Portry. For the Church. SABBATH SONGS. ET WILLIAM OSBORN.

SACRILEGE-No. 13.

Proudly the haughty monarch sat, enthroned in

Rich was the banquet, Babylon herself outvied, To grace the high occasion, all the rich, the

Were there, in costly vestments, majesty and Beauty sipp'd luscious wines, from chalices of

Wit, sparkling wit, shone brilliant as the gems e wore: Grewn wanton, luxury on downy couches roll'd,

While on the perfumed air soft soothing strains ; The earth and air, with ocean tributary made, Bring forth their precious offerings, till the

senses cloy, Flowers, fruits, flesh, fish, luxuriosly display'd. lucite to riot, revelry and boisterous joy: Nor was aught truly wanting at the festive board, That heart could covet, or the eye desire; For quaint device, and cunning workmanship

Productions exquisite, if royalty require.

Before the assembled thousands, then uprose His heart with pride clate, rash daring in his

" Forth from the treasury let our menials bring, The Jewish vessels-why should they inac-

Be hoarded up? Our Gods have vanquished theirs," he cried, Their sacred trappings, priests, yea, holy

All are ours by conquest: then pour on every Libations to the Gods; let each obey the call."

The edict issued, and the deed was done; it

The monarch and the nation's fate; thick darkness fell. Terrific, palpable, like that ere while revealed-

To Egypt's etiff-neck'd ruler, when he dared Forth from the dark profound, distinct and

brightly clear. In mystic characters (upon the palace wall) Of fearful bue; the fingers of a man appear, Tracing the proud king's sentence, and the

Where now the merry laugh, quick wit or pert grimace,

And vaunt high sounding? All, all, have vanished; hush'd. Revelry, herself is dumb; on every face Sits silent woo, in every eye despair ; flush'd By his victories no more; the strong man bowed; The haughty boaster trembled, for omnipotence

Array'd against him ready stood, and the rent Of vengeance poured its terrors forth, depart-

ing thence No more, until its fearful mission was complete;

Till drunk with slaughter; the vindictive arrows and notorious evil livers," are ever turned

GREAT'S FORGOT.

Where nymphs tripp'd lightly-there the eatyrs Where luxury reclined—the lion makes his

glance. Is now made hideous by the tiger's glauce

Where rare-hued flowers by fostering art be-Once grew, dank weeds and noxious briers have crept ;

The slimy reptile and the festering toad, Now snugly nestle where a monarch slept.

Great God, how fearful are thy judgments! when Such punishment to Sacrilege is given; With trumpet tones it warns the sons of men, Not to provoke the righteous ire of heaven; For thus decrees the Great Eternal mind,

To whom belongs the sea, and solid land, Whoe'er commits this crime shall always find, The retributive sword of justice close at hand. St. Catherines, Jan. 10th, 1955.

THE SYSTEM OF FREE CHURCHES: A Sermon preached before the Congregation of Christ Church. Elizabeth Town, New Jersey, on the First Sunday in Lent. 5th March, 1854, by the Rev. EUGENE AUGUSTUS HOFFMAN, M. A.,

"The rich and poor neet together: "The Lord is the Marks of them all." —Prof. XXU. 2.

One of the distinctive features of the Christian religion is, that it cares for all men afike. In all former dispensations, since the fall, God has that a peculiar proper system, because God has put system, because God has put system, because God has put ship system, because the spatial of the system of merchandles and before the coming in of the Churchain, the Mostic, there was but one high priest, and one temple where a could workly. The street was but one high priest, and one temple where a could workly. The street was but one high priest, and one temple where a could workly. The street was but one high priest, and one temple where a could workly of the true God. But when a street specified from a street district the results of the street was a street of the weak it converted the street was a street of the weak it converted the street was a street of the weak it converted the street was a street of the weak it converted the street was a street of the weak it converted to the converted the street was a street of the weak it converted the street was a street of the weak it converted the street was a street was men alike. In all former dispensations, since the fall, God has had a peculiar peo-

sal, in setting up the Cross in every land under the face of heaven; but she was intended to be Catholic, in that she was to gather into her one fold every human creature, without the slightest distinction of rank or sex, country or co'or. Her invitations to receive its blessings were made to all alike. No one was preferred before another. Here, each one, no matter what his condition in life, was sure, so that he lived godly in Christ Jesus, to receive an equal share of the heavenly blessing committed to her care. And it is of this principle, the groundwork on which the Christian dispensation is extended to all, that Solomon speaks in the words of the text-"The rich and poor meet together: the Lord is the Maker of them all." Both are God's workmanship. Both have the same Father, and, as we may now declare, the same Redeemer and Sanctifier; and both will, undoubtedly, receive an equal share of His sympathy and Parental care.

Now it is at once the beauty and glery of our Church that she has ever acted systemancally upon this principle, and in the fullest spirit of her Divine Master. In her fold she knows no distinction between her members, except it be in respect of holiness and piety. At her hands they all receive the like consideration. She has no gorgeous ceremonial and resplendent temples for the rich, and "ragged churches" for the poor. Where her spirit is truly carried out, be they princes, priests, or paupers, she has but one worship for them all, but one altar at which they may kneel, but one cup of salvation of which they may taste, and but one blessing which she

In give.

"Our mother, the Church hath never a chi'd,
To homor before the rest.
But she singeth the same for mighty kings.
And the veriest labe on her breast;
And the Bishep goes down to his narrow bed,
As the ploughman's child is laid.
And alike she blesseth the dark-brown'd serf,
And the chief in his robe arrayed.

"She sprinkles the drops of the bright new-birth,
The same, on the low and high.
And christens their bedies with dust to dust,
When earth with its earth must lie;
Oh' the paper man's friend in the Church of Christ
From birth to his funeral day;
She makes him the Lord's, in her surpliced arms,
And singeth his burial lay."

*Coxes Christian Billindes, pp. 83-1; a sweet little book
which should be in overy Churchman's library.

Yes, my brethren, boldly may we claim hat our Church is the poor man's friend. In all her arrangements, she takes special care to adapt herself to those who shall ever form the largest portion of Christ's mystical body here on earth, the poor in this world's goods. Her services are adapted to their comprehension. In her, more fully than in any other body in Chrisendom, the Word of God is read for their edification. Her forms of prayer, so simple, are put more than one-half in the mouths of the people. No child ever seeks her haptism in vain. Her communions are so frequent that even those who are, at times, by domestic duties or other causes, detained at home, may yet soon have an opportunity of coming to the table of their Lord, to seek the heavenly nourishment The retributive sword deep dyed in gore for their souls' health. And none, who seek the bread of life, and are not "open away. Weekly, in her Apostolic offertory, On their errand sped, AND BABYLON THE does she give them an opportunity, as Paul gave order, to the Churches of Galatia, to lay by them in store" their mites, their gathered copper, or their silver coins, "as God hath prospered them." So fearful is she lest a quarterly or yearly gathering Where dark-eyed beauties woed with amorous might be hurdensome on their hardly carned gains. Yes, my brethren, boldly may we claim that our Church is the poor man's friend. For she ever has her ministers ready, with all a mother's tenderness, be her members as poor as Lazarus, to go at a moment's bidding to sanctify the marriage bond, to bless their cradles, to train up the little children in the way they should go, to visit the sick, to soothe the sorrowing, to offer the last consolations of religion to the dying, and to lay up their dead in the hope of a blessed resurrection in the world o come.

But why, you may ask, if this he so -why, in this our day (for it was not so formerly), is it that the Church is continually tainited with the sneer that she is a Church only for the rich? And why is i that, on entering the doors of our Churches, you shall find, in the majority of cases, the congregations composed chiefly of those who possess an abundance of this world's wealth? The time will not now permit me to enter fully into the various causes which have brought about, especially in the branch of the Church in these United States, these sad results. I desire, on the present occasion, to call your attention to but one of them-the system of selling or renting peros in our Churches. And I take the more pleasure in speaking of the evils of this system, because God has put

TORONTO, CANADA, JANUARY 26, 1855.

free. Free, that there may be no worldly distinctions in the House of our God. Free, that to the poor the Gospel may be preached, as of old, without money and without price; and that whosoever will, may come "and take the water of life

Give me, then, your attention while I you some reasons why Churches ought to be free; and may God the Holy Spirit. who alone guideth into all truth, direct and prosper our meditations to His honor and

1. The principle of selling or renting seats in the House of God is, in itself. wrong, because it is contrary to the will of Gd. if the Bible be true; and is a practice which was totally unknown in the purest ages of the Church.

the blessed Jesus sent His Apostles forth into all the world to preach the Gospel of the kingdom, as you heard in the second He gave to them, and through them to all e have received, fredy give."† And it

s remarkable that the only two occasions on which He used violence, in all His gentle life, was when He cast out them that sold and bought in the temple of His God, and uttered that stern rebuke-" It is written, My house shall be called an house of prayer for all nations, but ye have made it a den of thieves." "Take these things bence; make not My Father's house an house of merchandise." And the indig-St. Mark at 17, marginal reading; St. John B. 16. nant Apostle, St. James, when he seems to have witnessed some distinctions of rank there come in also a poor man in vile raiment, and we have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or, Sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts I. Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" Now, how can we

claim, where the rich are given the best seats, and the poor crowded to the door, and to the wall, that "the rich and poor meet together; the Lord is the Maker of

It is a practice which was totally unknown in the purest ages of the Church. In the earliest ages, and in the Churches which the Anostles founded, the houses of God were as free as the air we breathe. There were distinctions, it is true, because of the crowds that thronged their courtsbut they were distinctions of holiness, and not of wealth. The communicants, or the faithful on they were then called were placed nearest the altar; the penitents, or those preparing to become consumpicants. came next; while those who had commited great sins, or came as spectators, were placed near the door. And so, or in some imilar way, did the seats in the Churches remain free for more than fourteen centuries; and never, amid all the corruntions with which the faith was overlaid, did Christians attempt to sell seats in the Houses of God. The first inclosed new that was ever known in a Church, dates back, says the author of the History of Pews, only to the early part of the 17th century, half a century and more later than the reformation in England. And they were never extensively introduced until the time of the Puritan rebellion, and then in opposition to the Bishops of the the proc from the Church. for their drunken debauches.*

or renting seats in the House of God is. in itself, icrong, because we therein sell that which does not belong to us, and we

trymen to determine, with that entire unas the Church, to him and his successors in single seat which the wayfaring man and nimity which has marked all their proceed- office forever, and thus securing to the the stranger, the widow and the fatherless, ings, that the seats in the Chapel, which Church the peaceable possession of the may feel they have a right to occupy for we hope soon to enter, shall be forever property for all time.; When the office the holy purpose of prayer. Now, it will endeavor, in a simple way, to set before ing Thy holy word, for belehrating Thy pew system exists, the poor, whom the It is contrary to the will of God. When ed to read from the Gospel, as though to Gospel, which they do not hear, could lesson this morning, the strict charge which and sold in the temple, "make not My fear there will one day, perhaps not far Thristians to the end of time, was, "Fredly | And having made the matter, humanly (our social system to its centre, and dive grant that in that place now set apart to whirlwind. His service, His holy name may be wor- 1 IV. And lastly, The principle of selling shipped in truth and purity, through all generations." And who that has listened to these holy words, and joined in these pions prayers, can see, on the morrow after the service, in those now sacred courts, without feeling that it is a spirit of profanation, the auctioneer's hammer, asking, as has been forcibly said, " of the hungering souls, how much they will give for salvation?" and the same spirit of compemade in Christian Churches, wrote, "It tition, and bargain, and sale introduced, there come unto your assembly a man with I with which we would buy or sell a house a gold ring, and in goodly apparel, and or a horse. Surely, my brethren, that were a strange giver who will give nway to-day that which he intends to sell to-

morrow. The principle is all wrong, and it has brought forth, in too many cases, its evil chandise. It has prostituted the whole subject of erecting Churches for public worship to the question, not whether they are surrounded by sheep wandering abroad without a shepherd, but, can they be made to pay ! It has taken away from the a ms of the people the character of free-will. offerings to God, and there is now brought of the Gospel is committed, to do what we into the treasury of the Lord not a tithe of can for their salvation. But how-I ask that which the faithful once offered for the in all enriestness, as one who has seen the relief of the poor and for the support of the effects of it-how can the ministers of God Gospel. And the Church, having thus bring such to the knowledge of Jesus, when parted with her property, has lost all con- all the seats in God's house, their Father's ed for God's worship forever. So that pay for them? What success would a should it happen, as it has happened, that missionary in China have in converting the the majority of the pew-holders in any nation, who should go there, and erect a congregation become, by any chance, irre-ligious, ungoilly men, the building erected for such pious purposes may be taken from Collection from the Charles and taken from God, taken from His Church, and taken from His poor. And the only Church in this country, of our communion, which the adversary has been able to taunt with having deserted the faith, King's Chapel, care. The mini-ter enters the poor man's Boston, so richly endowed by pious house. He, like the rest of his brethren, Churchinen, now gone to their reward, that the Gospel might have been preached there forever, has fullen-by the single circumstance that the majority of pew-holders became those who denied the faith once delivered to the saints-has fallen into the hands of the enemy; and now, within its once hallowed walls, is weekly denied the

III. And again: The principle of sellis, in itself, wrong, because it has shut out

Church, by men who wished to conceal | While the rich, and those who can affrom the congregation that they refused to ford to pay for them, have the best scats kneel during the prayers, or thought them. in the sanctuary, and have had, because selves too good to pray by the side of those of their wealth, the privilege of entering who were poorer than themselves. So the House of God, the poor, God's poor, that, if we have read history arght, the whom we shall ever have with us, as His pew system was introduced in the darkest representatives, to receive the love we owe

of consecration proceeds, we join in the not do to say that there are some seats prayer, "Vouchsafe, O Lord, to be present always set apart for such as these; for, if with us, who are here gathered together in there are, they are generally in some dark all humdity and readiness of heart, to con- corner, where they cannot be sold; and if secrate this place to the honor of Thy great they are not, there is a natural pride in the name; separating it henceforth from all human heart (sinful I cannot call it) which unhallowed, ordinary, and common uses, will not submit to be marked as the poor in and dedicating it to Thy service, for read- the House of God. So that as long as the holy sacraments, for offering to Thy glo- Lord has told us shall always compose the rious Majesty the sacrifices of prayer and greater part of His kingdom-the poor, thanksgiving, for blessing Thy people in who cannot afford to buy seats, much less Thy name, and for the performance of all to build Churches, must forever go without other holy offices." Then, after the them. And oh! who can wonder, while Bishop has blessed the name of the Lord, these things are so, that there should be that it both pleased Him to put it into the constant murmurings of the poor against hearts of His servants to appropriate and the rich! Who can expect that they devote the house to His honor and wor- should not harbor feelings of resentment ship," we beseech Him "graciously to against those who have thus turned them necept the dedication of the place to His from their Father's house, requiring a deservice." And then the Bishop is direct. gree of forgiveness which nothing but the rebuke the very spirit of which we have teach them! For if these exils do continue spoken, those indignant words of the Sa- -if these complaints increase, and the vious, when he drove out them that bought poor are still deprived of the Gospel, I Father's house an house of merchandise." distant, a storm arise, which shall shake speaking, sure, we beseech God to "bless, before it those who have brought it to pass, the religious performance of the day, and as the autumn leaves are driven before the

> or renting scats in the House of God is in itself, wrong, because it destroys the missionary character, and one-half the usefulness of the clergy-no slight evil when the Church is so short-handed. The commission by which the ministers

of the Gospel act in this day, is the same

which the Apostles had: "Go ye into all the world, and preach the Gospel to every creature." A duty which is especially incumbent on them in this country, where the Church is yet so small, and they are surrounded by so many to whom the Gospel is yet an unknown sound. Count the crowds which assemble in our public places on the Lord's Day, even when His public worship is celebrated. Mark the numbers which throng the streets, even on fruits. It has made the whole matter of a that holy day, for the want of something seat in the House of God a matter of mer- better to do. See the swarms which fill the hovels, and by-ways, and lance of our towns. All these have immortal souls, to be saved or lost. And it is the duty of Christ's Church, and Christ's Ministers, to gather them all into His fold. It is incumbent on each one of us. as Christian men and Christian women, to whom the treasure rol over the very building which she erect- house, are monopolized by those who can preached? And why should it be different here? It is not, and will not be, I om thoroughly convinced, until we throw our Churches open to the poor. Look at the does not deepie the Gornel. Not a child has he born to him, that he does not bring to be baptized. He would not be married without the Church's sanction; and he always brings his dead to her burial; and yet he is never seen, on any other occasion, within her walls. You ask him why it is, and the never-varying answer will be, " I have no pew"-" I cannot afford to go to Church." What a comment on a system should be that to the poor the Gospel is preached, without money and without price! And what can we reply? We

Lord who bought them with His blood. ing or renting seats in the House of God introduced into a Church, whose glory have no seats to offer, where news prevail. Our hands are fied, and our mouths shut, and we can but go sorrowing away.

objections made to all this. I know that the worldly-minded, who prefer what they hour of our mother Church-when her to Him, have, when they desire to enter think their own convenience to their Archbishop was murdered, and her King the House of, and pray to, the common brethren's good, will cry out against it. martyred, by men who turned the noblest Father of them as well as the rich, been And I know that there will be some wellcathedrals into stables for their horses, the pushed into the back seats, pushed into the meaning Christans, who have become so fonts into watering troughs for their cattle, gallenes, pushed into the etreets. Look accustomed to the pew system, that they and the holiest vessels of the altar into cups around at the Churches where the pew will be disposed to doubt the expediency system exists-watch the assemblage that of Free Churches. The time will not II. Again: The principle of selling gathers weekly within their walls, and permit me now to enter into all the objeccount, if you please, what proportion there tions that may be made. I plass directly is of the poor. The spirit of the world to that which is considered the most forhas entered into them, and you will see midable, that the Church cannot so be the power of wealth even there. You supported. We snewer that it has never

I know, however, that there will be

pews are sold. It has been found, on a social devotion t persons ! And is it essential that it must who feel saddened that the poor have not the Gospel preached to them, and whose ients are ready, to the utmost of their ability, to help any such movement. And they will give hundreds, and that with cause they can find in the Church no Surely, if people would only go forward in bring forward practices which are utterly faith to the work, and do God's work in opposed to the Church system and spirit. His own way, He would not fail to prosper

demn those who are yet bound by the pew system. It is a system with which the languid than before, world has bound the Church-a evetem and mine, adopted in all succerity of purhow this or that congregation shall be freed o sunder hastily such institutions to which we have been accustomed. But for us, a new congregation, who have now for near our news, and dispersed again our many

Only let us realize the work in which we are engaged—the singular privilege which we have been granted, that of building a House of our God-a work which was not permitted to do. Only let us our own? remember that such a work requires a pirit of sucrifice. We must give ourselves sholly to it. As with one heart must we bring it to an end. And, then when we shall have gone the way of all the earth, those stones which we now nile in faith and prayer, shall testify to our hope in Christ; and those walls may stand, ages atter we have mingled with our kindred dust, a living monument of the necessity of repentance for all and faith in the Lamb of God crucified for a fallen world. And Immortality and Eternity alone shall mearure the result.

And now to God, the Father, Son, and Holy Ghost, three Persons and one God, he ascribed all might, majesty, dominion and honor, as is most justly due, both now and forevermore. Amen.

and forevermore. Amen.

I state by the Cambridge Camben Society to England Poter as the author's experience extends in the parish of which he is flower, during the two years which lave elapsed since its faundation, the inferings have according to the outer base of the foundation of the offerings have accorded the sum which could have been realized by renting all the pare; and it is no uce muon thing to see, especially on Studies even of the chapel secured. I would not attend Church excepting where the Free system was used. I where the truth upon the subject of selling or letting peas in the 4 burches which the distinctly set before the index of the people, and they have had time to consider and make up their judgment. Here will be an entire revisition of opinion in favor of the Free Church principle, wherever there is a preference given for light over darkness, and in favor of the five or highly extensed than the favor of the near of this world."—MS. Letter of the latt Gov. Boyd, D. D., 110 Jay, 1837.

"If men have not the heart to serve the Church and to support its ministry, there is no virtue in commercial schemes to compass the And if they have, they will not stend about the way. The wise men brought their gold, and frankincones, and myrth, and fell before the infant i histor of all they had, and yet left lime without a place to lay its head."—"Surely, the minister to you, for cod, the feeble, suffering, sinful, human man, who gives his life and wears himself out in the service of your children and your souls, needs not a holier bond than heart contracts with heart, to make him sharer of your children and your souls, needs not a holier bond than heart contracts with heart, to make him sharer of your less it, if it be so, then the Lord Illimedic where He now less the life and wears himself out in the service of your children and your souls, needs not a holier bond than heart contracts with heart, to make him sharer of your less it, if it be so, then the Lord Illimedic the well and then filled with plenny. "H

REVIVALIST IBREGULABITIES.

The Gospel Messenger speaks thus of an attempt being made in certain quarters | near Motton Monbray; and Llandwen, near to induce members of the Church to adopt the expedient of "Social Prayer Meetings" -" to be conducted after the manner which prevails among the denominations i around us." We commend the remarks Austell; Spossorth, near Wetherby; All Saints, of our contemporary to the careful consideration of all Churchmen .- Catendar.

"An attempt is now making in certain quarters to induce Episcopalians to adopt the expedient of 'social prayer meetings,' to be conducted after the manner which prevails among the denominations around clergy of the Desnery of Tarintock, at a meeting us' For a Churchman to favor them is to of their Ruridecanal Chapters, on Tuesday, abandon all the arguments in favor of a December 19:-Liturgy. For whatever reason he may have for preferring to have public worship on Sunday conducted according to a prescribed form, is of equal force in reference

Church intended to be Catholic, or univer- it into the hearts of your wardens and ves- and whatever appertains to it, in trust for commodation, there will not be found a clad peasant, while the corrupt communion to week-day services. The Liturgy is a of Rome opens her Churches to all, while prominent feature in the Church systemthe Turkish mosques are free to every to assert that it is not expedient to use it follower of the talse prophet, and no idol, when Christians assemble to worship God, temple was ever closed against the meanest is to yield one of our strongest points. It of the heathen, that Protestant Churches is urged that our Church system is not alone, of all religions, shall be the most opposed to prayer meetings of this kind, inaccessible to the poor, because they can- because the service of the Church connot be supported without selling their seats! templates some silent extemporaneous sit in vam we have before us the example prayer on the part of the Clergy and of the early days of the Church, when the people. No Collects are set out to be existent of pews was unknown, and when jused by the worshippers at entering or he offerings were so great that no poor leaving the Church-and in the ordination brother ever was left to want? Or shall of a priest, she actually encourages it, and we refuse to learn from the Methodists, directs silence to be maintained in the she have adopted the free system, and midst of the ceremony, that this act may than whose no ministers are better paid, be suitably performed.' Now, granting no services better attended, and than that this is an encouragement of extempowhose, to our shame be it said, no poor are inneous prayer at all, -we ask, is it exbetter cared for I It is because that into temporaneous public prayer? Is it extheir places of worship the poorest individ- temporaneous prayer where one person nal may enter freely and feel at home. leads and the others are expected to follow? But the fact is, that Free Churches are If not, then with what grace is this urged more easily supported than those where as an argument in favor of associations for trict calculation; of the comparative ac- | We would not say by any means that

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commodation and expense of pews and they who are urging forward this new pen sents, where the comparison is most measure intend any disloyalty to the avorable for pews with respect to the Church, but the arguments they use show umbers accommodated, that pews involve an entire want of confidence in our system, loss of twenty per cent, as compared and a desire to introduce some of the most outh free sittings & And if they did not, objectionable features of the seets. Thus nust not the money be paid by the same it is contended that the religious community is languid, and there is a coldness in the e drawn from the people by a business Church; and the remedy proposed is not ransaction ! I verily believe, my brethren, a firmer adherence to Church principles, that there are some in all congregations not a deeper participation of its spirit, but the introduction of what the Church does not recognize, but is the distinguishing feature of those who are bitterly hostile to our whole system. In other words, bevilling hearts, where they now give tens, remedy for religious coldness, they would -Are they remedies! Ask those who from principle use them. Take up any of My beloved brethren, I have spoken to their papers, and you will read of religious ou freely and fully on this important coldness in the denominations. Attend home. I have plend in plain and carnest their public worship, and you will hear the anguage, it is true, a cause which is congregation informed through the medium nearest to my heart-for to it my life is of an address to the Deity, that it is a given—the cause of God's poor. If I have season of languor and 'declension.' They poken strongly, it is not that I would con- are not remodies. They are unhealthy etimulants, which leave the people more

If our 'evangelical' brethren would sook which many of our forefathers, both yours to 'revive' the Church, and make her members thoroughly energetic in the cause puse; and it is not for me to say when or of Christ, let them do what they have never yet done, carry out in its fullness the from its honds. It is not even expedient Church system. They surely will not dony that were each worshipper to join fervently and devoutly in the prayers of the Liturgy, there would be no coldness; were year tried, so successfully, the free system, their people to spare time from their busiand such the effects of the better way, it hose to attend week-day services, and join would have been a wrong to have rented in them properly, there would be no complaint of lukewarmness among our memhers. In short, were the Church system fully carried out, and were our people laught to love it and act upon it, all this languar, lukewarmness and coldness would vanish. Is it not so? Then why resort even David, a man after Gud's own heart, to other means before we have fairly tried

> This is no time to abandon an inch of our ground as Churchmen. The denominations-in all thankfulness, and to their credit be it raid, -are laboring in their way and according to their means against the enemy of souls. But we ask what mean these new books which we wee on the shelves and counters of every bookstore--these 'pre-composed forms of prayer' for family and social use, written by Pres. livterians? What means the silence of the Presbyterian press and pulpit with regard to that late powerful article in the Edinburgh Review in favor of a Prosbyterian Liturgy for public worship? It means just this, that ofter years of experiment, they are opening their eyes to the defects of their own system. They see that the only remedy, if any, for the decay of Orthodoxy in their mulst, is to be sought in a return to the use of pre-composed forms of prayer. Is this a time for us to abandon our own strongholds, and take our position upon ground which they are leaving as untenable? Our 'evangelical' brethren may say they are not in favor of the entire disuse of a Littingy. True, but they are throwing down the barriers that guard it, and as this is a 'progressive' age, they will find that there are plenty of uneasy spirits who will begin where they leave off, and endeavor to carry on the work of destruction, until the Book of Common Prayer is laid on the same shelf with John Knox's Liturgy.

Ecclesiastical Intelligence.

ENGLAND

The Incorporated Society for the Improvement, Enlarging, and Building of Churches, made grants at a setting on the 18th inst. towards the execution of the following works:—Building churches at New Basford, near Nottingham; Cynwyd, near Corwen; and Knighton, near Market Drayton. Bebuilding churches at Morriston, near Swansea: Brughton Sulney, near Molton Mouhray: and Lienadwee, near pear Molton Mouhray: and Lienadwee, near Carnavon. Enlerging, &c., charches, at Stoke Onbriel, near Toines; Arkesden, near Newport, Essex; Farnborough, Kent; Thorner, near Essex; Farnborough, Kent; Leeds; Stanwick, near Higam Ferrers; Dews-Newcastle-on-Type; and the Holy Trinity, Weymouth The grants formerly made in aid of the erection of churches at Breckenfield, near Afreton, and Bodie-atreet-green, near Burstmonceaux, were increased under urgent circumstances represented.

The following petition was agreed on by the

"The petition of the undersigned elergy of