

P O E T R Y.

ST. MATTHEW, XI. 28, 29, 30.

You, who have heard the awful sounds,
That Sinai's thunders roll around,
And trembled whilst your pallid eye,
Behold its lightnings tear the sky;—
You, who have felt convictions deep,
And to the cross have fled to weep;
The Saviour welcomes, when he says,
“Live, and forsake your evil ways.”

Compassion breathes in every word,
“Come hither, ye who love the Lord;
“Who heavy laden labour now,
“I'll wipe affliction from your brow.
“My yoke, unlike th' oppressor's weight,
“Is easy, and my burden light;
“Then trust not to the world, but hasto
“To find in me a peaceful rest.”

Anon.

BROTHERLY LOVE.

As we travel along through this valley of tears,
How sweet is the union of brotherly love;
A sharer of sorrows—a soother of fears—
Is surely a blessing that comes from above.
Then teach us, dear Saviour, to feel for each other,
To suffer in silence, in patience forbear;
May I ne'er cause sin in the heart of a brother,
But help him to Heaven by precept and prayer.

Selected.

TESTIMONIES OF DISSENTERS AND WESLEYANS IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev R. Meek.

Dissenters condemn the authorized offices and devotional formularies of the Church of England, as of popish origin, as erroneous, and as tending to promote formality and delusion. Churchmen, on the contrary, contend that the offices and formularies of the Church are purely scriptural, and that they contain no doctrines which cannot be proved by the word of God. If, as Dissenters assert, many of the excellent prayers found in ‘The Book of Common Prayer,’ are also to be found in, and were, by the compilers of our Liturgy, taken from the Missal of the Romish Church, they can be clearly proved to have been in use in the Church for ages before the Church was corrupted by popish errors. The fact of many of the prayers used in our Church having come to us through the Church of Rome, is no more a proof of their popish origin and character, than it is a proof of the popish character and origin of the Holy Scriptures, because we have received them through the same channel. The fact is, however it is overlooked by Dissenters, the Liturgy of the Church of England was compiled from the Liturgies of the ancient Churches, and which were in use before the Roman Missal, so called, was known. An unprejudiced perusal of the excellent prayers in the Liturgy of the Church of England, will convince any one that they must have been composed by holy men, largely endowed by the Spirit of God, and in an age when the faith once delivered to the saints prevailed in its purity. In using scriptural forms of prayer, Churchmen feel that they are sanctioned by our Lord himself, who prescribed a form; and that they are thus enabled to ‘pray with the spirit, and with the understanding also;’ and secured from the danger of distraction and enthusiasm, so attendant on extemporaneous prayers. The following testimonies from dissenting writers, will supply arguments in favour of the formularies of the Church.

Mr. BAXTER, Nonconformist, in ‘A Profession of Religion,’ which he drew up at the desire of a number of the Puritans of that day, says: ‘I do hold that the book of Common Prayer, and of Bishops, Priests, and Deacons, containeth in it nothing so disagreeable to the Word of God as maketh it unlawful to live in the peaceable communion of the Church that useth it.’

ECLECTIC REVIEW, (Dissenting.)—‘The Church of England professes the Life giving doctrines of the Gospel, favours every great principle rescued from Rome by the Reformers, and puts into the lips of the people a language of devotion, unrivalled in majesty, beauty, propriety and comprehension.’

ROBERT HALL, Dissenting Minister.—‘The evangelical purity of its sentiments, (i. e. the Liturgy,) the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.’

RICHARD WATSON, Wesleyan Minister.—‘The Liturgy causes the reading of a large portion of the Scriptures. Besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use, laid up in the minds of children and ignorant persons; and when they begin to pray under the influence of religious feeling, they are furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the Liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance.’

ADAM CLARKE, L. L. D., Wesleyan Minister.—‘It (the Liturgy) is a form so scriptural, and so filled with the spirit of holiness that it ever claimed and received my heartfelt tribute of love and admiration.’

The same.—‘That short form of words (Gloria Patri,) in its comprehensive force of language, comprises the whole mystery of godliness: the expression of it ought to raise the soul far above all earth's confines, to the very footstool of Jehovah: its words embody the essentials of Christian faith as regards the ever blessed Trinity, and the pronouncing them is an act of adoration offered to the Triune God in all his several offices undertaken for man's redemption. Glory to the Father, who so loved the world: to the Son, who gave himself up a spotless sacrifice; to the Holy Ghost, who makes the heart of a child of Adam, a pure temple of the Spirit of God:—to these glory and praise, throughout all ages are ascribed; and, by whom? even by the subjects of such unfathomable love.’

CORNELIUS WINTER, Dissenting Minister.—‘I frequently went to St. Andrew's Church at the hour of prayer, and recollect perfectly the first time that the 21st chapter of St. Luke being read by the minister in the desk made a deep impression upon me. Indeed, the Scriptures which I am now most conversant with, are those I have heard read in the desk, or recited as texts from the pulpit, through the succession of sixteen or eighteen years. I enjoyed going to church, and devoutly joined in the prayer and psalmody. My mind at times has been so elevated, that I believe I could have received the summons of death with joy.’

W. BRAMWELL, Wesleyan Minister.—‘I esteem the Church of England because her Liturgy is the most scriptural form of prayer of human composition in the world, and rarely do I find my mind brought into a more desirable frame, than under the power of it.’

W. THORPE, late Dissenting Minister, of Bristol.—Referring to his annual attendance on the services of the Church at the anniversary of the London Missionary Society, Mr. Thorpe remarked to a friend: ‘I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because in this opportunity afforded us of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy Apostles and primitive disciples of Christ.’

In addition to the above dissenting testimonies to the excellence and usefulness of the Liturgical formularies of the Church, it may be mentioned, that some dissenting ministers have adopted the use of the Liturgy and of the surplice in their places of worship! Those excellent dissenting missionaries, sent out by the London Missionary Society, Dr. Morrison in China, and C. H. Thompson among the Malays, with a view to promote the extension of Christianity among the heathen, and the edification of those converted from heathenism, translated the Morning and Evening Services of the Church of England into the Chinese and Malay languages.

C. H. BELCHER,

Has recently received the following Books
CHURCH OF ENGLAND MAGAZINE, Vols. 3 & 4, and part 26—being the first of Vol. 5, Saturday Magazine, Penny Magazine, Penny Cyclopaedia, Domestic Chaplain, Child's Own Bible, Chambers' Edinburgh Journal.

Any of the above works can be had from the moment, in no's., parts, or volumes.

William's Missionary Enterprises in the South
Medhurst's China: its state and prospects
Wesley's Sermons, 2 vols
Rollin's Ancient History, 6 vols
Dwight's Theology, 6 small vols
Brown's Self-Interpreting Bible, 1 vol
Dictionary of the Bible, 1 vol.

Calnet's Ditto 1 vol
Scott's Bible, 6 vols
Doddridge's Family Expositor, 1 vol
Hannah More's Works, 7 vols
Drawing Room Scrap Book, 1832 to 1838
Christian Keepsake and Missionary Annual, 1838
Juvenile Scrap Book, by Bernard Barton, 1838
The Pilgrim's Progress, beautifully illustrated
Maunder's Treasury of Knowledge
Young Wife's Book
Young Husband's Book
The Bride's Book
Language of Flowers
Baxter's Call

----- Dying Thoughts
----- Saint's Rest
Bogatsky's Golden Treasury
Walker's Exercises for Ladies
----- Manly Exercises
----- Games and Sports
The Boy's Own Book
Beveridge's Private Thoughts
Cecil's Visit to the House of Mourning
Cook's Voyages
Montgomery's Poetical Works, 3 vols
Kable's Christian Year
De Morgan's Arithmetic
Snodgrass's Business War
Campbell's Poetical Works, 1 vol
Wesley's Natural Philosophy, 3 vols
Boyd's Potter's Antiquities of Greece, with notes and improved indices; illustrated by gravings on wood and steel, 1 vol
----- Adam's Roman Antiquities with notes and indices, illustrated by 100 Engravings on wood and steel, 1 vol

Halifax, Sept. 24, 1838.

ON 1st SEPTEMBER will be published by ARMOUR & RAMSAY, Montreal, and at the Gazette Office,

Personal Memoirs of Major Richardson, as given with the unprecedented oppression of that Officer in Spain, by Lieutenant General Sir de L...

THE above work founded on official documents, embracing a variety of correspondence with Lieut. Evans, and Brigadiers Shaw, Chichester, &c. is for publication with a view of being submitted to the House of Commons, before whom the question have already been partially agitated, and the volume will be inscribed.

CHURCH OF ENGLAND PRAYER BOOK

For the present Reign—in various bindings

Ditto, with notes by Stebbing,

Ditto, with plates and notes by Stebbing,

For Sale by

C. H. BELCHER,

Halifax, Sept. 25, 1838.

PRINTED AND PUBLISHED ONCE A MONTH BY E. A. MOODY, LUNENBURG, N. S.

By whom Subscriptions, Remittances, &c. will be fully received.

Terms—10s. per annum:—when sent by Half, at least, to be paid in ADVANCE, in every No subscriptions received for less than six months. All Communications, addressed to the Editor and publisher, must be POST PAID.

General Agent—C. H. Belcher, Esq. Halifax.