

The Church.

COBOURG, CANADA, FRIDAY, NOVEMBER 22, 1844.

[WHOLE NUMBER, CCLXXXIV.]

VOLUME VIII.—No. 20.]

Poetry.

CONSOLATIONS OF EXILE.

OR AN EXILE'S ADDRESS TO HIS DISTANT CHILDREN.
(Written in the East Indies, by David Lester Richardson, author of "Literary Leazes, or Pros and Verses.")

O'er the vast realm of tempest-tormented ocean,
O'er the parched lands that vainly thirst for showers,
Through the long night, or when no sound nor motion
Stirs in the moon of day the sultry bowers,
Not all unaccompanied by pleasant dreams,
My weary spirit pants on the way;
Still on mine inward sight the subtle gleams
That mock the fleshly vision brightly play.
Oh! the heart's links, nor time nor change may sever,
Nor Fate's destructive hand, if life remain;
O'er hill, and vale, and plain, and sea, and river,
The wanderer draws the inseparable chain.

Fair children! still, like phantoms of delight,
Ye haunt my soul on this strange distant shore,
As the same stars shine through the tropic night
That charmed me in my own sweet cottage door.
Though I have left ye long, I love not less;
Though ye are far away, I watch ye still;
Though I can ne'er embrace ye, I can bless,
And e'en, though absent, guard ye with my will!
Still the full interchange of love is ours—
A silent converse o'er the waters wide,
And fill the space that yearning hearts divide.

And not alone the written symbols show
Your spirits' sacred stores of love and truth,
But Art's glorious magic bids the canvas glow
With all your grace and loveliness and youth;
Thus the fair forms that in my native land
Of old my fond heart with a parent's pride,
Are gazed on here on this foreign strand,
And smiling in these strange halls reside;
And almost I forget an exile's doom:
For while your faithful eyes around me gleam,
Each scene and object breathes an air of home,
And time and distance vanish like a dream!

Oh! when sweet memory's radiant beam comes o'er
The weary soul, as moonlight glimmers fall
O'er the lashed ocean, forms beloved of yore,
And joy long hid, her whisp'ring soft recall;
At such an hour I live and smile again,
As light of heart as in that golden time,
When, as a child, I trod the verdant plain,
Nor knew the shadow of a care or crime,
Nor dream of death, nor weariness of life,
Nor freezing apathy, nor fierce desire,
Then chilled a thought with unborn rapture fire,
Or seared my breast with wild ambition's ire.

From many a fruit and flower the hand of time
Hath brushed the bloom and beauty; yet mine eye
Through life's sweet summer wane, and my prime
Of health and hope is past, can oft essay
Amid the fading wilderness around
Such lingering hues as Eden's only bowers
In earth's first radiance wore, and only found
Where not a cloud of sultry sadness looms.
Oh! how the pride and glory of this world
May pass unremembered o'er the dusky mind
Like gilded banners o'er the grave unfurled,
Or Beauty's wretches flashed upon the blind!

his opinion, "that unless a bishop be sent in a short time, the Church of England will rather diminish than increase in North America."

At length the Society appears to have matured a comprehensive plan for providing the Church in the colonies with episcopal government; and accordingly, on the 24th of March, 1713, a representation on the subject was drawn up, and, in due time, presented to her Majesty, who was graciously pleased to return a favourable answer. The Church, therefore, seemed on the point of attaining the object at which she had so long aimed; but, unhappily, the queen's death occurring soon afterwards, put an end to the arrangements.

The Society took an early opportunity, after the accession of George I., of renewing their application to the Crown, and as the memorial contains not only a full statement of the wants of the American Church, but proposals in detail for the best mode of supplying them, it is here given at length.

"To His most Excellent Majesty George, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, &c.

"The most humble representation of the Society for the Propagation of the Gospel in Foreign Parts, 3rd of June, 1715.

"May it please your Majesty,
"The said society, with greatest humility, crave leave to represent to your Majesty that since the time of their incorporation, which was in the reign of his late Majesty, King William the Third, they have used their best endeavours to answer the end of their institution, by sending over, at their very great expense, ministers, and to the utmost of their ability, for the more regular administration of God's holy word and sacraments, together with schoolmasters, pious and useful books to and amongst your Majesty's subjects in many of your Majesty's plantations and colonies in America, for their instruction and improvement in sound religion, which, as they humbly hope, hath redounded to the advancement of God's glory and the good of your subjects in those parts.

In prosecution whereof, the said society were greatly encouraged and assisted by your Majesty's royal predecessor, Queen Anne, to whom, among other things, they then presented, as they now do most humbly to your Majesty, the earnest desires and repeated applications, not only of the missionaries, but of divers other considerable persons in those parts in communion with our Church, to have bishops settled in your American plantations, as a very useful and necessary for establishing the gospel there, for the due exercise of ecclesiastical discipline, for ordaining men well qualified and willing to take upon them episcopal ordination, for confirming persons baptized, and promoting of piety, duty, peace, and unity, as well among the clergy as laity.

To which request she was graciously pleased to make a most favourable answer. But it pleased God the same could not be perfected by her late Majesty, as the society most humbly hope it will be under your Majesty's most auspicious reign.

"Therefore, the said society, with all submission, lay it before your Majesty as their opinion, after the most mature deliberation, that it is highly expedient four bishops be sent thither, as soon as conveniently may be, to forward the great work of converting infidels to the saving faith of our blessed Redeemer, and for the regulating such Christians in their faith and practice as are already converted thereto: that is to say, two for the care and superintendency of islands, and as many for the continent; with the appointments of fifteen hundred pounds sterling per annum for each of the former, and one thousand pounds per annum for each of the latter, as the nature of their dioceses seem to require, in case the sees of the former be settled, as is humbly proposed, by the said society, the one of them at Barbados for itself and the Leeward Islands, the other at Jamaica for itself with the Bahama and Bermuda Islands: those for the continent, the one of them at Burlington in New Jersey, where the society has been at six hundred pounds charge and upwards to purchase a convenient house and land for his residence, for a district extending from the east side of Delaware River to the utmost bounds of your Majesty's dominions eastward, including Newfoundland:—the other, at Williamsburg in Virginia, for a district extending from the west side of Delaware River to the utmost bounds of your Majesty's dominions westward.

"The society humbly beg leave further to represent that the appointments for the bishops of the islands may be raised from the best rectory in the capital seat of each bishop from the ordinary jurisdiction, and from the tenth part of all future grants and escheats to the crown, if your Majesty shall so please, with such local revenues as shall be thought fit to be made by the respective assemblies. The bishop of Barbados may have towards completing the said sum of 1,500l. per annum, the presidency of General Codrington's College, to be erected within that island by the society therewith entrusted, under your Majesty's royal licence. And the Bishop of Jamaica may have a like provision out of the church lands of St. Christopher's, formerly belonging to the Jesuits and the Carmelites, and other French popish clergy, if your Majesty shall be so pleased to grant them to the use of the said Society for the Propagation of the Gospel in Foreign Parts, for the purposes above mentioned. And the appointments for the bishops of the continent, besides what is expected from St. Christopher's, may, unless other proper means be found out for their maintenance and support by your Majesty's great wisdom, be made up of the ordinary jurisdiction of their respective dioceses, some lands which may be purchased in those dominions at easy rates, others which may be granted by the favour of your Majesty's donations, with a tenth part clear out of all future grants and escheats, if your Majesty shall be so pleased, and such proportion of the local revenues as shall be sufficient to make up the sum proposed, or in lieu of such appointments which shall not be judged practicable, such bishopric on the continent as shall most want a complete maintenance, may be annexed to it either a prebend in your Majesty's gift, the mastership of the Savoy, or that of St. Catherine's.

"And the society, as in duty bound, shall ever pray, &c. &c."

But the time was most unfavourable for a consideration of the claims of the Church. The rebellion had just broken out in Scotland, and the jealousies of party, heightened by distrust of a clergy suspected of favouring the Stuart family, precluded all hope of their petition being entertained by the administration of Sir Robert Walpole. The importance, however, which Archbishop Tenison attached to the subject may be judged by the fact, that he bequeathed, by will, dated 1715, the sum of 1,000l. towards the settlement of bishops in America.

These delays were very mortifying to the ardent minds of such men as Talbot, who, in his impatience, was tempted to lay the blame, though most unjustly, upon the society. The following characteristic remonstrance is contained in one of his letters, written in 1716:—

"The poor Church of God here in the wilderness, there's none to guide her among all the sons that she has brought forth, nor is there any that takes her by the hand of all the sons that she has brought up.—When the apostles heard that Samaria had received the Word of God, immediately they sent out two of the chief, Peter and John, to lay their hands on them; and pray that they might receive the Holy Ghost; they did not stay for a secular design of salary; and

will naturally be asked, if so general a desire was expressed by the clergy in the plantations for the appointment of bishops, and the reasonableness and importance of the measure were so fully admitted by the heads of the Church at home, why the appointment was still delayed? The answer must be, that the prejudices of those who opposed the introduction of episcopacy into America outweighed the representations of its advocates.

PUBLIC WORSHIP AND FORMS OF PRAYER.
(From the Visitation Charge of the Ven. Archbishop R. J. Walpole.)
[CONCLUDED FROM OUR LAST.]

And here must be noticed a difficulty which you will no doubt experience, and which it will require patience as well as reason to overcome. When men have been unaccustomed, as in many of our villages, to take part in the service, they are open to the delusion that written prayers are in some measure inconsistent with fervency of spirit, and that the affections will not flow forth within the artificial barriers of a preconceived devotion. That it has been so with themselves is obvious, otherwise they would not have been deaf to the Church's call, when she invited them to lift up their voices in the sanctuary. But that their error is their own fault, that it is by no means essential, that it flows from their negligent use of an appointed means,—is a thing which it is less easy to make men feel than to demonstrate.

To prove it, indeed, seems easy enough. Have not our Lord's own example for a form of prayer?—Was not written prayer the usage of that Jewish Church in the worship whereof he participated? Is not a part of the language of our prayer-book actually employed in the perfect worship of the hosts of heaven? Has not the whole book of Psalms been put into the mouth of the Christian Church by God's spirit? But more than this; not only is the use of a form of prayer defensible; it is in truth the only means by which the full purposes of Christian worship are attainable. Suppose one party to pray in the presence of others, they may be edified, as St. Paul expresses it, by his words, and his fervour may kindle theirs, but it is no common prayer;—they do but listen to his expressions. Cases may occur indeed in which the speaker's line of thought may be so familiarly known, that his hearers may anticipate his conclusion; but in such instances a form is in reality employed, though a more judicious and considerate form might often be adopted. In many cases, indeed, there is a virtual recitation to the very practice which has been so justly censured in the Romanists, who think it enough that the people should know the general purport of the priests' petitions, and should accompany him silently after their own way, and in their own language.

Thus we hear of persons who testify their approbation of a prayer offered in their presence, by reiterated and sometimes unmeaning acclamations. A somewhat similar custom prevailed at one period in a part of Spain, where, according to the Mosarabic usage, the people were taught to exclaim Amen, at each succeeding clause of the prayer of our Lord; but even in that land it has been abandoned; nor did it ever find entrance into our own. And there seems small wisdom in introducing it in the present day, since it implies an obvious forgetfulness of our Lord's prohibition against using vain repetitions like the heathen, as well as of St. Paul's counsel, to pray with the spirit, and to pray with the understanding also.

Indeed, why should one part of the Apostle's precept be deemed at variance with the other? No one questions that the singing of hymns gives scope to the utmost measure of warmth and fervency. Yet, unless the words are agreed upon beforehand, how could men join with one accord in their adoration. United praise would thus be impossible, because men could not follow unwritten words with which they were previously unacquainted. Now what is common prayer but the uniting in like manner in the same petition? Is not praise as much an address to God as prayer; and do we speak to him when we thank, as much as to him whom we supplicate? The mass of men have the same wants, as they have the same reasons for rendering gratitude; and why should they not employ the same words for petitioning favours, as well as for rendering to the Giver their thanksgiving and praise?

Besides, our Lord has been pleased to sanction the use of preconceived expressions, not only by his own example, but by a promise of peculiar importance.—The common prayer of the Church, however few the worshippers, intitles them to an attention, which surpasses what is promised to any single devotion. If two of you shall agree upon earth as touching any thing which you shall ask, it shall be done for you of my Father which is in heaven. Observe the peculiar fullness of promise conditional on the common participation in a pre-arranged devotion. With such sanction from scriptural authority, and with those divine examples of prayer and praise which have been bequeathed to us in the book of Psalms, it were impetuous that so singular a blessing should be neglected, did not our inbred sense make our people wholly ignorant of the rich mine of thought and feeling which the service of the Church affords.

But how are we to awaken them to greater attention? How shall we induce them to seek for an ore of the value whereof they know nothing? Where are we to begin our efforts? It would not, I fear, be unreasonable to imagine localities where there would scarcely be found two or three persons enlightened on the great truth that the Christian Kingdom is set up in the world, and that by union with the Church men are associated in its ranks. Are there not places in which all serious and vital godliness is associated merely with the thought of personal religion, where no sense prevails of the supernatural blessings which are promised to communion with God in his public ordinances, where men look solely to the experience of their individual minds, and belief in the truth of Christ's public presence is well nigh obliterated.—What follows from such lack of faith but that lack of devotion with which we are so familiar? Do men enter God's House almost as carelessly as they would the Market-place,—do they sit at ease when the congregation is called upon to fall down with one accord before the Majesty of Heaven,—is their voice silent when men are invited to respond in prayer and Psalm, —do they render no loud amen when the priest offers to God the collective services of the multitude, as of the people's worship—we cannot doubt that such belief in the efficacy of that sacrifice which the Church may be among them most private worth, and personal holiness,—and may God in his mercy through Christ accept and increase it,—but of the peculiar truths of the Christian covenant they are doubtless ignorant, they are untaught in the doctrines of grace, in a material portion of the creed of the Apostles they are un-informed, like the Samaritans they worship they know not what, they are in danger of still greater and more fatal heresies, and of all the inspiring and renewing effects of Christ's special presence they are absolutely bereft.

And yet how are such persons to be instructed?—The mere force of teaching will do little for their benefit. The facts of the Christian system have lost that novelty which produced the habit of devout worship among the earlier disciples. When men in adult years were suddenly translated from Pagan darkness into the kingdom of God's dear Son, their wonderful alteration produced such feelings of awe, reverence,

and thankfulness, as were manifested in the conscientious applications of the Christian multitude. Then those very psalms and prayers, to which our brethren in this neighbourhood listen with a careless and insensible neglect, were responded to by the ardent and devout voices of thronging congregations. Their responses, their psalms, are compared, as is well known, to the voice of many waters. And we hear with thankfulness that when our Church is planted out in the new soil of heathen countries, the half-civilized inhabitants of Africa or New Zealand are in like manner not unmoved by invitations which our own countrymen hear with indifference; that the responses to our service are now re-echoed in their native tongues with such piety and enthusiasm as befits the service of the King of Heaven. Glad must we be that men should come from the East and West, and North and South, and sit down as welcome guests in the great supper which is set forth before mankind in the Church of God; but O shame, my brethren, and confusion of face to ourselves, who, living in a Christian land, being by birth and adoption the children of the kingdom, have lost the habit of worship from the midst of us.

Excuse these passionate exclamations, to which I am sure any zealous man among you must often be tempted. Surely the prophets of old time would have called heaven and earth to witness against the irreverence and coldness of mankind, had they seen men assemble as our countrymen do in God's house, without even bowing the knee in worship, without witnessing, either by word or deed, by answer or gesture, that they take any part in addresses to which the very stones might be expected to respond. And yet, for all this, I am far from supposing that there is no piety and devotion in the hearts of those, who, in the habit of worship, are so lamentably defective. But since there are no new facts and no fresh profession by which to alter their ways, it is impossible to enlist them in the startling and unwonted usage of a new service. Preaching and instruction in old truths will never move men to enter upon the novel practice of united worship. Rather must our beginning be on the other side, and by a new mode of worship must we lead them to the comprehension of truths, which they have heard without comprehending. They must join together in the inspiring worship of the Church, they must take part each for themselves in her office, they must listen to those commands which all their lives they have neglected, before they can enter into the truth of Christ's presence with his people, or discern the divine significance of what they have been wont to hear, "the holy Church throughout all the world doth acknowledge thee."

Here then lies our difficulty. We must infuse a belief in the existence of Christ's Church, not so much by the force of argument, as by the habit of devotion. We must teach men through their prayers. Instead of founding habit on belief, we must build up belief through habit. And, no doubt, some part of this work may be effected through personal persuasion. The man who unites firm faith with earnest devotion, who is himself a living pattern of the principles which he desires to cherish, will diffuse the contagion of a godly example among those who are within the sphere of his influence. For this end we need to be ourselves fully convinced of those truths to which we have declared our assent at our ordination, that the ministrations of the doctrine and sacraments as they obtain in the Church of England is according to the commandments of God. Let a man be duly versed in Holy Scripture and ancient authors; let him perceive, as the preface to the ordination service witnesses, that Christ's Church has existed from the days of the Apostles; let him be well grounded in those unanswerable arguments by which the Anglican Divines have shown that its present practice in this land is conformable to ancient law and Apostolic usage; let his convictions ripen into a feeling, and take root in his soul, as what neither requires proof nor admits refutation; let him be ready to risk all on this basis, and to flinch neither at the weakness of friends nor the violence of enemies; let him resolve at all hazards to put his resolutions into action, and to exhibit in the face of mankind the principles of the cross; let him make up his mind neither to desire praise nor fear censure, but to fight to the death under Christ's banner against the maxims of an evil age, and it is certain that He who sways mortal hearts will in time reward the fidelity of his service. Whereas a pusillanimous doubt whether the Church is truly Christ's earthly kingdom, and whether invisible gifts are really dispensed through the hands of earthly ministers, will chill his heart and enfeeble his efforts. The same confidence in his principles will produce a spirit of truly enlightened affection towards them who separate themselves from the body of Christ, instead of that party rancour which would be as repulsive to them as dangerous to ourselves. For nothing would be more fatal either to our peace or our usefulness than to allow that godly zeal with which we ought to contend for the truth, once delivered to the saints, to be contaminated by the low and pitiful suggestions of personal jealousy. To be actuated by charity to men's souls, not by love of popularity, to lament their separation, because it shuts them out from the grace of sacraments, not because it diminishes the number of our own hearers; to be zealous for Christ's glory, instead of wishing to be held in admiration because of advantage, this is truly to act upon the principles of a Churchman.

But we must not flatter ourselves that our admonitions, how serious, earnest, and affectionate soever, are not to be reasoned by old arguments into a new practice. We must teach them by example the nature of public worship. Yet, how are we to begin? In some cases the question is hard to answer, but in others the reply is obvious: worship, like charity, must begin at home. Are we not reminded by Joshua's declaration, that from the obedience and order of individual families must arise that spirit which, radiating more widely as it advances, and interfusing and extending its influence, will gradually overspread the whole surface of social life. And where, if not in the families of the clergy, must we look for an attention to the heart-stirring declaration of the Patriarch, "As for me and my house we will serve the Lord." Every Clergyman, to whom God has given the government of an household, may secure at all events such habits of common worship amidst those who are sheltered by his own roof as may teach his parishioners for what purpose they assemble together. I am not speaking now of the daily duty of public intercession in Church, but of the effect which may be produced upon the people on the Lord's day, if the habit of public worship be duly cultivated in the family of the priest.—There is no Clergyman probably whose daily life is not consecrated by some species of family devotion.—But it may be questioned whether the mode in which this duty is performed is always that which is best adapted to make our households, as the ordination service suggests, "wholesome examples and patterns, as much as us lieth, to the flock of Christ." Of the forms of worship which have been composed for family use during the present century, many have been the work of good men, and are adapted to call forth the feelings and express the wants of our nature. But without exposing the Book of Common Prayer to be viewed in the unattractive light of a compulsory service, it may certainly be expected that the enthusiastic praises which our ordinal receives should lead men if not to adopt, at all events to imitate it. Whereas nothing is more usual than for men to speak of the Liturgy as the sublimest and most spiritual of all un-

inspired compositions, who not only abstain from its use six days in the week, but seem studiously to shun all approximation to its spirit. When persons use unprepared prayers in their families, or when they have recourse to such multiplicity of forms as may supply endless variety, their course is exactly contrary to that rule of our Reformers, which commanded the clergy to use "morning and evening prayer" every day, under a feeling that one day stands in want of few petitions which are not needed by another. If it be said that persons will not be attentive to prayers which are continually employed, is not this an objection to the use of any public Liturgy? We come back, therefore, to the very fallacy which has been already refuted. If unprepared prayer is expedient in a family, it is difficult to discern why it is unsuitable in that larger household, the Church of God. But, in truth, its adoption in a family is found to produce the same evils as would attend its employment in public worship, that common prayer, united worship, the conscientious flowing forth of many persons in the self-same petitions is impossible. Our Reformers were clearly of opinion, and I believe that no one has ever tried the experiment without witnessing to its success, that the constant reiteration of the same prayers, if men combine with one heart and one voice in giving them meaning and utterance, infuses rather a relish than a distaste for their use. But even if the rule which they have prescribed is not fully complied with, yet to render a partial obedience to its spirit would in some measure contribute to the same result. Suppose only that the family devotions of the clergy, if not consisting of the Order of Morning and Evening Prayer, were framed in some degree upon its model. Would not the custom of bearing their part in responses and psalms give their households that habit of public worship, which, even among them, is often wanting? Might not this spirit spread to the rest of the parishioners? If the priest's family do not kneel in prayer, if they take no part in the Church's public acclamations, if they listen unconcerned while he invites them to join him in praise and supplication; can we wonder if a similar listlessness is found in the congregation? Are we not taught by the Apostle, that a due care for our individual households is an essential requisite for the discharge of our public duties? For if a man know not how to rule his own house, how shall he take care of the Church of God?

If the clergy in general were more attentive to this subject, their influence might modify the whole manner of performing the important duty of family devotion. The laity who have adopted this salutary practice might often be guided to a more expedient manner of performing it. The general prevalence of the present usage must be traced probably to the fact that in former times family prayers were often employed by those who disliked that more frequent observance of public worship, which was maintained till the earlier part of the last century. The consequence has been that the great mass of forms of family devotion have been constructed upon a puritan basis. Not only is their language oftentimes cold and unspiritual, implying little gratitude for the benefits of the baptismal covenant, and a low view therefore of the responsibilities of the Christian character—the very points which in the conscientious devotions of a Christian family should be brought prominently forward,—but their very form and arrangement show that the public offices of the Church have not been the ideal models after which they have been fashioned. An obvious proof is the manner of using the Lord's Prayer. This hallowed form of words has of long time been employed in the English Church as the introduction to our acts of common worship. "It has been the foundation," according to the recommendation of Tertullian, "upon which our other prayers have been built." Such was not the primitive usage, because as none but Christians could properly employ our Lord's words, and address God as their Father, this prayer could not be used publicly in the commencement of worship, while a large portion of the congregation consisted of unbaptized men. But not only does the daily service of the English Church begin with the Lord's Prayer, so soon as the profession of penitence and promulgation of forgiveness have prepared the worshippers to appear before God; but the communion service, and the series of prayers which follow the reading of Scripture are commenced in the same manner. A similar practice is observable in the private prayers of some of our ancient worthies. But whether from inadvertence or from superstitious aversion to the usages of the Church, the Directory for Public Worship, which was put forth by the long Parliament, together with their prohibition of the liturgy, defers all mention of the Lord's Prayer to the conclusion of its ordinances. And this example has been followed in most forms of family devotion.

A still more serious evil has been the prevalent adoption of protracted recitations by the reader instead of that system of antiphonal response of which the Book of Common Prayer affords so striking an example. Yet what can be better than the usage which the Church has sanctioned, whether as regards its authority, or its effect? Not only is it adopted in the Jewish Church, when under the immediate direction of God; but the self-same manner of worship is practised as we are assured by that portion of the united family of worshippers which stand nearest to the throne of God, with which the Church militant must naturally crave to be associated. And if we regard the natural effect of a frequent interchange of address and answer, we must recognize their efficacy in arresting the attention and aiding the devotion of those whose thoughts are too apt to be left behind in a lengthened supplication. The two systems which are thus opposed to one another depend in reality on two different principles and propose to themselves different results. The usage of reciting continuous prayers proceeds on the notion that prayer is a species of instruction, and is mainly designed to admonish the auditory. The antiphonal responses of our public ritual suppose on the other hand that the great end of prayer is God's worship. The former therefore seeks such variety of expression as may stimulate the hearers by its novelty; the latter desires that the public offices may be so familiar to men's minds, that all may be able to partake in them. Now, strictly speaking, it is this last system only which has in view the real purposes of public prayer. And therefore, without implying censure upon those who have adopted other methods of doing good, I cannot but think that the clergy would find great advantage from constructing their family devotion on the model of our public offices. In places in which the Church service is not publicly employed, the use of the greater or lesser Litany, according to the day of the week, together with the appointed portion of the psalter, would supply opportunity for accustoming their households to bear part for themselves in social worship. Indeed such an usage seems naturally suggested by the obligation which the clergy have themselves contracted, that either in public or private they will make daily use of the Common Prayer. Surely those who maintain a form of family service, which has no reference whatever to the authorised formularies of the Church, are hardly showing them such genuine affection as is likely to tell upon the feelings of their people. Nothing is more important for the clergy than consistency. Should it ever seem that while eulogizing the Book of Common Prayer in public, in private we discredit its use; should we abandon it whenever we can evade the requirements of authority, and rather accept it as a necessary bondage than resort to it as the most appropriate expression of our unconstrained thoughts, we

MS. Letters, vol. xi. p. 335. † Ibid. vol. xii. p. 178.
‡ Vol. xiv. p. 144. § Fulham Papers.
|| Chandler's Life of Dr. Johnson, p. 131.

MS. Letters, vol. v. p. 94. † Ibid. vol. x. p. 28.

Appendix to Journal of the Society for the Propagation of the Gospel, p. 86.
† Appendix to Journal, p. 139.
‡ Scott's Life of Swift, prefixed to his Works, p. 98.

MS. Letters, vol. xi. p. 335. † Ibid. vol. xii. p. 178.
‡ Vol. xiv. p. 144. § Fulham Papers.
|| Chandler's Life of Dr. Johnson, p. 131.

MS. Letters, vol. v. p. 94. † Ibid. vol. x. p. 28.

MS. Letters, vol. xi. p. 335. † Ibid. vol. xii. p. 178.
‡ Vol. xiv. p. 144. § Fulham Papers.
|| Chandler's Life of Dr. Johnson, p. 131.

MS. Letters, vol. v. p. 94. † Ibid. vol. x. p. 28.

MS. Letters, vol. xi. p. 335. † Ibid. vol. xii. p. 178.
‡ Vol. xiv. p. 144. § Fulham Papers.
|| Chandler's Life of Dr. Johnson, p. 131.