

Having been thus diffuse on the advantages of Liturgical forms in general, it remains for us to condense into a small compass, what may be advanced in favour of our own Liturgy in particular. At the head of this article, we have given the avowed sentiments of one of the most eminent Dissenting Ministers of the present day, (the Rev. Robt. Hall, M.A. Leicester,) whose name, with those who know the man, will carry with it no little weight. Such a testimony from such a quarter—from a man of Mr. Hall's mind and commanding talents—is in itself a host. We have also quoted another eminent literary character (the Rev. Adam Clarke, L.L.D. F.A.S.) in support of the antiquity of the Liturgy. To his testimony on that point, we now add the following remarks by him on the general merits of the work:—“A work almost *universally* esteemed by the devout and pious of every denomination, and the greatest effort of the Reformation, next to the translation of the Scriptures into the English language.—A work which all who are acquainted with it, deem superior to any thing of the kind produced either by ancient or modern times.” On the collect for the Second Sunday in Advent—“Blessed Lord, who has caused all Holy Scriptures, &c.”—generally made use of by the Clergy before their Sermons, he remarks, “the following *inimitable* Prayer, cannot be used in vain.”

The Liturgy of the Church of England, then, has been considered by able judges to be a composition of great excellence. It has now stood the test of examination, both by its adherents and its opponents, for several centuries; and there yet remains a numerous host of persons, endued with judgment and piety, who admire and revere the venerable structure. The *orthodoxy* of our public services will be considered by every friend to truth, to be one of their strongest recommendations, harmonizing as they do with the truth of God, as revealed in the Bible. “Our Liturgy,” a valued friend has remarked, “is not contrived, like Mr. Pope's universal Prayer, to suit the taste of infidels and heretics. But its language, on all the fundamental doctrines of Christianity, is clear and decisive.” This circumstance, indeed, will not recommend it to those who have imbibed the spirit of the present day; in which indifference to all religious truth, misnamed charity, and candour, forms a prominent feature. But our reformers sought not to please men, but God. The doctrines of the fall of man, the Trinity, the atonement and saving-merit of Christ, and the sanctifying influence of the Holy Spirit, they have asserted in pointed and energetic terms. The *variety of forms*, which occur in our Liturgy, and their judicious accommodation to all our spiritual necessities, constitute another characteristic of its excellence. The compilation proves that the authors of it, were well read in the present state of human nature. They were well acquainted with the fallen, guilty, corrupt, and helpless state of man, and with the glorious provision which the Gospel makes, for our present and eternal comfort. Is the Christian worshipper oppressed in spirit from a recollection of his sins?