

Here are confessions of sin, and deprecations of the anger of God, that will adequately express his feelings ; here are promises of pardon, that will approve themselves to his heart, by their exact correspondence with his wishes. Is he joyful in spirit ? Here he is furnished with hymns of praise, that will describe in lively terms the grateful emotions of his breast. We shall, indeed, find it difficult to point out any situation, of a public or a private nature, relative either to our souls or bodies, which is not comprehended in our admirable forms. The spirituality of our Liturgy, is another of its excellencies. Nothing is there to be found to satisfy the conscience of the formalist ; but, on the contrary, every thing that is calculated to awaken attention to the necessity of the worship of the heart, of communion with God, and real delight in his service. Herein, we are taught that "*God is a Spirit, and that they who worship Him aright, must worship Him in Spirit and in Truth.*" The absurdity of the language of mere compliment, when addressed to *Him who searcheth the heart*, is plainly pointed out, and the worship of our Church is adapted, exclusively, to the use of those who desire and expect to enjoy on earth, *in the Courts of the Lord's House*, that which may afford them a foretaste of, and fit them for, more refined and exalted pleasures at *God's right hand for evermore.*

Objections have been made to its alleged want of adaptation to individual cases, but certainly without just grounds. Such, indeed, is its comprehensiveness of expression, that it readily admits of application to individual feelings and wants ; and often, when entering into the Church service, with a mind pre-occupied by peculiar circumstances, we have been unexpectedly touched with the unpremeditated suitability of some part of it to the subject which engaged us, and have felt it to be "meet for all hours, and every mood of man." Shall any one then be surprised at the decided attachment of pious Churchmen to their own formularies ? Not only is their judgment convinced of their excellence, but their affections are also secured to them. They feel a filial veneration for those services which they have so often used with comfort and advantage : they love to pray in the words in which their forefathers prayed, and in which so many thousands of their fellow-worshippers, in every quarter of the globe, are still calling "*on the name of our Lord Jesus Christ, both theirs and ours.*" Nor is this mere bigotry, but the natural, and, in this instance, beneficial, effect of the principle of association inherent in the human mind. We will only add, at present, that we are quite sure that the preponderating attachment to the Church of England and her Liturgy, is entirely consistent with a cordial regard and esteem for all, of whatever denomination, who "*love our Lord Jesus Christ in sincerity ;*" and, while we think that every member of the Church has reason to bless God for the Liturgy, and to say, "*the lines are fallen unto me in pleasant places,*" we would not forget our Saviour's words : "*other sheep I have, which are not of this fold.*"