

our use a form of prayer scriptural, devotional, comprehensive, and benevolent.\*

The highest praise that can be bestowed upon our Liturgy is that it is *Scriptural*. That it seeks alliance with, that it desires to be judged by the Word of God, is evident from the number of Scripture phrases which it contains—from its embracing the whole book of Psalms—containing the substance of the New Testament in the appointed Epistles and Gospels—and in making provision for the complete reading in the course of every year of the entire sacred volume. But this is not all: there are more than these Scriptural *apologies* to the Liturgy—the “fine gold” of the precious Word of God is so interwoven with the language of our Common Prayer, that every petition it contains plainly develops the source from which its spirit and even its words are drawn. Nor is there anything in the Liturgy—making allowance of course for those changes in the particular application or interpretation of words and phrases which time will create—which may not be clearly proved to be a truth of God, by the clear and positive evidence of Holy Scripture.

Next to the Scriptural character of our Liturgy, one of its chief excellencies is, the accommodation of its various forms to all our spiritual necessities;—proving that while its authors were deeply read in the Word of God, they were also well acquainted with the present state of human nature. Our form of Common Prayer embodies most prominently the fundamental truths of man's fallen, guilty, helpless state by nature, and the rich provision which the Gospel makes for his recovery through the atoning sacrifice of the Son of God. It directs us also most emphatically to the sanctifying influences of that Holy Spirit which “worketh in us both to will and to do;”—from the commencement to the close of the service, pointing out the agency of Father, Son, and Holy Ghost, in the glorious plan of our redemption.

How *comprehensive*, too, is the Liturgy of our Church! No temporal want can be felt, no spiritual destitution experienced—there is nothing which the body can need, or the soul desire, which is not included in some one or other of its general or special supplications. If the Christian worshipper be oppressed in spirit from a recollection of his sins, here are confessions of his guilt, and deprecations of the wrath of God, which will express his soul's most secret sorrows;—here are promises of pardon which will bring comfort and hope to the “wounded spirit.” And if in the mind of the worshipper there be a happy transition from the “shadows” of spiritual depression to the “lights” of Christian hope,—if joy succeed to sorrow, and the spirit long to tell aloud of its peace and gladness, here are hymns of praise which will express the liveliest sensations of the grateful heart. We shall find it difficult, in short, to point out any situation either of a public or private nature—relative either to our souls or bodies—which is not comprehended in our admirable Form of Prayer.

The *spirituality* of our Liturgy is another, and not the least of its excellencies. “Nothing is to be found therein,” says an excellent writer,† “to satisfy the conscience of the formalist and pharisee; 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.....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.”

But these are excellencies in our Liturgy which will more clearly appear, when we proceed to examine particularly the several parts of which it is composed. And here our attention is first drawn to the *INTRODUCTORY SENTENCES*,—selected portions of Scripture, with which our public service is commenced.

“Before thou prayest, prepare thyself,” is a wise admonition, by which our church directs all her members to be guided; and if, preparatory to addressing himself to God in the burning bush, Moses was commanded to put his shoes from off his feet, because the place whereon he stood was holy ground, Christians are not to be neglectful of a preparation of the heart when they come into the sanctuary of the Most High. Not only, therefore, in reverential awe of the majesty of Him whom they meet together to worship, do they uncover their heads when they cross the threshold of his sanctuary, but ere they unite in the public services of his house, they supplicate by private prayer his blessing upon the exercises in which they are about to engage. Before they enter upon those solemn duties, it is right that the secret petition should ascend to the throne of grace, that “the words of their mouths and the meditations of their hearts may be acceptable in the sight of their Lord and Redeemer.” Better that such feelings should engage our minds, than that worldly cares or objects should be suffered to engross them: better that the wanderings of the mind should thus be restrained, than that the appealing voice of “Christ's ambassadors” should strike upon listless tempers and unconcerned hearts!

In order to awaken the impressions which befit the supplicants at the throne of grace, our attention is first directed, in the public service of the Church, to some of the most important truths in God's holy Word. One or more appropriate verses from Scripture are accordingly appointed to be read by the Minister, selected with extraordinary judgment and skill, and justifying the commendation which has thus been expressed by an able commentator upon the Book of Common Prayer.‡ “The venerable compilers of our Liturgy have walked like skilful physicians in the garden of God; and finding it plentifully stored with medicines for the cure of spiritual diseases, they have collected a few of the most potent and useful.” The Introductory Sentences are evidently selected with a view to the different classes of those, who may be supposed to appear in the house of God; and are designed to excite in them emotions suitable to the exalted nature of his worship. In this body—verifying our Saviour's similitude of the net cast into the sea and bringing up fishes good and bad—there is necessarily a “mixed multitude,” manifesting much variety of religious knowledge and of spiritual advancement.

Amongst professing Christians there is, it is to be feared, a too common error of leaning upon external privileges and resting their dependence upon a name, in the spirit of the Jews whom our Lord rebuked, “we have Abraham to our Father.” These are practical enemies to the law of God,

and in their lives strangers to the holiness which it enjoins. To them the introductory sentences of our Liturgy address a becoming warning,—that though they come to the house of God with the promise of pardon through Christ, a condition of this pardon is a change of heart and life. In the word of God they are reminded that “the wicked man must turn away from his wickedness which he hath committed and do that which is lawful and right, if he would save his soul alive.” And lest any should be slumberers in Christian duty, and careless of reformation, they have this declaration sounded in their ears, “Repent ye; for the kingdom of heaven is at hand.”

But again, there may be—nay, there ever will be, those who are self-esteeming, partial judges of themselves, and in the pride of a “carnal heart laying stress upon their holiness and deserts: to them these words of Scripture are addressed, “if we say that we have no sin; we deceive ourselves, and the truth is not in us.” They are directed to examples of old, of men after God's own heart, in whom was no boasting of personal merit: far from it—their abasing feeling, their humble confession was, “I acknowledge my transgressions, and my sin is ever before me.”....“Hide thy face from my sins, and blot out all mine iniquities.” To bring down to the dust every human dependency, every high imagination—to impel to the cross of Christ as the only refuge for salvation, we are reminded of these confessions of holy men of old; “O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing.”....“Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified.”

But in Christian assemblies there may be a worse description of offenders than self-deceivers: there may be those who, with Pharisaic duplicity, assume the garb of religion, the “form of godliness,” while their hearts are strangers to its “power.” At the very threshold of the sanctuary, these—if such there be—are called upon, in solemn tones, to cast away this sinful disguise, and told, upon the authority of God's own word, that “the sacrifices of God are a broken spirit,” and that it is “the broken and contrite heart which He will not despise.” Their piety must be vital, not superficial—their repentance in the heart, and not upon the lips alone—the manifestations of godly sorrow must proceed from the very “issues of life.” The mere ostentatious shew of religion, our church, at the very commencement of her public service, thus condemns from the word of God,—“Rend your heart, and not your garments, and turn unto the Lord your God.”

Once more—in the body of Christian worshippers, there will sometimes be those who are oppressed with fear and harassed with doubts; in whom a sense of unworthiness and a feeling of distrust awakens this language of the publican, “God, be merciful to me a sinner.” While others trifle, they are serious: while others enter the house of God with levity and indifference, they “tremble at his word” and presence. Their sins are many, and they feel them: “the remembrance is grievous to them, and the burden intolerable.” They are unworthy to enter into the house of God. They dare not absent themselves, because God is only to be found in the instituted means of grace; yet they tremble to appear before him. Esther's language is their's: “If I perish, I perish.”....To these sorrow-stricken worshippers, these mourning penitents, the Scriptures are full of declarations of encouragement, and the church is not backward to respond the voice of comfort. “God,” she rejoices to remind her penitent children, “is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.” To him “belong mercies and forgivenesses” even to those who “have rebelled against him,” if they return with full purpose of heart to their forsaken allegiance. The instance of the Prodigal is also adduced, and his gracious, his affectionate welcome by the father whom he had offended, but to whom, wretched and in want, he ventured to return. And while, in the concluding sentence, we are warned of the “deceitfulness of sin,” and the danger of doubting or denying its existence in ourselves, we are informed that “if we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

C. R.

\* Biddulph.

#### A CHURCHMAN THE ORIGINATOR OF SUNDAY SCHOOLS.

From the British Magazine.

The following extract from the speech of Sir W. Cockburn, at a late meeting of that excellent institution, the Bath Church of England Lay Association, will give pleasure to all good sons of the Church of England.

“They might remember that at the meeting in February before alluded to, when he occupied so much time, and Mr. Tolstanham so ably pleaded their sacred cause, when he (Sir W. Cockburn), amongst a few of the countless claims which the Church in England had upon the gratitude of the population, stated as one of them, the establishment of Sunday Schools; that claim was vociferously denied by dissenters present, and to his surprise their denial was confirmed by several of his clerical friends, so that he was constrained to withdraw that claim at the time, though with the protest as to the good authority whence he derived it; that he had since taken great pains to gain the best evidence upon the subject, and they would sympathize with him in the feelings of satisfaction with which he again confidently made that claim, and hoped to be the humble medium of settling that disputed point generally, to the well known and undisputed history of Sunday Schools,—viz:

“It was in the year 1784, that Sunday Schools were first established by Mr. Raikes, of Gloucester; and in 1788, only four years after, they afforded shelter and protection to not less than 250,000 of the children of the poor. Mr. Raikes first mentioned his plan to a worthy Clergyman of the name of Stock, and well knowing that religion was the only foundation on which education ought to be built, they began by gaining the consent of the parents that their children should meet them (Mr. Raikes and Mr. Stock) at the early service performed in the cathedral on a Sunday morning.

“When Mr. Raikes was on a visit at Windsor, the good Queen Charlotte sent for him to inquire into the nature of his plans, and to express her unqualified approbation of his Sunday Schools, and her confident hope that they would prove an incalculable benefit to the human race.”

“He rejoiced to add the testimony of the nephew of the immortal Raikes himself, as to his having been a devoted member of our Established Church. He had only lately obtained the following conclusive and satisfactory note:—

“DEAR SIR,—I have great pleasure in replying to your inquiries, as I can reply most explicitly, and most confidently.

“My venerated uncle, Robert Raikes, was not only a member of the Church of England throughout the whole of his life, but he was also a most attached and devoted one.

“I should much doubt whether he ever entered a single place of worship unconnected with the Establishment, and he was uniform in his attendance at his parish church on Sundays,—frequent in his attendance at the early prayers in the cathedral on week days.

“His memory is still cherished by some of the oldest inhabitants of Gloucester, who would remember that, though his mind overflowed with charity and good-will to men of all denominations, his affections and allegiance were wholly with the Church of England.

Yours truly,

H. RAIKES.

Chester, Jan. 1, 1838.

[The reading of this Letter called forth the most cordial cheers.]

“Thus was this, one of the greatest benefits ever conferred upon the population, not only matured, but originated, by Churchmen.”

To the Editor of the Church.

REV. SIR,—In some addresses presented to Sir F. Head, on his departure from the Province, and also in some observations of the public prints on the services of that gentleman and of Sir John Colborne, I observed, with regret, the not unfrequent expression of “Saviour of the Province” applied to both of them. Those who used this expression, I have no doubt, did so in compliance with a vicious custom, and with no irreverent intention. I would however call their attention to the exceeding impropriety of bestowing on a human being any term appropriated to the Deity, and thus by a common, and almost profane use of it, diminishing the solemn awe with which we ought always to name the Almighty, or any of his exclusive attributes. Lord Clarendon, in relating how the Commons in gross adulation had saluted the Duke of Buckingham as the Saviour of his country, designates their conduct as blasphemous; and Dr. Johnson, with equal justice censured the application of the term Omniscient to a gentleman of most extensive information, and substituted that of all-knowing. My attention to this subject was revived by observing that Lord Brougham, the other day, with his usual disregard of decorum and flippant handling of things sacred, had sneeringly called the Duke of Wellington “the Saviour of Her Majesty's Government;” and I shall feel gratified if these few remarks prevent for the future the levity of which I complain, and which, I am sure, springs from inadvertence, and not from any set design to degrade scriptural terms to an improper use.

Yours, &amp;c.

ALAN FAIRFORD.

Cobourg, 20th August, 1838.

### THE CHURCH.

COBOURG, SATURDAY, AUGUST 25, 1838.

On more occasions than one, since the commencement of this Journal, it has been our pleasing office to call the attention of Churchmen in Upper Canada to the interest evinced in their spiritual welfare by the generous people of England and Ireland. Had not private bounty, especially that portion of it distributed through the medium of the Society for the Propagation of the Gospel in Foreign Parts, afforded that aid which the State, neglectful of its most solemn duty, either failed to supply, or supplied in a most inadequate manner,—the present condition and the future prospects of our Establishment would have presented a most disheartening appearance. It is no wonder then that at a General Meeting of the Clergy held at Toronto in 1836, for the purpose of deliberating on the measures necessary to be adopted for answering the loud calls for the ministrations of the Church issuing from every quarter of the Province, the expediency of sending a clerical deputation to England was decided upon,—the members composing which were to call public attention to the destitute state of the Church in Upper Canada, and to seek from the Christian sympathies of the nation pecuniary contributions in relief of the growing evil. The clergymen selected for this important mission, were the Rev. W. Bettridge and the Rev. B. Cronyn, the Rectors of Woodstock and London. They sailed for England in the early part of 1837, and each selected his native country as the field of his labours,—Mr. Bettridge remaining in England, and Mr. Cronyn repairing to Ireland. Of the proceedings of the latter gentleman we have as yet no full or authentic information; but Mr. Bettridge, with a laudable view to make the people and Legislature of the Mother country acquainted with the merits of our case, has published a *Brief History of the Church in Upper Canada*; and upon this production we will now proceed to offer a few remarks.

The *Brief History, &c.* is a spirited Pamphlet divided into three parts;—the first, contains the parliamentary enactments, and public documents, on which the Church rests her claim to be considered as the sole ecclesiastical establishment in Upper Canada,—the second, comprises an account of the proceedings of the Deputation in England,—and the third with a forcible brevity sets forth the religious destitution of the thousands and tens of thousands of Episcopalians scattered over the face of this extensive Province. The arguments by which we seek to establish our exclusive right to the Clergy Reserves, have been so recently and so fully brought before the public, that we will pass over without comment the first part of the Pamphlet, which is entirely confined to this part of the subject, merely remarking that we are confident no well-informed man in England or Ireland ever heard of any other “Protestant Clergy” save that of the United Church of England and Ireland. To the third part of the Pamphlet we shall also make no allusion, because in summarily adverting to the difficulties and necessities with which our Church has to contend,—to its inability to feed the sheep which seek for pasture within its fold,—and to the general unhallowed aspect of a Canadian Sabbath,—it only touches upon subjects and wants with which we are all too familiar,—wants which we not only felt in the isolated shanty and newly-opened settlement,—but which even rob hundreds of our smiling and populous villages of that fairest moral feature of the British landscape,—the Village Church.

Mr. Bettridge arrived in London at a time most unfavorable to the objects of his mission. The members of the Establishment, it is true, both clerical and lay, had received a new and extraordinary impulse from the pressure of the times, and had never evinced so much zeal or liberality whether in defending the rights, or in ministering to the exigencies of their communion. This very circumstance, how-

ever, was adverse to an extension of their bounty to the distant colonies of the Empire. The West Indies, with claims we submit, far less urgent and legitimate than ours had absorbed £40,000;—the Society for Building New Churches in London, £150,000;—the famine in Scotland had been relieved by the munificent contributors of £30,000;—the Spitalfield's weavers were drawing daily upon the public purse;—and the Clergy Aid and Church Pastoral Aid Societies, besides donations, had already procured annual contributors to the amount of several thousands, and were constantly adding to the number of their supporters. The country vied with the metropolis in this noble outpouring of earthly treasure for such hallowed uses. Every diocese almost had formed an Association for the building of additional Churches; and not only did new combinations, in connexion with the Establishment, spring up to counteract the attacks of political dissenters and infidel liberals on the National Religion,—but the old charities put on a new youth, and instead of being thrown into the back-ground by those of a more recent institution, enlarged their means and powers, and consequently their sphere of usefulness. At such a time as this, when the Conservative mind of England was deeply interested in matters possessing so homely an interest, had Mr. Bettridge to call upon a benevolence, apparently already exhausted, to aid a branch of the Empire Church struggling against difficulties in a remote colonial dependency. Although he commenced his task with despondence, he soon discovered with a joyful surprise, that the charity of English Churchmen was inexhaustible. The Primate and Bishops, though taxed not only daily, but hourly, for subscriptions towards charities, both benevolent and religious, did not turn a deaf ear, or close their hands, to the petition of Upper Canada. They gave their money, and they gave the sanction of their venerable names. The Society for Promoting Christian Knowledge contributed £2,000, and that for Propagating the Gospel an annual grant of £500; while the Upper Canada Clergy Society, which has already sent out three missionaries, renewed its exertions to augment its funds. Having received such encouraging support from these bodies, Mr. Bettridge proceeded to apply to the bounty of individuals:—London furnished a handsome quota,—Cheltenham, one still larger. At Cambridge, besides present pecuniary aid,—and also at other places,—auxiliaries were formed to the Upper Canada Clergy Society; and the sister University of Oxford, sustaining its ancient character for Christian loyalty and Christian munificence, entered warmly into the cause of the Colonial Church.

We gather from Mr. Bettridge's Pamphlet, that the people of England generally are beginning to make themselves acquainted with our true condition, and that it only requires a moderate continuous exertion on our part to diffuse more widely, and permanently to sustain that interest in our religious welfare, which late events, and especially the Rebellion, have tended to create. Notwithstanding, as we have before said, the Conservatives of England had never before exhibited such unstinted liberality,—had never before been so incessantly called upon to support with their purses the thousand Societies organized in defence of Church and State,—the Church in Upper Canada was a theme that never failed to awaken the sympathy not only of words, but of deeds. Among several gratifying instances of individual generosity we cannot refrain from adducing the following which Mr. Bettridge relates as having occurred at Oxford.

“At the public meeting I mentioned as a fact, that for every £100 subscribed in England, the erection of a church capable of containing from 250 to 300 persons would be secured, the people, out of their poverty, being expected to contribute an equal sum. In making this statement I expressed a wish that some pious individual then present would, of the abundance which the Lord had given him, offer such a donation; and pledged myself that such a church, in remembrance of Oxford and the approaching festival, should be built and called “Commemoration.” The following morning the success of our request was announced to us, at the bank, where, we were informed that the sum of £100 had been deposited to our credit by the Vice Chancellor, from some anonymous friend.”

At Cheltenham also a Lady, whose humility conceals her name, understanding that in a particular part of this Province there was a settlement of Devonshire emigrants, anxious for a resident clergyman, forwarded the sum of £200, which, she was given to understand, was sufficient for the purpose.

Intelligence, even far more cheering than this, we hope shortly to communicate to our numerous readers, who, we are sure, must feel gratified by, and thankful for, these tokens of English cordiality and affectionate good-will. In a corresponding spirit of active zeal we are bound to exert ourselves, as the best return for this generous assistance from the mother country. Our means may be scanty and circumscribed, yet not so much so, as to prevent us from contributing a larger portion of them than we do at present towards the defence and advancement of our own venerated Church. Let us but redouble our exertions, and England will redouble hers in our behalf. Let us but shew that we are no degenerate scions of the parent stock, and that we dare boldly and openly profess our devotion to the principle of Church and State, and, above all, our attachment to the Liturgy, rites, and doctrines of the Church,—and we feel confident, that if at the same time, each to the best of his ability transmits information to England of the spiritual darkness of the land, and more especially of the utter inability of the Church, deprived of its inheritance, to preach the Gospel without price,—we feel confident, we say, that a feeling will be aroused in England, which will soon be heard within the walls of Parliament, demanding that the Sovereign shall fulfil the promise, which she made in her Coronation oath, of “maintaining and preserving inviolably the settlement of the United Church of England and Ireland, and the doctrine, worship, discipline, and government thereof, as by law established within England and Ireland, AND THE TERRITORIES THEREUNTO BELONGING.”

#### CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF KEMPTVILLE.

The Statistics of this Parish for 1837 may be briefly summed up as follows:—Full service every Sunday morning at half past ten, in Kemptville; and at three P.M. in Marlborough, 10 miles distant. A third service every other Sunday evening at Merrickville, 6 miles still more distant. In each of these places is a decent and comfortable Church. That in Merrickville, built of stone, was completed last summer, and the exterior of the church in Marlborough was painted the same season at an expense of £30. There are also weekday services regularly during the winter, and occasionally during the summer, in the townships of Wolford, North Gower and South Gower. There is a Sunday School connected with the church in Kemptville; and this summer there is another in Marlborough. There is also a Parochial Library of Religious books, under charge of the Rector. There were

\* Rev. H. G. Watkins.

† Rev. T. T. Biddulph.

‡ The late Rev. J. Shepherd.