

servant to an officer of the 91st regiment, applied, a short time since, to the Rev. Mr. Routledge, stating his conviction of the errors of the Roman Catholic faith, and requested admission as a member of the reformed Church. After due examination and inquiry into the character of the applicant, the case was represented to the Right Rev. Bishop Walker, who acceded to his admission. On Sunday last after the prayer of the evening, the Rev. Mr. Routledge approached the altar, and after a solemn charge to the congregation of the chapel, the young convert, kneeling at the communion table, publicly renounced the Roman Catholic faith.—*Glasgow Paper.*

CONTEMPLATIONS ON THE LITURGY.—No. V.

READING THE INTRODUCTORY SENTENCES.

After repairing to our seats, and begging the divine blessing on our devotional exercises, we are prepared to listen to the declaration of God by his appointed servant, respecting his general disposition towards mankind, and the encouragements he holds forth to repentant sinners. For this purpose the Church has made a selection suitable to the occasion from the storehouse of his revealed will, which serves as a word in due season to the variety of cases and characters that may be present. These sentences are a most appropriate preface to our religious exercises, setting forth in a short and striking manner the character of God both just and merciful, the needs of his sinful creatures, and his readiness at all times to receive the returning prodigal.

"When the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive."—What can be more encouraging under a sense of sin than this kind declaration? When the wicked man turneth, he shall live. God is ready to be gracious to him the instant his heart relents, and he resolves to forsake his evil ways. He saith not, At such or such a time, but, whenever he turns from sin. Neither does he limit his gracious invitation to this or that person; but he freely offers it to all. For as his blessed Son "tasted death for every man," the Gospel cry is, Whosoever will, let him come as freely as of the light of heaven; for the light of the Sun of Righteousness shines for the evil and the good alike.

"I will acknowledge my transgression, and my sin is ever before me." This is a sentiment well befitting us when assembled in the house of God, to confess, to supplicate pardon, to pray for blessings, and to give thanks. Confession must ever precede pardon; but pardon cannot follow, unless it comes from a contrite heart. The constant remembrance of sin is calculated to beget humility in the soul, and to keep down the aspirations of pride. When we draw near to God, we must be clothed with humility, or he will resist our advances, and withhold our petitions.

"Hide thy face from my sins, and blot out all mine iniquities." This he has promised to the faithful; and his promise is their trust. Of his promises, so to speak, he permits us to remind him, and plead their fulfilment in the name of our Advocate and Mediator. This is a liberty with which he is not offended: it is our privilege: he has granted it for Christ's sake.

"The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." No, he will not. What he requires in us, he loves to see in us: the sacrifice that he commands he will not fail to accept. We can offer him nothing but our own unworthiness, nor even that but by his grace. If we lay our sins at his feet, he will wash them away by the blood of Christ. True repentance is his gift also; godly sorrow comes by his grace, and hence it worketh repentance unto salvation not to be repented of. With all such sacrifices he is well pleased.

"Rend your hearts and not your garments, and turn unto the Lord your God: for if he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil." Outward show of contrition is not enough. It is vain to draw near with the lips while the heart is elsewhere. That service which ends in formality had as well not be paid. He that searcheth the reins and the heart would fain find that within which corresponds to the form of godliness. It is then that he is gracious and merciful, and repenteth him the evil. He is slow to anger. How often does his pity spare the impenitent for years in succession! It may be, said he by

his prophet, that they will turn and repent. He knows what they will do: but how would he judge them by the Gospel of long suffering mercy if he did not suffer them long, and allow them sufficient opportunity to stop their own mouths against him when he judgeth? He will be justified in all his judgments in the eyes of men and angels.

"To the Lord our God belong mercies and forgivenesses, though we have rebelled against him." This is his memorial from generation to generation. He proclaimed himself to Moses, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression and sin, and that will by no means clear the guilty." He first reveals himself as a God of mercy, to encourage our confidence in him; then as a God of justice, who will set bounds to his indulgence, and not spare the finally obstinate. Our transgressions are no impediment to his loving kindness when we turn and forsake sin. But yet we may not presume on his goodness, for we know not how soon he may take us away, and cut us off from the means of grace. To day, if ye will hear his voice, harden not your hearts.

"I will arise, and go to my Father, and will say unto him, Father, I have sinned against heaven, and before thee."

"If we say that we have no sin, we deceive ourselves, and the truth is not in us: but if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." All these speak of goodness and mercy, and preach the Gospel of peace. They all abound in the fullest encouragement, and hold forth every motive to a sincere trust in Christ. Methinks that every ear should be open to their precious contents, when heard from the sacred desk, and that every heart should entertain them in humble gratitude, and in deep humility, as preparatory to the services of the Congregation. The preparation of the heart is from the Lord. Ask, then, and ye shall receive; seek, and ye shall find. Be ready to hear when thou goest into the house of God. Listen with a heart of faith. Receive with meekness the word, and let it be ingrafted in the inner man. It is the effectual instrument with which God works, making wise unto salvation; while it prepares the soul for all the acts of worship.

A DRUID.

[From the London Christian Guardian.]

ON HORSE RACES.

An address from the Clergy to the Inhabitants of the Parish of Sheffield.

DEARLY BELOVED:—We, your ministers, having reason to fear that the neighbouring Races, and the Races at Doncaster in particular, are attended and encouraged by many persons who live within the limits of our pastoral charge, have felt ourselves constrained by an imperative sense of duty to unite together in this address.

We are fully convinced that the amusements of the race course are not only highly offensive in the sight of God, but also the source of many and fearful evils to man, from whence flow only present misery and future shame, and the end of which is death.

We, therefore, who "watch for your souls as they that must give an account," earnestly request the serious and candid attention of those who have hitherto promoted the amusements of the race course to the following word of affectionate exhortation, in which it has been our desire and endeavor to speak the truth in love.

We entreat you to consider well the long and dreadful catalogue of sins, of which these amusements are the undoubted occasion; the gross and open violation of the Sabbath—the oaths, and curses, and blasphemies, which are heard on every side—the drunkenness, and revelry which so greatly abound—the low profligacy of the ale-houses, and all the various forms of dissipation and debauchery which are always found to prevail wherever the demoralizing influence of the race course extends. More especially would we draw your serious attention to the corrupting and ruinous effects of the gaming tables and the betting rooms, and to the fatal conse-