

anything towards missionary purposes, or even a few shillings a year towards furnishing themselves and their families with a religious periodical, by which they may receive such information as is to the child of God like "cold water to the thirsty soul."

Surely such carnally-minded, selfish professors, if they use the words of that petition, or any other words as prayer, are guilty of using "vain repetitions;" for they who worship God, must worship him in spirit and in truth.

In the third petition, viz., "Thy will be done in earth, as it is in heaven, we are taught, not only to pray for grace to enable us to feel truly resigned to all the various dispensations of Divine Providence, and that we may cheerfully do, as well as suffer the will of our Heavenly Father, but also that that glorious and happy time may speedily come when the curse shall be removed from the earth, when mankind will be restored to their primeval state, and possess the renovated earth, in which righteousness shall dwell, so that there will be perfect and universal obedience to the will of God, as it was before the fall of man, and as is done by angels in heaven.

By the fourth petition, viz., "Give us this day our daily bread;" or, as by Luke, "Give us day by day our daily bread," we acknowledge our entire dependence upon God; and we also profess our confidence, both in his ability and willingness to supply our returning necessities. But, spiritual, as well as temporal supplies are to be understood, in using this prayer; for the child of God cannot live without feeding upon the living bread which came down from heaven, by which his spiritual strength is renewed day by day, any more than his body can be sustained without the "meat which perisheth." And this important truth our blessed Lord taught as recorded in the sixth chapter of John, and which he more particularly explained afterwards, by comparing himself to the vine, and his disciples to the branches, (John xv.); and this is also what the apostle Paul meant, when he said, "The life I now live, I live by faith in the Son of God."

In the fifth petition, "Forgive us our debts," &c., (according to Luke, "sins,") we profess to be debtors, or sinners; and, as our Lord made no exception of character when he taught his disciples to pray after that manner, it is evidently conclusive that none can approach him acceptably, in any other character; and therefore any who do not consider themselves sinners, cannot consistently use that prayer; neither can we pray at all to God; but under a deep sense of our sinfulness, like the publican, who exclaimed, "God be merciful to me, a sinner;" and as is expressed of Job, that he "abhorred himself, and repented in dust and ashes."

And we should always remember that, in the words connected with that part of

the form, viz., "as we forgive our debtors," or according to Luke, "for we also forgive every one who is indebted to us," we are taught the necessity of possessing a forgiving disposition, for as David saith, "If I regard iniquity in my heart, the Lord will not hear me," and remembering, also that God hath said, "Vengeance is mine, I will repay." Therefore, any one using those words; and at the same time possessing any enmity towards their fellow creatures, offers a hypocritical lie to the great, holy, and all-wise God.

The sixth petition, viz., "Lead us not into temptation, but deliver us from evil;" or leave us not in time of temptation, (for God doth not tempt any man, James i. 13,) expresses our utter inability to take care of ourselves; and every one who truly realizes the wickedness and deceitfulness of his heart, and that Satan, the great adversary of God and man, "goeth about with many devices, and, as a roaring lion, seeketh whom he may devour," will, consequently, feel the great importance of frequently using that petition; and, with David also, to say, "Hold thou me up, and I shall be safe."

None can be exempted from the temptations of the evil one; for even Christ himself, although without sin, "was tempted in all points like as we are;" but as, in consequence of the evil propensities of our nature, we are liable to be overcome by the suggestions of Satan, (for, as Paul saith, "when I would do good, evil is present with me,) how important that we "watch and pray," and "resist the devil, steadfast in the faith;" being assured that our heavenly Father "will not suffer us to be tempted more than we are able to bear, but with every temptation will also make a way for our escape."

The doxology, viz., "For thine is the kingdom, and the power, and the glory, for ever," was not added to the form at the time which Luke refers to; and although the genuineness of it has been doubted by some learned theologians, yet as it contains the most conclusive reasons for enforcing the several petitions contained in the form, it is admirably well adapted to conclude it. For the consideration of the Infinite perfection of our heavenly Father, is a great source of comfort to all his children.

The word "Amen," is not recorded by Luke, and simply implies, when used at the conclusion of a prayer, an assent to the words used in the prayer; and also that we earnestly desire that the prayer may be accepted, and that the several petitions contained in it may be granted. JOAO.

From the London Correspondent of the Boston Christian Watchman and Reflector.

Hatred of Dissenters is characteristic of nearly all church beneficiaries, Bishops especially. Nor is it strange. A few years

since, a poor creature named Gathercole, a clergyman, published a work, in which dissent is represented as a *greater sin than drunkenness*. The devil is styled the first Dissenter—the parent of Dissent; and Dissenters are said to have no claims to be considered Christians. The book was strongly recommended by "The Right Reverend Father in God, Charles James, bishop of London." There are few men, however, in the establishment who fraternize with Dissenters, but their number is small indeed. Some of the Churchmen, who are so very loving on the platforms of the Evangelical Alliance, never know the Dissenting ministers of their own localities, never. Are they hypocrites? No. They are to be blamed, yet pitied more than blamed. They are better men than they appear. It has cost them a struggle to unite with the Alliance. They will be frowned upon by their clerical friends, and suspected by the dignitaries. They love all who love Christ, and express their love when it can be done safely; but to countenance Dissenters or Dissent in their own neighbourhood, would be suicidal. They believe that theirs is the Church of England, and are taught to regard all the people as belonging to them; of course every conversion, every addition to a Dissenting church is their loss. So we do not wonder at, while we deplore, the spirit the best of them manifest. Miall, in his "British Churches in relation to the British people," thus depicts the state of things, to which allusion has been made:—

"Go into almost any village in the empire, and set yourself down there to win souls to Christ, and your bitterest foe, your most energetic and untiring opponent, will prove to be the clergyman—the State-appointed minister of Jesus Christ. The very first symptoms of spiritual life which show themselves among his parishioners, social meetings for prayer, anxious inquiries for the way of salvation, will attract his vigilant notice, and provoke his severest censure. The thing is so common as to cease to excite surprise. Would you stir up men's minds to a serious concern respecting their highest interests, the parish 'priest' will be sure to cross your path at every step. Assemble a few men and women, 'perishing for lack of knowledge,' that you may preach to them the message of reconciliation, and ten to one you will be informed, in the course of a few weeks, that the occupant of the house in which you laboured has been served with a notice to quit. It matters nothing that your efforts are free from all tinge of sectarianism; they are regarded as intrusive and mischievous. How many millions of souls cry aloud from the depths of their ruin to earnest Christians for help, whom, nevertheless, State-churchism renders it impossible to reach!"

It was, doubtless, with this melancholy picture before his eyes, that Mr. Binney so emphatically pronounced his opinion, fully justified by the facts of the case, that *the Church of England destroys more souls than she saves.* G. M. V.

BEAUTY OF THE ESTABLISHMENT.—The number of Conformists to the Established Church of England, is ten millions, one hundred and sixty thousand; the number of Non-conformists is seventeen millions and one hundred thousand; and the last bearing their own burdens, are obliged to con-