

distinct observation. They are a striking illustration, however, of the permanence of Eastern manners.

VAIN REPETITIONS.

MATTHEW VI. 7.—“But when ye pray, use not vain repetitions as the heathen do: for they think that they shall be heard for their much speaking.”

“Next morning we started again at an early hour as soon as the reisser had got through their prayers. With one of them this was a very long and a very serious concern. He spent an hour in this exercise every morning, and as much in the evening, besides being very punctual in the performance of this duty at the intervening periods of stated prayer. Certainly he did not pray in secret, communing with his heart, but vociferated with all his might, and repeated the words as fast as his tongue could give them utterance. The form and words of his prayer were the same with those of the others: but this good man had made a vow to repeat certain words of the prayer a given number of times both night and morning. The word *Rabboni* for example, answering to our word *Lord*, he would bind himself to repeat a hundred or two hundred times, twice a day: and accordingly went on, in the hearing of all the party, and on his knees, sometimes with his face directed steadily towards heaven, at other times bowing down to the ground, and calling out, *Rabboni, Rabboni, Rabboni, &c.* as fast as he could articulate the words, like a school-boy going through his task, not like a man who, praying with the heart and the understanding also, continues longer on his knees in the rapture of devotion; and who, like Jacob pleading with the Lord, will not let him go unless he bless him.

“Having settled his account with the word *Rabboni*, which the telling of his beads enabled him to know when he had done, he proceeded to dispose of his other vows in a similar manner. *Al lah houakbar*, ‘God most great,’ perhaps came next, and this he would go on with as with the other, repeating the words as fast as he could frame his organs to pronounce them,—and so on with respect to others. The usual number for repeating certain words is thirty-three times each: and the Mussulman’s beads are strung accordingly, three times thirty-three, with a large dividing bead between each division.

“To hear this man repeat his prayers, his variety of unconnected tones running through all the notes of the gamut, produced quite a ludicrous effect: you would say this man was caricaturing or making a farce of devotion: but to look at him while engaged in the performance, nothing could be more serious or devout, or more abstracted from the world than his appearance. All his countrymen thought well of his devotions, and never manifested the slightest disposition to smile at him for his oddities; on the contrary, they said that he was a rich man, and would be a great sheikh. So great is their respect for prayer, that raillery on that topic would not be tolerated among Mussulmans.”—*Richardson’s Travels.*

FOOD AND DRESS OF THE BAPTIST.

MATT. III. 4.—“And the same John had his raiment of camel’s hair, and a leathern girdle about his loins: and his meat was locusts and wild honey.”

The ambassador and his suite lay encamped at Bushire for some days: during which they experienced much inconvenience from the hot currents of air, which blew from the south-east with such violence, as to level three of their tents with the ground. The effect of this wind in parching and withering vegetables of every kind, is supposed by Mr. Morier, and with great probability, to be pointed at in the image of “*corn blasted before it be grown up*” (2 Kings xix. 26.) and in that passage of the Psalms, (ciii. 15, 16)—“*The wind passeth over it (the grass) and it is gone.*”

“This south east wind,” Mr. Morier proceeds to remark, constantly brought with it innumerable flights of locusts: but these which fell on this occasion, were not of the predatory sort. They were three inches long, from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women and children, who came out to gather the locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which St. John ate in the wilderness are perhaps particularly mentioned to shew that he fared as the poorest of men, and not as a wild man, as some might interpret. Indeed the general appearance of St. John, clothed with camel’s hair, (rather skin) with a leathern girdle around his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets, (Zech. xiii. 4.) and such was the dress of Elijah, the hairy man, with a girdle about his loins, described in 2 Kings i. 8. At the present moment, however, we see some resemblance of it in the dervishes who are so frequently met with in Persia: a set of men who hold forth their doctrine in open places, sometimes almost naked, with their hair and beard floating wildly about their head, and a piece of camel or deer-skin thrown over their shoulders.”—*Morier.*

SALT LOSING ITS SAVOUR.

MATT. V. 13.—“Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.”

Our Lord’s supposition of the salt losing its savour is thus illustrated by Mr. Maundrel. He tells us that in the valley of salt near Gebul, and about four hour’s journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. “In this,” he says, “you may see how the veins lie. I broke a piece of it, of which the part that was exposed to the rain, sun and air, though it had the sparks and particles of salt, yet it had completely lost its savour. The innermost, which had been connected with the rock, retained its savour, as I found by proof.”

This illustration will not fail to remind us, that the mere profession of religion; the possessing as it were, all the outward properties of salt, will avail us nothing if the saltiness, the grace, the spirituality be gone. It may teach us, likewise, that too much intercourse with the world, like the exposure of the salt to the rain, the sun, and the air, will soon deprive us of all our grace and heavenly-mindedness, and leave us spiritless and tasteless: no pungency, no gracious savour remaining.

For the Church.

Rev. Sir;—While lately reading Wheatley on the Common Prayer, I met with the following extract from Dr. Comber, containing a just and well merited encomium on the Liturgy. Being pleased with its perusal, I have taken the trouble to transcribe it, in hopes you may consider it worthy of a place in “The Church,” where, by God’s blessing, it may be rendered profitable to some of the many readers of your useful paper.

UNUS.

“Though all the churches in the world have and ever had forms of prayer, yet none was ever blessed with so comprehensive, so exact, and so inoffensive a composure as ours; which is so judiciously composed that the wisest may exercise at once their knowledge and devotion; and yet so plain, that the most ignorant may pray with understanding; so full, that nothing is omitted which is fit to be asked in public; and so particular that it comprises most things which we would ask in private; and yet so short, as not to tire any that hath true devotion. Its doctrine is pure and primitive; its ceremonies so few and innocent that most of the Christian world agree in them; its method is exact and natural; its language significant and perspicuous; most of the words and phrases being taken out of the holy Scriptures, and the rest are expressions of the first and purest ages; so that whoever takes exception at these, must quarrel with the language of the Holy Ghost, and fall out with the Church in her greatest innocence; and in the opinion of the most impartial and excellent Grotius (who was no member of, nor had any obligation to this Church), the English Liturgy comes so near to the primitive pattern, that none of the reformed churches can compare with it.

And if any thing *external* be needful to recommend that which is so glorious *within*, we may add that the compilers were (most of them) men of great piety and learning; and (several of them) either martyrs or confessors upon the restitution of Popery, which as it declares their piety, so doth the judicious digesting of these prayers evidence their learning. For therein a scholar may discern close logic, pleasing rhetoric, pure divinity, and the very marrow of the ancient doctrine and discipline, and yet all made so familiar, that the unlearned may safely say, Amen.

Lastly, all these excellencies have obtained that universal reputation which these prayers enjoy in all the world; so that they are most deservedly admired by the Eastern Churches, and had in great esteem by the most eminent Protestants beyond sea, who are the most impartial judges that can be desired. In short this Liturgy is honoured by all but the Romanist, whose interest it opposeth, and the Dissenters, whose prejudices will not let them see its lustre. Whence it is that they call that, which the Papists hate because it is Protestant, superstitious and popish.—But when we consider that the best things in a bad world have the most enemies, as it doth not lessen its worth, so it must not abate our esteem because it hath malicious and misguided enemies.

How endless it is to dispute with these, the little success of the best argument, managed by the wisest men, do too sadly testify; wherefore we shall endeavour to convince the enemies, by assisting the friends of our Church devotions; and, by drawing the veil which the ignorance and indevotion of some, and the passion and prejudice of others have cast over them, represent the Liturgy in its true and native lustre; which is so lovely and ravishing that like the purest beauties, it needs no supplement of art and dressing, but conquers by its own attractions, and wins the affections of all but those who do not see it clearly. This will be sufficient to shew, that whoever desires no more than to worship God with zeal and knowledge, spirit and truth, purity and sincerity, may do it by these devout forms. And to this end may the God of peace give us all meek hearts, quiet spirits, and devout affections; and free us from all sloth and prejudice, that we may have full churches, frequent prayers, and fervent charity; that uniting in our prayers here, we may all join in his praises hereafter for the sake of Jesus Christ our Lord. Amen.”

THE LITURGY A BOND OF UNION.

“There is I think a great advantage in having a form of prayer for the whole Church, as it constitutes a *bond of union* which cannot be broken, and tends to the preservation of the faith in its purity. Not only the members of one society or congregation unite in their prayers and praises to one common Father, but the same petitions and thanksgivings are ascending to the throne of grace from the church universal. And if Christ has promised to hear the requests of two or three when gathered together in his name, how much more will he grant their petitions, when presented in the same way by the thousands and millions who kneel before his altar?”—*Walk about Zion.*

THE CHURCH.

COBOURG, SATURDAY, MARCH 3, 1836.

We have perused, and with much satisfaction, the Report of the House of Assembly on the State of the Province. Of course it is not our intention to comment upon this able document in its mere political bearings, nor to follow it through that course of clear and correct reasoning which develops the origin and progress of the arrogant and insurrectionary spirit by which these Provinces have lately been disturbed. In one statement,—a statement, indeed, from which no careful observer of recent events can possibly dissent,—we must record our most hearty acquiescence; namely, that to the system of *conciliation and concession* adopted of late years at the Colonial Office, is to be ascribed that boldness and violence of the factious and discontented which

has lately broken out into actual rebellion. It is there shewn, in a manner most clear and irrefutable, that this vacillating, timid, and it may be, indolent policy,—on which, despite the censure of some of our contemporaries, we have, from the purest sentiments of regard for our Sovereign’s honour and our country’s welfare, been bold enough, from time to time, to animadvert,—that this conceding and unsteady policy which, to quiet the demagogue of the hour, has been willing to yield up some of the essential prerogatives of the Crown and to mutilate the fair proportions of our admirable Constitution,—that this it is which has proved one of the most direct causes of all the confusions and all the calamities which these Provinces have of late unhappily exhibited.

Who that knows human nature, and who that looks into the Scriptures of God for a better acquaintance with its native workings, is not assured that the root of all discontent at the dispensations of an overruling Providence, lies in that selfish pride which cannot brook controul, and which, in envy of another’s exaltation, would gladly bring it down to the level of its own humbler condition? But it is to restrain this spirit and to provide against its destructive effects, that laws and governments have been instituted; and for the controul and suppression of this spirit, laws and governments should present an attitude dignified, fearless and uncompromising. If the government we enjoy and the laws we live under, be confessedly good; if our matchless constitution, after the experimental test of centuries, has been found to work well; if it has placed its subjects in a position of physical strength and moral greatness envied by all the world;—surely it would be worse than madness to think of puning down and shaping this constitution to the whims and fancies of all who may choose to impugn its wisdom and desire its alteration.—Now this species of concession, this bending and condescension to the rebellious innovators upon our happy form of government, has of late years been too clearly manifested by those Ministers of the Crown entrusted with the charge of the Colonial Department. In the ratio of concession has of course increased the fierceness of demand, until a height of extravagance has been reached at which the ready condescensions even of the Colonial Minister must stop.

Precisely such has been the course of policy manifested in the same quarter in relation to that much contested question, the CLERGY RESERVES. By the Act of 1791, the whole spirit of the British Constitution was undeniably intended to be communicated to the Charter of this Province; and accordingly a provision was instituted for the support of religious worship according to the model and rules of the Established Church of the Empire.—Thirty years had passed, and not a doubt was ever expressed of the exclusive right of the Church of England to that appropriation: all denominations of Christians concurred in believing that it belonged to that Church alone. That this feeling was decided and universal, there are various enactments of our Provincial Legislature to prove; and when these were passed, there was not a syllable of remonstrance from any quarter to be heard.

For example, in the second Session of our first Provincial Parliament, it was enacted, That as soon as there shall be any church built for the performance of divine service, according to the use of the Church of England, with a parson or minister duly appointed thereto—then the inhabitant householders shall choose and nominate one person, and the said parson or minister shall nominate one other person; which persons shall jointly serve the office of Churchwardens, or Churchwardens, and their successors, duly appointed, shall be as a corporation to represent the whole inhabitants of the township or parish.—Here, therefore, is a distinct recognition of the Establishment of the Church of England;—a very unequivocal declaration of the construction which was put upon the Act for the appropriation of the Clergy Reserves.

Again, in the same Session, a law was passed, confirming and making valid irregular marriages. In the third clause of this Act it is stated, That until there be *five parsons or ministers of the Church of England* residing in their respective parishes in any one District, magistrates may perform the ceremony of marriage—provided the parties do not reside within eighteen miles of any parson or minister of the Church of England. The Act proceeds to enact that the magistrates shall, in such cases, solemnize the marriage according to the form prescribed by the Church of England.—Here then is another public testimony in favour of the Establishment of the Church of England, and of the exclusiveness of its claims to that position.

Not many years ago, an Act was passed by the Provincial Assembly relative to Tythes, and in the preamble to this Act it was stated, That whereas His Majesty has been graciously pleased to reserve for the support of the Protestant Clergy in this Province, one seventh of all lands granted therein, doubts have been suggested, that the tythe of the produce of land might still be legally demanded by the Incumbent duly instituted, or Rector of any parish, which doubt it is important to the well-doing of the Colony to remove.—No one can deny that the terms here employed have an exclusive reference to the Church of England, and that the provision which is here deemed a substitute for tythes, was considered to belong to that Church alone.

These, then, are public testimonies; and, during all that period, the voice of individuals was a response to this verdict of their representatives. It was not until 1822, that the whispers of dissent began to be heard,—low and cautious at first, but swelling at last into loud and importunate demands. These, it need hardly be said, were originally expressed by certain ministers of the Church of Scotland; but for a considerable time they gained no sympathy from other denominations in the Province, and received no favourable hearing from the Imperial Government. As a proof of the first, a minister of the Methodist Connexion, in the year 1826, wrote a very powerful pamphlet in support of the exclusive claims of the Church of England; and as an evidence of the second, Earl Bathurst, in 1825, specifically announced that His Majesty’s Government could not depart from the natural and constitutional construction of the Act of 1791.

It was in consequence of the disappointment produced by the result of this application that the Hon. William Morris himself, in the year 1826, proposed a series of Resolutions to the House