be conducive to the preservation at least, if not the increase, of that feeling to which I have already alluded.

At a cold collation to which about one hundred and fifty of the gentlemen who officiated that day sat down, a worthy Magistrate,—one of the oldest and most respectable inhabitants of this county,—gave as a toast "the Rev. John Cochran and the Church to which he belongs;" which was most enthusiastically responded to by men of all parties and denominations. The reverend gentleman, in a most feeling and eloquent manner, returned thanks on his own behalf and that of the church, and trusted that those who were present would

continue to revere and defend the time-honoured institutions of their country, and look to the source of Infinite Wisdom for that reward of which time itself could not deprive them. The respectful attention with which he was listened to, and the marks of approbation depicted on every countenance, strongly evinced the high regard in which he is deservedly held. By giving this a place in your valuable journal, you will much oblige, Rev. Sir,

Yours truly,
A CONSTANT READER.

THE CHURCH.

COBOURG, SATURDAY, JUNE 23, 1838.

"Providence kindly designed by Gutenberg's invention of the printing press to augment the mass of human happiness, by multiplying the chances of active genius and wisdom; and in truth the high results remain to be contemplated by unborn ages. But in the meanwhile, an antagonist principle is at work to pervert the operation, and out of good to educe evil. The arch-enemy of mankind, in whom the ancient subtlety of the serpent was never wanting, has set his wits to bring about a state of things, whereby the very blessings intended for the children of Adam are turned to the snare of their souls, and endanger their immortal interests.

"By his cunning devices Satan hath induced a licentiousness of the press to do for him what in the old time had been effected by the rant of the conventicle. He enlists on his side many of those discontented and infirm spirits, which might, with equal facility and under other circumstances, have taken part against him, having ample employment for such spirits in every stage of his career and every department of his machinery.*

"He sheds, as it were, his influence into the well-spring discovered for our mind's health, and preceding the 'Shadow of Death,' distils the venom of sin into the draught of immortality. He has seized the very vantage ground on which the genius of the Gospel seemed to stand, and made it the point d'appui by whose aid he trusts to bring down the whole fabric of government, overturn our altars, subvert all established institutions, and to raze sanctuaries, towers, and palaces to the earth, there to be blended in one common ruin.

"Such are the natural issues of an irresponsible press, if they be not promptly met and grappled with by the good and the wise amongst us; by men who can foresee the threatening ruin; by men who are so well qualified by education; and whose duty surely it is to stretch out the arm of defence when the enemy is already beyond the gate."

The above eloquent and forcible remarks are extracted from that admirable publication, 'The Church of England Quarterly Review;' and although the same subject has been ably and practically treated in an excellent essay which appears upon our first page, we cannot perhaps better introduce this new volume of 'THE CHURCH' than by annexing a few reflections in the same strain.

That the efforts of the Press should be directed to what in these Provinces at least seems almost their exclusive object, viz. the dissemination of correct information upon passing events and the diffusion of correct principles on the great and exciting subject of politics, we are amongst the last to deny. It is undeniably important that the structure of the body politic should have the full advantage of this influential ally; for it is certain that the organization of civil society can only be preserved from the perversions and mutilations of the malicious and designing, by enlightening the public mind upon those main principles of order and law by which it is upheld.

It is, however, certainly not less important that this powerful auxiliary should be brought to bear upon the moral and spiritual as well as social condition of the world,—that mankind, through this influential agency, should be duly enlightened upon those topics which affect their eternal interests as well as their earthly welfare. But a religious Journal, while its prominent object is the diffusion of information relating to the interests of a future and better world, is naturally and essentially the ally of those periodicals whose direct tendency is the improvement of the social and political state of mankind.

We have said often, what we repeat unhesitatingly now, that the principle of allegiance to "the powers that be" must have a better foundation than the mere partiality which habit or education has engendered, or which may have been begotten by a conviction of practical benefit.—We know indeed,—and proudly do we reiterate the fact,—that a chivalrous sentiment, a species of romantic love, is mingled with the devotion felt by every loyal British subject to the throne and altars of his country; and that this deep and heart-felt attachment is much to be referred to a sentiment of filial piety, in clinging reverentially to what his fathers loved and honoured. But for the permanence of this feeling, amidst the trials and shocks it is so often doomed to sustain, it is needful that there should be allied to it a higher principle,—a sense of religious obligation. Love of our country and attachment to our Sovereign becomes hallowed and deepened, when, besides its association with our heart's best sympathies as a legacy from our honoured sires, it comes to be regarded as a solemn religious duty. In this case the "fear of God" constrains to the duty to "honour the king;" and the promises and precepts of the Gospel engender zeal and ardour in the prayer and effort for the peace and prosperity of our country.

Because, then, the religious man is a contented man,—not "given to change"—willing to "believe all things and to hope all things," before he joins in that condemnation of rulers and dignities which thoughtless voices around him may be uttering;—on this ground, we contend that a religious periodical, in strengthening and animating that sense of pious obligation, becomes the natural and we shall hope influential ally of those journals whose more specific object is the inculcation of devotion to our well-tryed and admirable form of government, and of conscientious obedience to those that are in authority.

In a country, too, where religious instruction is so scantily supplied, and where the efforts of our few but zealous Missionaries are so feebly seconded by the diffusion of sound religious and really instructive books, we cannot but believe that the varied information contained in a religious weekly paper, must,—humble as may be its pretensions,—prove the source of benefit and consolation to not a few of our scattered inhabitants. We can believe that it would prove a welcome inmate of those abodes especially where, from the unhappy circumstance of remote locality, the ambassador of peace can rarely enter, and where the thoughts and feelings of fond parents are anxiously directed to the instruction of their rising little ones in the knowledge and duties of godliness.

Of another evil of the present age, a religious Journal may also, in some degree, prove a corrective. The civilized world is literally flooded with publications of a light and trivial cast,—comprising food for the imagination only, and creating or fostering a morbid sensibility which is utterly at variance with the practical business of life and the solid principles of a well-ordered mind. By every art and device are these publications diffused over the surface of society,—perverting the tastes and often unsettling the religious principles of the young, and usurping in many instances that time and attention which properly belong to a higher and more salutary department of study. The baneful effects of these pernicious works we would fain hope that the better and more legitimate taste imparted by a religious weekly paper would to a great extent counteract.

We diffidently advance these arguments in favour of our undertaking; and while they are applicable to society in general, we feel that to Members of the Church of England they afford grounds for their cordial patronage, only second to the advantage thus furnished of intelligence and illustrations upon subjects directly connected with their own beloved and hallowed communion. We have been kindly apprised that, in many instances, these benefits have been experienced; and it is our humble prayer, as it shall be our earnest endeavour, that they may be yet more widely and deeply diffused.

Deeply thankful to the Giver of all good for our past measure of success, we renew our labours in humble dependence upon His blessing; praying that they may, through the guidance and help of His Holy Spirit, serve to "strengthen such as do stand, and to comfort and help the weak-hearted."

We regret that our supply of English paper, designed for the present volume, has not yet arrived; but, in the mean time, we have procured the best substitute for it within our reach.

An index and title-page of the first volume of 'The Church' is herewith sent to such subscribers as received the paper from its commencement. We supposed that it would not be required by those who did not possess a complete set of the past volume; but should it be desired by any such, we shall be happy to supply them upon their intimating their wish through the nearest Agent.

EARL OF DURHAM.

We rejoice to perceive that the extraordinary powers with which this nobleman has been invested for the adjustment of our Colonial difficulties, have thus far been exercised to the high satisfaction of the enlightened and loyal part of the population in the Canadas. Upon his Lordship's first proclamation, announcing his assumption of the responsible and important duties which our gracious Sovereign had delegated to him, we feel it unnecessary to remark: it is difficult in an incipient declaration of principles and intentions, to embody much that can reach the high wrought expectations of all parties; and however much we may, abstractedly, be disposed to respect a declaration of neutrality as regards the excitements of party, the loyal and contented naturally expect an encouragement which it may not be thought necessary to offer, while the offenders look for an indulgence which it would not be safe to promise.

The proclamation of his Lordship touching that unparalleled outrage, the burning of the 'Sir Robert Peel,' is a document which, for its firm and dignified bearing, every British subject animated with a becoming respect for the honour of his country, must unequivocally admire. There is reason, too, to believe that this spirited declaration of the noble Earl, coupled as it is known to be with almost unlimited powers to press and carry the point which a sense of common justice as well as national honour may demand, has awakened some spirit of vigilance in the too long dormant authorities of the neighbouring republic. The often repeated acknowledgment that there exists not in the United States an executive power adequate to the control of the lawless and insubordinate, is one which may for a while engage that pity which is allied to contempt; but wrongs repeatedly inflicted must be expected to awaken sterner feelings; and the strong arm of the injured may at length have to be put forth to repress, by some offensive act, the outrages which a people professedly friendly avow themselves incompetent to prevent.

In the adjustment of the difficulties which exist in the sister Province, the Earl of Durham has before him a hard, but we conceive not an impracticable task. It may be well, in seeking the restoration of tranquillity, to look narrowly into the elements of society in that Province, and to scan minutely the ingredients out of which the recent collision has arisen; and if it be found, as we think it cannot fail to be, that the late outbreak is to be referred not to any sense of practical oppression on the part of the people who joined in it, but to that malicious pride and wicked ambition which could never be content with any thing short of absolute supremacy over those who are deemed intruders upon the soil, it is very evident that no lasting tranquillity can be secured to that Province, unless the distinctions of origin be at least practically abolished by the universal adoption of English custom and English law. The grafting in of remnants of feudal barbarism upon the liberal and enlightened character of British jurisprudence, is a monstrous piece of political patch-work which must shew itself as incongruous in practice as incongruous in theory. In every dependence of the British Empire, we affirm, the British Constitution should be established in its immaculate vigour: it has the power of conferring social blessings of the highest order; and they who, by conquest, may come under its merciful rule, would soon discover that the abolition of every ordinance foreign to its spirit was to be hailed as an advantage and not to be lamented as a loss.

We have said that the elements of society require to be minutely investigated in the neighbouring Province; and certainly if the mass of its population are to be expected to appreciate the boon of an enlightened government, there is absolute need of the diffusion of a higher order of education,—one which may bring about the result, so naturally looked for in a civilized country, that its legislators at least should be able to write their names! Where such ignorance prevails, it is hardly to be wondered at, that, in spite of the contradictory lessons of daily experience, they should have been deluded by selfish demagogues into the belief that the freedom which they felt themselves to be enjoying was in reality but slavery!

We might here renew our often expressed sentiments upon the necessity of a more diffused and a more permanent system of Protestant religious instruction in these Provinces; for need we affirm that no system of government which has not the Gospel of Truth for its foundation, can long be a protection or a blessing to its people,—and that no other than