Church.

"Stand ve in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and pe shall find rest for your souls."—Jeremian. vi. 16.

VOLUME XIII., No. 48.]

TORONTO, CANADA, THURSDAY, JUNE 27, 1850.

TWHOLE NUMBER, DCLXXVII.

Poetry.

THE ENGLISH CHURCH. (From the English Churchman.)

[As some minds may at the present crisis, be affected by poetry more han by prose, we, for once, break through our rule of not admitting outry.—Eo. E. C.] "To whom shall we go? Thou hast the words of Eternal Life.

To whom shall we go? Thou hast the words of Eternal.

What! shall we quit this City's holy walls;
Wherein our Father? and ourselves have dwelt
In peace? * "Heart's peace was their's
Even when the world discounced them; "not the less
Their Zion was their own beloved abode,
By foes insulted, and by worldlings scorned,
But now, oh; grief! by thine own sons discowied;
Childless, indeed, thou'lt be, and desolate,
My Mother Church! widow'd and solitary,
Who late wast full of people; f Kings stood tip
And blest thee, and their Queen's, with nursing love,
Were mothers to thee: and in heart thou said'st—
"A Lady I shall be for ever; none beside;
So pure, so glorious; no widow !
No childless Mother; East, and West, and South,
My name is known—miy vocal prayer ascends."
Therefore these two shall find thee in a day,
Loss of thy sons and widowhood. Evil comes
Thou know'st not whence, upon thee suddenly,
For that in wisdom thou hast placed thy trust,
And thine own knowledge hath perverted thee.

And shall we leave thee, therefore—leave thee thus-

And shall we leave thee, therefore—leave thee thus—With whom we hoped to spend our harpy days; With whom in peace to die? And whither go? Seek out what distant land, what holier home, Beneath the shadow of whose vine-clad roof Our weary hearts may rest? Alas I what rest.

Or shall we turn upon our Mosher here?
Disown, denounce her, and in desperate mood
Set up a rival altar, rend again
His seamless coat Who died, as now, and prayed
That we might all be One? Or shall we seek,
More hopeless still, such peace as Rome can give;
Renounce the font that bathed our new-born souls,
And make a desert in our hearts for peace?
For us no more our Mother's holy voice
Distils soft music on our charmed ear;
For us no more our own—our English tongue—
Be vocal to the sound of prayer and praise.

Yet wast thou selections in this constination.

Yet wast thou glorious in thine earlier day,
When Alban bowed before the Romain steel;
Glorious, when Anselm swayed the hearts of kings,
Or Saxon hermits brayed the Danish fires;
Nor less, when Rome had steep'd her soul in blood,
True hearts were with thee, and the reverend hand
Of thise own Fathers touched thy hallowed ark
To cleanse and beautiffy. What storms have since
O'erpast, but none o'erwhelm'd thee: and what proofs
Are with thee still of holiest energies,
Tokens of Grace divine and living Love.
What else sent forth to those "wide-watered shores"
The loving souls of Selwyn or of Feild,
Or Heber, thine? Another Zion now,
"Reft of her sous, amidst her foes forlorn,"
Shall "mourn forgotten," if those sons should go
To steal the harvest which their Fathers sowed.
Oh! who shall tell the noble Zealander
That they who brought the Gospel to his Isles
Are but apostate Christians? Who shall send
New Bishops to the Indies, or distract
With rival sects the ice-bound Labrador?
Rather let Patience have her perfect work,
And leave the rest to Him; the burning bush is not consumed, the hallowed fount of life
Flows fresh and pure as ever; will not He
From whose torn side it springs, remember us
If we "kneel on," and hope, and wait on Him?

The Rébellion and Revolution. † Lament. i. i., ‡ Is. xivii. 7—11. And thou said'st, I shall be a Lady for ever; I am, and none else beside me; I shall not sit as a widow, neither shall know the loss of children. But these two things shall come to thee in a moment; in one day, the loss of thy children and widowhood. Thy wisdom and thy knowledge it hath perverted thee. Evil shall come upon thee; thou shall not know from whence it riseth. Desolation shall come upon thee süddenly.

-		11-7	WEERLY CALENDA		1-10	THE RESIDENCE OF THE PARTY OF T
Day.	Date. June 30,		er in the same and the reserve	1 Sam. 15,		Luke 12. Ephes. 6.
F			5TH SUNDAY AFT. TRINITY. { M.			
M	July	1,		Prov.		Luke 13. Philip. 1.
T	46	2,		"	13,	Luke 14. Philip. 2.
w		3,		16	15. 16.	
Ť	"	4,		de de	17. 18;	Luke 16. Philip. 4.
F		5,		12	19,	Luke 17. Coloss, 1.
3	*	6,		ti .	21 22.	Luke 18. Coloss. 2.
200	PT COM	7.	STH SUNDAY ART. TRINITY (M.	1 Sam.	12.	Luke 19.

FIFTH SUNDAY AFTER TRINITY. JUNE 30, 1850.

(By the Rev. G. F. Townsend, M.A.) THE EPISTER (1 St Peter iii, 8 - 15), - The

success of the Christian feligion against persecutions, enmities, and oppressions, is one argument for its truth. Opposition, indeed, was to be expected more pliant, we presume, than Lord Campbell him by the first introducers of a new religion to the world, "which accepted no compromise, as it admitted no comprehension; and which, if it prevailed time of the passing of that Act, but the issue of it, after-time of the passing of the passing of the passing of that Act, but the issue of it. statue, temple, and altar, in the world." This, however, was not the only persecution which the followers of this new religion are exhorted to bear up against with patience. The Author of this new dispensation foretels to his disciples, that they will be persecuted for righteousness' sake. The first writers exhort their converts to suffer patiently for their work's sake. "Happy are ye if ye suffer for righteousness' sake." "They which will live godly in Christ Jesus must suffer persecution." The very virtues and excellences of the new convert are here made the ground of hatred and persecution. The essential characteristics of a real disciple of the new religion, independent of all circumstances of external policy, are declared to be the promotets of enmity and affliction. Experience still proves the truth of this. The godly man still, in every age, suffers persecution. His good is evil spoken of; his conduct is watched; his actions are misinterpreted. That which in the concerns of common life is deemed a hecessary activity, becomes in the religious man en- University of Oxford was concerned, whilst it did not dethusiasm, fanaticism, or folly. He is hated by the sire to introduce any Germanic system; it was most anxiworld; the conduct of which he reproves by his example. He is persecuted for righteousness' sake. The prediction of this persecution for righteousness' sake is the badge of his followers, a proof of the divine power of the Author of this religion; and affords the strongest evidence to the truth of that religion; which thus points out, in its hatred of what human heart, while it provides for the removal of not be required to enter upon an inquiry that would be

THE GOSPEL (St. Luke, v. 1-11).—This miracle Is related, with a little variety in its attendant circumstances, by three Evangelists. Andrew, the disciple of St. John, had already known Jesus, and had been already called by him. Peter, the brother of Andrew, had been introduced to Christ, and had been most favourably received. This, however, was the occasion on which they appear to have declared their willingness to become the immediate followers and mittee, large sums, amounting to about 14,000l., have been disciples of our Lord. It is remarkable that the miracles of our Lord had in some degree a reference to the circumstances under which they were wrought. These disciples were fishermen, accustomed to the uncertainties and varieties of success peculiar to their pursuit. They had toiled all night, and had taken nothing. Our blessed Lord now appeals to them by the wondrous draught of fishes, in a miracle which was most suitable to their condition in life, and which was emblematical of their future calling and destiny; implying that they should henceforth, in their new the laity. vocation as preachers of the Gospel, become fishers

This portion of Scripture is suitable to the services of the day. The collect prays that the world may be so peaceably ordered, that the Church may the railway men overturned the rocking-stone. be able to serve God in all godly quietness; while tives of the district are naturally very indignant at the outthe epistle points out the best alleviation from suffering inflicted by the hatred and persecution of the

alludes, under the net of St. Peter, to the outward and visible Church; and declares, in the multitude of fishes enclosed in it, the number of converts which should be admitted into the Church at some future day; by the labouts and preaching of the Apostle.

Deferred Extracts.

THE DECLARATIONS AS TO BAPTISMAL REGENERATION: The following is a copy of the letter from the Archdeacon of Northumberland when transmitting the decla-ration of his archdeaconry to the Bishop of Durham, and to which is subjoined his Lordshhip's reply:—

Durham, May 6, 1850. ing of the same doctrine faithfully. W. F. RAYMON,

I have the honour to be, Archdeacon of Northumberland. The Right Rev. the Lord Bishop of Durham.

4, Upper Portland Flace, May 8, 1850. My DEAR MR. ARCHDEACON, -Amidst an unusual and most severe pressure of business, I can do little more than acknowledge the receipt of the declaration, which you have transmitted from a numerous body of the clergy of your archdeaconry. It is, I should hope, unnecessary for me to say; that I concur in the views of doctrine which they express; and, as I never doubted their determination to teach it faithfully, so I am persuaded that they will

not relax in their endeavours "to keep that which is committed to their trust," but adhere steadfastly to the scriptural truths, which are embodied in the formularies of our church: I am, always, &c., &c., Venerable Archdeacon Raymond.

CONSTRUCTIVE JUDGMENTS. From the argument addressed by Sir Fitzroy Kelly to the Court of Common Pleas, on Thursday week, it would appear that the judgment pronounced by Lord Campbell; in the Court of Queen's Bench, bids to the text writers upon law, and to the history of the kingdom, defiance no less bold than the defiance offered to the formularies of the Prayer-book; and to the history of the Church, by the judgment of the Judicial Committee. There were two points chiefly upon which Lord Campbell relied for his construction of the two Acts (24 Henry VIII. c. 12; and 25 Henry VIII. c. 19), which provide an appeal to the Upper House of Convocation in spiritual causes touching the Crown. One was the absence of all precedent for such a construction of the Acts; the other; the historical circumstances under which the two Acts were passed. As fegards the former point, it now appears that all the great authorities, Lord Coke, Chief Baron Comyn, Bacon Wooddeson, and more recently, Chitty and Burn, in commenting upon the Acts in question, the quivocally assert the appeal to the Upper House of Convocation contended for by Sir Fitzroy Kelly. These authorities the Learned Coun cil thought it unnecessary to obtride upon the Court in his application for a rule nisi, under the impression that they could not possibly escape the attention of the Learned Judges, and the rule having been refused, he had, of course, no opportunity of introducing them in arguing the rule itself. The Lord Chief Justice, However, passed all these authorities sub silentio, and put his own interpreta-tion upon the statutes, as if they had never been interpreted before, which, as Sir Fitzroy in the Court of Commo Pleas observed, " with great submission and respect to the Court of Queen's Bench," was "begging and assuming the whole question." The second point on which Lord Campbell dwelt with a great display of historical knowledge and critical acumen, were the circumstances of the "the pliant Lord Audly;" and that in the meantime King Henry had become impatient to obtain his divorce, and to marry Aune Boleyn. Sir Fitzroy Kelly was duly impressed with the extreme presumption of contending a point of nistory louching the succession of the Lord Chau-Chancellors; nevertheless, necessity having no law, and to explain to the Court of Common Pleas what the refusal of the rule prevented him from explaining to the Court of Queen's Bench—that so far from the two Acts having been passed under two different Chancellors, and with different intents, they had actually both been passed under the same Chancellor, the aforesaid "pliant Lord Audley"—not and that, so far from Henry VIII. having an eye to his divorce, and his marriage with Anne Boleyn. in passing the and Act, the marriage had not only taken place at the

solvuntur risu tabulæ. - Newcastle Journal. In the House of Lords, on Monday, the Duke of Wellington, as Chancellor of the University of Oxford, depre-ciated the proposed Royal Commission.

in every sense of the term, appears to be a duplex, or

rather a multiplex querela, it is not for us to anticipate .--

Meanwhile, however, pending the decision of the Court,

Lord Ellenborough, in presenting a petition from Ireland, asking for a transfer of property from the Protestant to the Romish Church, expressed his disapprobation of its prayer, but strongly advocated the endowment of the Romish Church from the Imperial exchequer.

House of Lords. - Monday. THE UNIVERSITIES .- Lord Brougham, in presenting a petition in favour of University reform, alluded to the intended issue of a Commission to inquire into the state of the Universities, and expressed his hope that nothing would be rashly done, and that no Germanic system and no Germanic discipline would be attempted to be intro-duced into those time-honoured institutions. In his opinion the government of the Universities has of late been greatly improved, and was still continuing to improve daily. The Duke of Wellington said that so far as the ous to conform to the wishes of the Government and the public, and to adopt every real improvement of the existing system. But that which the University could not do, ing system. But that which the University could not so, and which he hoped it would not be required to do, was to repeal the statutes by which the several Colleges were governed. The body to which he had the honour of belonging, the governing bodies of the several Colleges and other officers of the University, were bound to respect; to religion; which thus points out, in its hatred of what is good, the depth of the natural corruption of the several Colleges; and he hoped that these hodies would directed especially to the object of repealing these statutes
—(hear, hear)—which he contended the law of the land ould require them to carry into execution in respect to the rights of individuals claiming under the provisions of the several statutes. (Hear, hear.) Such an inquiry as that might tend to make the authorities do that in obedilaws would not allow them to do. (Hear, hear.)

NEW INSTITUTION FOR THE SISTERS OF MERCY AT DE-VONPORT. - The Record states that under the patronage of a body of gentlemen, who are called Miss Sellon's Compromised for the erection of a new institution at Devonort. The total sum proposed to be employed in the rection of a building for thirty sisters, and intended for the reception, also, of orphans, comprising school-rooms, and an infirmary, is 18,000l. Among the committee are the names of Lords Nelson, Castlereagh, Fielding, Camp-den, John Manners, Clinton, Lyttleton, De Tabley, Lord Chief Justice Campbell, Baron Alderson, Mr. Justice Patterson, and Mr. Justice Coleridge; the Bishops of Glasgow and Brechin, the Deans of Exeter, Chichester and Archdeacons Manning, Thorp and Wilberforce, with the Warden of the Winchester College, and a large body of Baronets, Clergy, Admirals, Captains, and civilians of

A number of "natives" employed on the Vale of Neath Railway, have been guilty of a very wanton barbarism. A "logan" or rocking stone was situated near Sewd-Waldis waterfall, weighing some twenty tons, yet so nicely balanced that a touch would shake it. By means of levers,

A new dock, the largest in Europe, was completed at

tërbury, in a reply to the address of the Clergy of the Archdeaconry of Barnstaple, expressing dissatisfaction with the existing Court of Appeal from the Ecclesiastical Courts, and desiring the assembling of Convocation, states that he is content to leave this latter question to the dis-tertion of the Sovereign, and refer to the bill before Parliament for providing a new Court of Appeal as calculated to meet their objection in the other case. The change in in his Grace's tone since he replied to the address on the same subject from the clergy of the diocese, is most remarkable and significant. The Archdeacon, and a large number of the Clergy of the Archdeaconry of Wilts; have presented an address to the Bishop of Salisbury, "respectfully and earnestly entreating his Lordship to take counsel with his Rev. brethren concerning the adoption of means which may enable the Church to declare in such means which may enable the Church to declare in such every column the handwriting of an Ignatius or a Polycarn: MY DEAR LORD BISHOP.—I have the honour to present you—and in the name of a very great majority of the clergy of the Archdeaconry of Northumberland—the above declaration. Your Lordship will be pleased to understand it as intending to record our conviction, that Regeneration in and by Baptism is taught by the Church to which we belong, and in consequence the obligation Regeneration in and by Baptism is taught by the Church moreover reminds them, "that whatever be the effect of to which we belong, and in consequence the obligation which we feel—as her ministers—to continue our teach—to it, the doctrine of the Church remains written as before in the Articles. Catechism, and Liturgical Formularies; and these speak in such express terms of the remission of and these speak in such express terms of the remission of sins by spiritual regeneration in the case of all infants duly brought to baptism, that he feels assured that even the present unhappy controversy will, in the end, but the more firmly establish the truth, which appears to be placed in peril." As many as 121 Clergymen of the Diocese of Winchester have addressed their Bishop, humbly entreating his Lordship "to take such steps as may feel most ading his Lordship "to take such steps as may feel most advisable, for obtaining license for the clergy to meet in Covocation, with a view to this one object, namely, the settling the Church's doctrine on the spiritual grace of infant Baptism, so far as that doctrine may have been disturbed by recent events.'

The Bishop of Barbadoes has already taken some steps with a view to perpetuate the memory of Bishop Coleridge, in that diocese over which he so worthily presided many years. The Barbadian of February 20th contains a report of an eloquent sermon predched by Bishop Parry on the preceding Sunday, in which his Lordship paid a grateful and affecting tribute to the memory of his nonoured predecessor, and suggested, as an appropriate monument, the foundation of some scholarship in Codringon College; to be called by the name of Bishop Coleridge He has since followed up this step by a pastoral letter on

The Rev. Ridley H. Herschell and Sir Culling E Eardley have issued a proposal for a Conference of Christians of all Nations, in connexion with the Great Industrial Exhibition of 1851.

A clergyman, the Rev. Thomas Bull, of Corby, Norhamptonshire, seeing two men engaged in a pitched batle in a field, went up and pushing through the crowd separated the combatants, and although threatened at first, he succeeded, without assistance, in putting an end to the disgraceful exhibition.

The Master and Fellows of Magdalen College, Cambridge, are raising a subscription to defray the expenses of the Rev. Edward Dodd, Vicar of St. Giles's, in that town, incurred in the recent trial at the Arches Court, for refusal, from conscientions motives, to read the burial ser-

MEMORIAL WINDOWS .- The custom of defacing our churches by the introduction of pondrous monuments of marble, often in questionable propriety, and scarcely ever in a style congruous with that of the sacred edifice, has long been condemned by every person of good taste; and the opposite practice of making the intemorials of private affection subservient to the decoration of God's House, which we are happy to see is becoming not unfrequent; has just as long since received the unanimous suffrages of all whose judgment is worth consulting. Our own immediate neighbourhood, however, which as a whole has been singularly barren for many years of right church feeling; times in which the two Acts were passed. The ingenious theory by which the Lord Chief Justice sought to disconare glad to state that we have at last to record what we nect the two Acts, was, that the first was passed under hope is but the beginning of many such mortuary beautithe Chancellorship of Sir Thomas More, who was "a fications of our churches. The instance to which we are rigid Romanist," and the second under the Chancellorship in the condensed: "Blame us not, then, if we value our Lihave often since remarked, engages so easily the attents to the creature and the Creator, which have often since remarked, engages so easily the attents to the continuous first the continuous formation in the creature and the Creator, which have often since remarked, engages so easily the attents to the continuous formation in the creature and the Creator, which have often since remarked, engages so easily the attents to the continuous formation in the creature and the Creator and the creature the south transept of St. Stephen's, Sneinton, to the memory of Dr. Powell, late resident surgeon of the Lunatic Asylum. The artist is Mr. Henry Gough, of this town; of the choice productions of the Lord Change that he will soon rival the choice productions or the ellors of England, with the learned biographer of all the art that have brought honor to the furnaces of Newcastle and London. The pattern is a geometrical one; and to be properly appreciated, it ought to be seen when a bright sun is shining upon it, in which case it glows like a blaz- of his flock to seek our green pastures, and our still waters and lips, and through all these, the heart of the little ones in the nineteenth century, as if the world still slept, we ing sheet of jewels. At its foot is an inscription in black letter, stating the object of its erection. We are informed that another mortuary window is being painted for the same church; and that the Ascension has been ordered for the south-east lancet of the chancel. The corresponding window on the north side is proposed to be filled with the Nativity, thus completing with the east window already inserted, the beginning, middle, and end of the world's grandest Epic, the Atonement. When the whole design is carried out, the church, which already in spite those altars, or breathe forth their prayers and praises in of its meagre and unsatisfactory architecture, is the one in the neighbourhood that can lay the slightest claim to propriety of arrangement and ecclesiastical effect, will possess a truly beautiful and solemn interior. We may add that these mortuary windows are much cheaper than Episcopal Church, "Her spirit-stirring Liturgy, and a the ugly marble tablets in which the last generation de-

> DEATH OF JAMES THOM, THE SCULPTOR .- We take the following from the New York Weekly Herald, of the 20th April:—" In this city, on the 17th ult., of consumption. Mr. James Thom, sculptor, in the 51st year of his age. James Thom, the self-taught sculptor, was a native of Ayrshire, Scotland; in early life he evinced a great natural taste for the sister arts of modelling and sculpture, and while still a young man, and in very limited circumin making his name celebrated throughout his native country and the British Islands, by the production of his amous statues of 'Tam O'Shanter, and Souter Johnny'generally admitted to be one of the happiest illustrations ver appeared. They are now finally deposited at the beautiful cenotaph, to the memory of Burns, near Ayr.
>
> Amongst the numerous other pieces of historical and romantic sculpture, executed by Mr. Thom, the group of 'Old Mortality,' from Sir Walter Scott's novel of that name, has, perhaps, stood higher in the public estimation than any other. Mr. Thom had long been a resident of fhis city, and his name has become familiar to many of our citizens in connection with Trinity Church—the sculpture and ornamentation of that beautiful specimen of Gothic architecture having been entrusted to his charge. He died suddenly at his residence here, on the 17th ult., leaving a widow and two children to mourn his loss."

> EMIGRATION FROM THE UNITED KINGDOM:-The 10th general report of the Colonial Land and Emigration Comhissioners, has been printed, giving some interesting inormation connected with emigration from the United Lingdom. The emigration from the United Kingdom during the 10 years ending the 31st Dec., 1846, amounted to 856,392 persons, giving an average of 85,639 emigrants a year. During the years 1847 and 1848 the number of emigrants was 258,270 and 248,089 respectively, being nearly double the largest number that had emigrated in any previous year. During the year 1849 the emigra-tion had reached the unprecedented number of 522,034 persons, of which number, 260,817 proceeded to North America; 219,450 went to the United States, and 41,367 sh North America. The Commissioners estimate that in 1849, exclusive of cabin passengers, 1,743,500%. was expended on emigration, of which only 228,300l. was paid out of public funds, leaving more than 1,500,000l. as the probable amount provided out of private or parochial

We regret to learn that two estimable clergymen, highly beloved and respected for their amiable character and exemplary discharge of their sacred duties, were received ne in Easter week into the Roman Catholic Church. a mistake as to the place where this is said to have occurred It was at Jerusalem, and not at Rome. been travelling together for nearly a year, and had passed the winter in Egypt.—Oxford Herald.]

EFFECTS OF FREE TRADE. - According to the Duron the Tyne, is now perfectly paralysed. There are congregation had gone over to that Church, as the eulogium is on his knees. some twenty crown glass houses on the Tyne, in which there were formerly manufactured from 15,000 to 20,000 "tables" weekly. At present there are only three houses in operation, and even this small number is far from being fully employed. The broad-glass manufacture, so successfully carried on by the late firm of Sir

THE CHURCH. (By one of Three Hundred.)

CHAPTER VIII:

LITURGIES. with the inscriptions of the earliest ages: although on every column the handwriting of an Ignatius or a Polycarp; the Liturgy of the Episcopal Church so little esteemed, out the suppliant kneeling in the pew; the "anxious seat" supposed a thing impossible. It cannot be, that

"On the cold cheeks of Death smiles and roses are blending." the analogies of the faith, as grace comes down to man, case may show. tobed in the Sacraments and the Word in an external Ministry, and Christianity itself in the written Scriptures, so a permanent devotion will inevitably clothe itself in an

stimony of Presbyterians themselves.

Even Mr. Barnes, in a candid moment, and before his ulogium (of which we quote but a small part) had led any permitted himself to say, "We have always thought that here are Christian minds and hearts; that would find more edification in the forms of worship in that Church than in any other. We have never doubted that many of the purest flames of devotion that rise from the earth, ascend from the altars of the Episcopal Church, and that many of the purest spirits that the earth contains, minister at language consecrated by the use of piety for centuries." The New-York Christian Observer, the representative

of the Dutch Reformed Church in this country, says of the scrupulous adherence to it, have under God, preserved her integrity beyond any denomination of Christians since the and sucklings perfect and echo back the praise. We think

Says a Scottish Presbyterian, the Rev. John Cummings, I shall never forget how thrilling I felt one clause in the English Liturgy, on my first entering an Episcopal Church. It is perhaps the finest sentence and the sweetest prayer in the language: - In all time of our tribulation; in all time of our prosperity; in the hour of death and in the Day of Judgment, Good Lord, deliver us.""

Dr. Doddridge, an English Presbyterian and Expositor, says, "The language is so plain as to be level to the capacity of the meanest, and yet the sense is so hoble, as to

raise the capacity of the highest." Dr. Clarke, the distinguished Commentator of the Methodists, declares it "superior to every thing of the kind he prayers and services of which were in use from the first ages of Christianity." "The Liturgy," he says again, is almost universally esteemed by the devoit and pious of every denomination, and, next to the translation of the Scriptures into the English language, is the greatest effort of the Reformation. As a form of devotion, it has no equal Bible, it is the Book of my understanding and my heart."

Robert Hall, the brightest light that ever shone among the Baptists, and one that would have been bright in any firmament; confesses; that "the evangelical purity of its i the very first rank of uninspired compositions."

The Meavenly-minded Baxter, another non-conformist, evertasting rest " which gave title to one of his choice prosought the consolations of the Church's Liturgy in the hour had come as specchless spectators to see. the whole Catholic Church on earth and in heaven.

ing inflicted by the hatred and persecution of the ungodly, namely, the happiness of being called upon to endure afflictions for the Lord's sake. The Gospel to endure affiliation for the Lord's sake. The Gospel to endure afflictions for the Lord's sake. The Gospel to endure afflictions for the Lord's sake. The Gospel to endure afflictions for the Lord's sake. The Gospel to endure afflictions for the Lord's sake. The Lord's

incompatible with the preservation of evangelical plety.") on the cushioned floor? Such an one as Paul knelt on the And, after reminding Mr. Barnes that God was himself the bare ground at the water-side; why should not such an author of the forms in the Jewish Church, the Reviewer one as I kneel down within the warm and pleasant sanctuadds-"But to say, that a form of prayer, merely as a form ary? Even Solomon in his glory " arose from before the however evangelical, is destructive of piety, is to assert that altar of the Lord, from kneeling on his knees;" why However well-proportioned I might have found the Epis- the Gospel is not the Gospel, if it be read instead of being should not I with all my miseries, fall down as low as he? copal Church in its structure: however safe-guarded spoken." "Not that we object," said the Princeton Re- I have seen this instinct frequently betray itself in a gainst the outbreaks of fanaticism, and the incursions of view of the year preceding, "to devotional composition, Presbyterian congregation." In time of a revival, when heresy; however high her walls, or beautiful her gates, or when happily exerted and wisely employed; on the con-

yet I may confess, that all this symmetry and beauty, if it of its own pale? I answer, simply because it is not known. thronged with kneeling companies in presence of a kneelwere possible that they should exist as a body without a The Wesleyans of England know it, and to this day they ing minister; crowded prayer-meetings morning and night, spirit, ought to a devout mind, to present no irresistible use it, at least once every Sunday of their lives. Other where all could find "room to kneel ?" and the most palpable attraction, if, upon closer inspection, the interior arrange- Dissenters there know it, and they use it in many of their proof, in vast assemblies prostrate on the floor, that hneelments were found unfriendly to the great end to which chapels at this hour. It requires one, two, perhaps three ing or prostration is the posture indicated by the earnest every thing else in the temple must be secondary and sub- generations to become insensible to the fascinations of a mind in the presence of its God. Heathers, Mahomedans, evient—the high and pure devotions of the heart. As in Liturgy. Calvin left for his disciples a Liturgy. Luther Papists, Jews, all stand around Him while they paaise; aman friendships, we value not the lip's cold word with- composed for his followers a Liturgy. Know prepared a and fall down before Him while they pray. Presbyterians out the hear 's warm love, so, with an emphasis beyond Liturgy for the people of Scotland. Baxter compiled a -and they alone in earth or heaven-sit down to praise, comparison, as "God is a Spirit." they that worship Him, must worship Him in spirit and in truth." But I have upon his followers. Twice, in the Scottish Kirk, did the Presbyterians adopt a Littirgy. Nothing but time and -this positive indecency. They will there find, perhaps habit, or violent convulsion, can tear a Christian from his some standing, manythey will find kneeling, others they will Such symmetry and beauty as we have described, are Liturgy. The separation once effected, a Prayer-Book be- find prostrate in the dust, but none will they find sitting. the results of a life within; as the beautiful flower is the comes, to a Presbyterian, what the Bible is to the Papist And so indissolubly is the true idea of worship associated spontaneous evolution of a healthy seed, or as the propor- - unknown book; uncared for, unadmired, unread. - with prostration, that Presbyterian poetry swells above tions of a fair edifice are the developments of cultivated Such was the Prayer-Book to me; and I probably regarded Presbyterian usage,thought and feeling, or as the beauty and perfection of the it with much the same aversion or indifference that the material body are but the natural expression of an instinc- Romanist entertains towards the Bible, and for very nearly tive and vigorous life. As Nature however, ever seeks a the same reason. Let the Bible be thrown into the way of lothing verdant, bright, radient with its Maker's image, the Romanist, as the Prayer book came into mine, and if shows us four and twenty elders falling down before Him, so a true Christianity will lay aside the swaddling-clothes he do not learn to admire, and venerate, and love and and the universe of angels casting their wings into the dust for the robe without seam, and in all that is external will cherish it as I did the Prayer-book, it will not be dwing to and falling on their face around Him, as they present the exhibit strength, symmetry and beauty. I can, however, any want in the sacred volume, either of intellectual sub- vials with the prayer of the saints; or else fill the high vault recal the time when Episcopacy was; to me; "the sepul- limity or of moral loveliness. There must be, in ordinary above them with the song that is always new. How chre, beautiful indeed; without, but full within," if not of circumstances, not only a taste, but an educated and culti-Death's corruption, at least of Death's cold chill, and stif- vated taste, to oppreciate beauty in a landscape, grace in a a company of mortals, separated at a distance measureless fened form; when lip-service and Episcopacy were as stattle, refinement in manners, elegance in literature, force and well-nigh returnless from the favor and patience of much convertible terms as Presbyter and Bishop were, in in eloquence, melody in music, purity in morals, and, to come the New Testament. But this was at a time when I set a to the point in hand, perfection in worship. Time, or opporss relative value upon the worship of the senctuary; than tunity at least, must be allowed, to correct and adapt the taste. I have been led by God's blessing, since to do; at a time It is impossible to rise, at a bound, from the impression when I knew less of Episcopalians than I came, by God's that the sermon is the summum bonum for which we turn Providence, afterward to know; at a time when I had not our feet towards the sanctuary, into the feeling - not new, carefully observed the workings of the hurrian mind with I apprehend, to the heart of the veriest worldling among by it no uncharitable judgment of my fellow-creatures, I reference to liturgical worship, nor the influences of litur- the Episcopalians—that, when we go within thy gates, O infer it mainly from the sactarian principle on my own gical worship upon the human mind. If I found myself, Zion, it is to worship God. It is not possible from the heavy mind—it is this: that the system is incapable of producing or if I found others unprofited, or often pained and injured, dull common-places of an extemporaneous prayer, which a degree of reverence which mad properly be said to amount by the crudities and defects of extemporaneous worship, it is enough to have heard once, to rise by a single effort, to worship. The whole theory of free thinking reducing to have sought relief in the Episcopal Littingy, would, to to the dignity of a Liturgy, which, to be adequately adme, have seemed like stepping from the regions of an oc- mired must be heard a thousand times. It is impossible to casional north wind, upon a zone of everlasting ice. Let settle down, from the fitful, feverish and momentary flights the Infinite because He is infinite, the unsearchable, because me, then, conduct the reader along the line of reflection of the revival and the camp-ground, into the chastened and He is unsearchable, God because He is God—the whole

> devotions, and from a home, at which, among a thousand fully, the tribute sometimes paid to the Church; that her ing before Him, with this extraordinary language: "The worship is well enough for the childish and illiterate. Like question as to the proper and appropriate posture to be asthe Bible, it is a study for the learned, and yet giveth wisdom to the simple. Its language is, in part, literally the lan- to awaken the attention of the Christian public." guage of angels, and is yet within the comprehension of infants. It is a sen that will blind the gaze of the philosopher, but yet giveth light to the greatest and the least in the to the spiritual chemist, but feeding alike the life of the wise and of the unwise. Its alleluiahs of the Cherubim and Seraphim; its hosannas, the hosannas in which babes this we should not dare to say of a mere human composition: But the Prayer-Book is not a human composition; nineteen-twentieths of its language are taken, line by line, to charm the heart of a child: A Gabriel may desire to

is the general complaint of Presbyterians, and is the reason my recollections would compel the to doubt.

Notwithstanding that I heard the Episcopal service un- the same discretion, fall into disuse, and even into oblivion. whose writings have prepared hundreds for that "saint's der these disadvantages, I could not but notice, that the oftener I frequented it, the more it gained upon my heart, forms of worship, from some of the most distinguished of luctions, says, "The constant disuse of forms is apt to I could see nothing irreverent, to offend the eye. I could my former brethren, and having heard the like sentiments breed giddiness in religion, and to make men hypocrites, hear nothing, beneath the dignity of worship, to offend the falling, even at Princeton, from "those that sit in Moses's who shall delude themselves with conceits that they de- car. I heard large portions of Scripture, and the low con- seat," it is not strange that gradually the suspicion grew hight in God, when it is but in those novelties and varieties cert of many voices, indicating that they were concerned upon me, that, in this respect, also, namely, the great ends of expression that they are delighted; and therefore I ad- in what was going on, and that they felt they had an indi- and uses of all religious worship, Episcopacy had a most vise forms, to fix Christians, and to make them sound," vidual part and right in the exalted service—that it was enviable advantage. I was, too often for my peace and As Mr. Wesley for the Methodist, so Baxter prepared a not sectarian eloquence which they had come as dumb comfort, disquieted and grieved by the so called devotions Liturgy for the Non-conformists; and, like Wesley, he Christians to hear, nor a mass-house pageant which they to which I was compelled to listen; their irreverent fami-

Their names are the Rev. John Henry Wynne, B.C.L., of death. And Watson, a Methodist divine, as great as As a Presbyterian, I felt certainly a little flattered by a Fellow of All Souls College, and the Rev. James Laird either of these, said, just as his soul took wing for Paradise, tradition—I cannot now remember where I met with it of death. And Watson, a Methodist divine, as great as As a Presbyterian, I felt certainly a little flattered by a ejaculations; their sluggish drawl; the thousand blemishes, Patterson, A.M., of Trinity College. Times. - [There is Read the Te Deum; it seems to unite one, in spirit, with that, at the Reformation, the Presbyterians occupied so entirely every square inch with their serried hosts, that there whose sight the heavens are dark, and the angels chargeable Let these suffice, after the addition of one testimony more. was, in fact, not room to kneel, and that thence had arisen with folly. The Princeton Review, in a notice of Mr. Barnes's "Posi- the custom of standing in prayer. But now that our ranks tion of the Evangelical Party in the Episcopal Church,"- were not so crowded, I fell back into the instinctive feel- evils which it is desirable to forget, that I shall refresh my a work written, I am informed, after some members of his ing, that a sinner's place, before the Maker of the universe, memory by a method that will exempt me from all sus-

> above quoted was written some months before, holds the If kneeling be an aid to devotion in the closet, why may Recorder has long been the organ of orthodoxy, in a comfollowing language : _ "It is well for the Church of Eng- not its aid be permitted in the sanctuary? If kneeling be munity of great intellectual and moral elevation, and may land that she has a Liturgy, which brings out so clearly the proper in our families, why is it not desirable where meet be supposed to be quite competent, from its ample furniture doctrines of depravity, atonement, justification, Divine in- the visible and invisible of the one family in earth and of facts and from its own cultivated tastes, to express a

THE CHURCH MOVEMENT. - The Archbishop of Can: A PRESETTERIAN CLERGYMAN LOOKING FOR tion of Mr. Barnes, (viz., that the observance of forms is chill earth in prayer; why should I not bend the knee up-

strong her towers; however studded her whole frame-work trary; we would wish that it were more common than it is." Divine presence; when the creature sinks into nothingness With this amount of testimony, which could easily be before Him; I have seen (and the same has been seen in

' Satan trembles when he sees,

St. John has lifted the veil from the upper sanctuary and amazing the descent from such a scene into the midst of God, against whom heaven's gates were once hopelessly shut; who are suspended by a hair over everlasting burnings, and who see the Son of God himself upon his knees in awful vigils for their safety, yet cooly sitting down when they praise; sitting or lolling on their seats when they pray! I have a thought -an elogilar, an sileam-let me say, I mean everlasting and boundless truths within the span of human reason, and in its extreme results refusing to acknowledge which brought me to the conclusion, that, agreeably to life-long fervour of the incomparable Littingy. My own theory, and the silent influence of the system are injurious and in the end fatal to all reverence, and make the awful Owing to the distance of any other place of worship, I worship, which the Church Catholic has ever retained, a was sent, in my boyhood, once a fortuight, to the Episcopal simple impossibility. That worship based on conceptions of Church. But I went without the necessary guide to my the Divine nature, now almost lost among sectarians, is to be reached only from some different starting point. I feel cer-I might here, at the outset, entrench myself behind a pious volumes, I do not recollect that I ever saw the Book tain that under the influences of that system, I never could host of mighty names, that, having used a Litturgy through of Common Prayer. I did not therefore learn, in child- have risen to that awe with which I am now taught to fall all their lives had every opportunity to know its value, and hood, so much as to "find the places," or to take part in before Him, and from which, as from some "scale whose have left a testimony which the Rev. Mr. Staunton has the responses, or even to perceive that sacred amusement, lowest round is planted on the skies," I behold an immeasurargy; it embodies the anthems of saints; it thrills the have often since remarked, engages so easily the attenheart with the dying songs of the faithful; it is hallowed tion of the child of the Church. For, while an extempo- which lie in interminable series between the frail child of dust with the blood of the martyrs; it glows with sacred fire? raneous prayer from a pulnit, offen as elevated as the whether God, as conceived of under a sectarian, free-thinkployment to the mind of a child, there is something in ing system, and so irreverently regarded and approached, Liturgical worship, when properly performed, strikingly be not a creation rather than the Creator of the creature. adapted, as experience teaches, to occupy the mind and hands God has been known many an age to the Church; yet late of Christ, and this, to form, from the age of infancy, the see a writer in the columns of the New York Observer ingreat habit of devotion. We accept, therefore most thank- troducing an argument (!) advocating the propriety of kneel-

> For many years, while yet a Presbyterian, I often attended Episcopal worship on the week day festivals, and pner, but yet givetn ignt to the greatest and the feast in the kingdom of heaven. It is as an atmosphere, full of wonders to the spiritual character but feeding slike the life of the labors of a weary day were over; and it was with me, as it has been with many, that the oftener I went, the oftener I was compelled to go, where "honor and majesty were before Him, and strength and beauty were in His with Robert Hall, that its simplicity is its majesty. All sanctuary." As yet I had not the remotest expectation of ever being numbered among "the children of the elect lady." Only I envied the sparrow her house, and the swallow her nest, and although I might not stay there myand word for word, from that volume which has the mysterious power to chain the understanding of a patriarch, and and my God! But back to the miserable, empty, off-hand worship of my sect, like St. Paul to the body, I was obliged look into its pages; a Timothy may lisp them at his mowas before: Say, is it possible for the most gifted mind For the want of teaching in childhood, I was in affer- extempore, in the presence of a promiscuous assembly to hit life, entirely at a loss when to stand, or when to sit, or upon thought and language adequate to all the high purwhen to kneel, or where to "find the places." The same poses of worship? If I ask the question, it is because all

in most cases, why they find the service not only unedi- As I know that, in better days in the Presbyterian produced either by ancient or modern times; several of fying, but embarrasing and painful, and why they leave Church of Scotland, two books of public prayer were at the santcuary with a growing prejudice against our Liturgy. different times set forth, so I have observed that in the heart Being myself seldom able to catch the responses of the of that Church, there is at this moment, a throbbing for people, as they were so often mouthed and mumbled, I had their re-adoption. I know it from their own lips, that half the time unfinished sentences to dwell upon, more many of the Presbyterian clergy in this country admit, likely to distract attention, than to fix devotion. And as feel and, among themselves, deplore the vacuum which the the Presbyterian goes to an Episcopal Church from the loss of a Liturgy has left, and would gladly restore a writin any part of the universal Church of God. Next to the same motive with which he frequents his own, not so much ten form, if the downward tendencies of the system and of to be heard in the outpourings of his own heart, as to hear the times allowed; a form not, indeed, to be invariably the declamation of the preacher-of course, the whole ser- binding, this were incompatible with their ideas of liberty vice before the sermon is unedifying and irksome. I was and gifts and inspiration; but to be of discretionary use, myself nearly thirty years of age before I could find the and of occasional obligation. But as experience has shown sentiments, the chastened fervour of its devotions, and the Psalms for the day, or the Epistles and Gospel, or could lay that the very reading of the Scriptures, when left to the majestic simplicity of its language, have combined to place it my finger on the Te Deum, the Gloria in Excelsis, or the discretion of the minister, has fallen into sad neglect, as has been proven by history, that Liturgies, when entrusted to

> But having heard these unavailing regrets for the lost liarity; their cold and wordy emptiness; their forced defects, redundancies, extravarancies of their off-hand hom-

But it is now so long since I was conversant with the picion of drawing on my own imagination. The Boston'