which thou hast commanded me."

In this book also, (xxvii. ch.) where are recorded the curses of God against certain crimes, the Lovites were commanded, in a set form of words, to pronounce those awful is inferred, indeed, from the testimony of Cyril, bishop of most careless of them, many maxims of prudence and modenunciations of the Almighty; and thus rendering it a Jerusalem, Cyprian, and others, that the Liturgy ascribed rality. And Herodias, who, besides, had the advantage of responsive service-the people, at the close of each denunciation, were required to answer, Amen.

In Numbers, (x. 35, 36) a composed form of words is givcongregation : "The Lord bless thee and keep thee; the thee and give thee neace."

On the occasion also of a public fast; the priests under the law were commanded to use this form of supplication, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should role over them." (Joel, ii. 17.)

In the Psalins of David, we have a whole book of forms of devotion, suited to every occasion either of lively praise, or of humble supplication; and it is easy to perceive that most of these beautiful pieces of devotion were composed expressly for the service of the temple.

In 2d Chronicles, (xxix. 30) we have a direct testimony to the use of forms, when we are told that "Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David, and of Asaph the

In 1st Chron. (xxiii. 30) it is stated as forming part of the duty of the Levites to "stand every morning to thank and praise the Lord, and likewise at even;" and in reference to this appointment, we are informed in Nehomiah, (xii. 24) is contained in the 46th verse of the same chapter to the there were chief of the singers, and songs of praise and thankegiving unto God."

In Ezra, (iii. 10, 11) it is expressly stated, that "when the builders laid the foundation of the temple of the Lord the Lord;"-affording proof, from the formulity and rogu- lars upon the primitive usages of the Church, writes thus farity of the whole proceeding, that a form of thanksgiving | "As for a form of prayers and ecclesiastical rites, I do high was usod.

In Hosen, (xiv. 2) the people of Israel are exhorted, in returning as penitonts to God, to "take with them words, and turn to the Lord, and say unto him: Take away all iniquity, and receive us graciously; so will we render the calves of our lips."

We have the fullest evidence that the Jews used forms of prayer in their synagogue worship; and while it is reasonable to believe that these had originally received the sanction of some divine authority, the circumstance of our Savior's joining regularly in the worship of the synagogue, where these forms were used, would plainly imply his approbation of that manner of praying.

Our Saviour, in answer to the request of his disciples, that he should teach them to pray, as John also taught his disciples, that is, that they should have a form of prayer,which should be a sign that they were his disciples, and in communion one with another; - instructed them to use that form which we usually designate as the Lord's Prayor .--And of this prayer we are to remark, that it does not consist of sontiments or expressions at that time first formed by our Saviour, but, excepting the clause, "Forgive us our trosmasos, as we forgive them that trespass against us," every part is taken from the Jewish formularies; so that, in the main, the prayer was formed of expressions proviously in use, and then only combined and adopted for a christian servico.

Thrice did our blessed Lord,—and shall we presume to call it a "vain repetition?"—in his agony in the garden, exclaim. "Father, if it be possible, let this cup pass away from me;" and thrice he pronounced these words of resignation, "Not my will, but thine, O God, be done." In his anguish on the cross, he cried out in the prepared words of the l'salmist, "My God, my God, why hast thou forsaken mo ?"-and, in this form of words, he yielded his last breath, "Father, into thy hands I commend my spirit."

Jesus, too, after his resurrection, appointed this form of spords for the performance of Christian baptism, "Go ye, and touch all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:"-a form which is still preserved and used in all Churches that observe the rite of the Christian initiation.

The apostle Paul concludes several of his epistles with the same benedictory words; and, indeed, the whole Scriptures present us with sentences of praise and of prayer, suit. ed for our own adoption and use. Wherever the apostles are said to have prayed or sung with one accord, their prayers and divine songs must have been proviously composed; and, as has been well observed, "this necessary consequence of the historical assertion proves every thing that we want respecting the evangelical authority of stated forms." Paul and Silas, in the prison, are represented as having prayed and sung praises to God; but how could they do so, so as to be heard by the other prisoners, without joining in the same prayers and the same songs ?-otherwise, instead of really praising God, they would have confused and disturbed each other. The very words of one of the early precomposed forms are inserted in Acts iv. 24-30; for as it plainly expressed that the voices of the assembly were lifted up in conjunction, such a conjunction could not have occurred in an extemporary prayer. St. Paul prays, that the Romans might "with one mind and one mouth glorify God, (Romans xv. 6) which certainly, as a loarned writer remarks, "refers to the dexologies and litanies accustomed to be publicly used in the Church, but can have no definite meaning if the interpretation by which the dissenters have perverted it be reecived." The practice of each having had a psalm, a doctrine, a tongue, (1 Cor. xiv. 26) in some of the Corinthian assemblies, by its condemnation, yields a strong evidence in support of our position; it affords a direct parallel to the question between the Church of England and those who dissent from her communion. Such passages, too, as (Col. iii. 16) "teaching and admonishing one another in psalms and hymns and spiritual songs," and (Eph. v. 19) "speaking to yourselves in psalms and hymns," &c. must, on this una. voidable principle, have related to fixed forms.

There are forms of prayer extant which have been ascri

en, in which the priests of Israel were required to bless the Alexandrian Liturgies, &c.; and in many of the fathers we complished woman, and what was more, a respectable mameet with forms of prayer adapted to occasions both of pub. tron. She had not only affluence, and the consideration and Lord make his face to skine upon thee and be gracious unto lie and private worship. Many of them expressly speak of esteem of others, but she must have been to a certain degree and within 150 years after the apostles, there were liturgies mey have been, it is not lokely that he was much incalled "Common Prayers," and "Constituted Prayers."

And if from earthly assemblages we may raise our conrits made perfect in heaven, we have even there, in the eppears to balance, in the breast of mothers, every external practice of the cherubin and seraphin of the skies, a testimony in favor of a form. Of those glorified spirits this is Lord God Almighty, which was, and is, and is to come;" the four and twenty olders respond the chaunt of praise in this unchanged form, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all cternal are never weary of repeating this same form of pain. praise, "Blossing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for eyer." (Rev. iv. 8-11; v. 13, 14.)

If, then, the hely men "of the old time before us" prayed to God in a set form of words; if both Jews and Christians that it was the office of the Levites "to praise and to give thus "lift up their voice with one accord to the God and Fathanks, according to the commandment of David, the man | ther of all;" if the Son of God himself used forms of prayer of God, ward over against ward." A tostimony, moreover, and broathed away his spirit on the cross in the pre.compoancient usage; "for in the days of David and Asaph of old, have a form of words in which they acknowledge the glory of the overlasting; it were strange that present Christians should reject the manner of praying so long established, ricty, Eletodias must have suffered. and, in so solemn a manner, hallowed and sanctioned.

But even those who, in their general practice, departed they set the priests in their apparel, &c. to praise the Lord from this ancient custom of prayer, afford to it, neverthe- part you may be likely, my brethren, to pass over lightly in sang together by course in praising and giving thanks unto | bation. Calvin, an innovator in many important particuly approve that there should be a certain one from which it should not be lawful for the paster in his office to depart." the principle on which it proceeds has been long gathering Several eminont dissenters-Matthew Henry and Dr. Watts amongst the number,-have given several forms of prayer, which they recommend as useful helps at the Throne of equally so in prayer. These are considerations which shew you are to observe this, that the principle of disobedience to that pious people of all parties directly or indirectly asknowledge the lawfulness and use of a liturgical form of public regard of the divine law becomes manifest to the world, it worship,

C. R.

THE SATURDAY PREACHER. No X.

HERODIAS.

Sr. Mark, vi, 23, 24 .- "And he sware unto her, whatsomy kingdom. And she went forth and said unto her mother, What shall I ask? And she said, the head of John the Bap-

There is something extremely horrid in this passage of Scripture; and my intention in bringing it before you is to illustrate, by a frightful example, the progress of vice, and the restless and miserable state, even in this world, of those who are vicious. Herodins was a matron who had been seduced by Herod, Totrach of Galilee, and who had left herihusband to live in a state of guilt with his more powerful bro ther. For her he had put away his own wife, and as a consequence of that unauthorized measure, had been drawn into a bloody and unsuccessful war with her irritated father. But while they were living in this sinful state. John the Baptist commenced his mission as a preacher of repentance; and though received into a considerable share of favour by Herod, yet applied his preaching to him in particular; and, unwelcome as it was, both exhorted him to repent, and to bring forth fruits corresponding to a true repentance. The step he mainly insisted on was, that Herod should break off his criminal connection with Herodias. Though John came impe ratively bound to a fearless and impartial preaching of repentance to all; though Herod's conscience informed bim that he had recodminally, and must have increasily visquieted him; and though he had suffered loss and danger in his civil and political relations, by this breach of morality and decency, yet so unwelcome is the exhortation to amend a depraved life, to mankind, that Herod in displeasure, or fem

policy, threw him into an easy confinement. What further steps he might have taken against the Biptiet, it is impossible to say, though there is reason to confeture favourably of him. But it was the will of God to telch mankind by this flagrant example, the danger of a presulptuous course of guilt; for after Herod had, as it would inpear, moderated his resentment against his wise, though stern friend, and was in all probability on the point offepairing the injury he had done him, his partner in guilt, lot thus relenting, urged him with a fatal phrenzy on, and on-

the Baptist." In treating of the history of Herodias, I do not suppor that, in any period of her life, she was remarkable for ir at that, time, was depraved in the extreme. Among to Jews,-delivered over from one heathen master to anothe now ruled by this faction, now by that, and the members ? all the great families at enmity only suspended by the sen of common interest one with another, -it was hardly bette Still it was a refined and polished age. Arts and arms, t elegancies of life, and the various kinds of polite literatur were never in a more advanced state. The whole civiliz

ferior, either in external accomplishments, or the temper of his mind, to Herod; and, at all events, she had that source templations to the worship of the first born, and of just spi- of consolution and joy, which in the kind order of Providence disadvantage, namely, a rising family. If her mind, not remarkably wrought up to any pitch of virtue, did not promise represented to be the continual song, "Holy, holy, holy her many pleasing things in anticipation; so probably, not much harrowed with any eminent act or course of guilt, it was free from restless suspicion and forebodings of woe. And had she then heard John the Baptist preaching repentance, perhaps the message would not have been very unwelcome things, and for thy pleasure they are and were created;" to her ears; and in undertaking the task, after the immediate and the countless multitudes who surround the throne of the beginning, she would have found the pleasure exceed the

New observe the progress of her fall from this state. Affluent and noble, she becomes discontented with her condidesires and determines to have more: she envice the daughter of Aretas her station, and being solicited, does not stop at supplanting her. The mind, unpractised in vice, has a thouand uneastnesses, as it commences its guilty career. A thoused words of the Psalmist; if the worshippers in heaven sand hitherto observed resnaints, must be broken through by it; and not one of these is burst through, but it lends a sting das. By James Buchanan, Esq. Her Majesty's Consul for to the person who violates them. All this, in its infinite va-

This, however, is yet confined to her own thoughts; and thoughts are such fugitive and imperceptible things, that this ufter the ordinance of David, king of Israel. And they less, many positive as well as indirect testimonies of approrelated in my text. Every mon living exists, as it were, in two characters: one is what he really is, the other what he seems to others to be. Before a course of action is adopted, force in the mind; and in a depraved person, the first step in his depravity is that wherein he loses his own respect, or, in other words, his reverence for God. When this reverence grace. Christians of all classes constantly sing by printed for God is once overcome in the mind, the consequence may forms; and what is lawful and right in praise, must be not appear in action immediately, but it will surely; and God being once tolerated in the mind, when our unholy diswill generally appear first in a different kind of sin, -in some wicked means for accomplishing our wicked and. \

Thus, while ambition appears to have been the ruling principle in the mind of Herodias, she proceeded, however towards her ambitious object by profligacy. When her self respect,-that esteem which every person ought internally to have for himself,--call it conscience-regard for the all-see ing God-or what you will, was done away in her mind, ever thou shalt ask of me, I will give it thee, unto the half of her next step in guilt is to do away with her sense of shame. But this you will observe is gradual. She allows at first only Elerod, her paramour, to be privy to her disregard of the laws of God: she listens to his guilty addresses; she can endure that not the invisible eye of God only should know her disobedient spirit-not herself only be conscious of it-but that a fellow-creature should be acquainted with her state

How could this terminate otherwise than in a positive comission of crime! Accordingly she falls; adulteress; she incurs a guilt that can never be crused from her memory, never thought of but with pain, never known temporal and eternal in its train; leading to all wickedness, and rising in the terrors of its retribution as time rolls on.

Having broken through her own self-respect; having admitted a fellow-creature to the knowledge of the sin of her secret soul; having with him violated one of the most sacred commandments of heaven, by overt and indelible acts; the furies of an accused mind seem to haunt her; and as she has already breved the wrath of God, she now, as the next and natural consequence, proceeds still further to cast off the modestics of retreat, and the sense of shame. For shortly after, she leaves the roof of her injured husband to go to the court of Herod, where she proclaims to the world her shame by openly marrying him.

Here was a melancholy and an altered spectacle! But a short time before a matron, high in rank, admired for her beauty and accomplishments, an unstained wife and an unimpeached mother, we now behold Herodius, after a few months of guilt, in a splendid elevation indeed, but with the following disadvantages:-Without the esteem of man or woman-pitted by her best friends, yet by cruel necessity eternally separated from every individual of her own sex, whom she could respect-hated by the bad-railed at by the censorious-and unable to bear the look of even her own dependents-her conscience reproaching her with her ingra titude to her husband, with her irretvievable injury to her trived to entrap him into the additional crime of murdang children, with her injustice to the first wife of Elerod and her an innocent man, and to himself a benefactor and friend offspring, with the evil example she had set her acquaintance "When a convenient day was come, that Herod, on his and the world. Then there was the mortification to know birth day, made a supper to his lords, high-captains and dief that even Herod himself was in danger of abandoning her to estates of Galiloc; and when the daughter of the said Etro infamy, or a leathed retirement, the moment he returned from dias came in, and danced, and pleased Herod, and them had the infatuation of passion to a sound mind-that neither her sat with him, the King said unto the damsel, Ask onthe looks or her words possessed with him that command or enwhatsoever thou will, and I will give it thee, unto the haf treaty which they of right did with her former lord-that of my kingdom. And she went forth and said unto her me busy rive's and enemies were at hand-and that there was ther, What shall I ask? And she said, the head of Ibh no principle by which she held her interest with Herod, but a criminal one. Eeither then she must retrace her steps, so far as could be done; either she must renounce the wages of a continuance in crime. This was a sad case, my brethren. Every terrestrial advantage seems infinitely better in prospect, than it does in possession, and particularly those sin-| fully obtained.

To increase, then, the misery of the condition of Hero-

and to the widow, according to all thy commandments bed to St. Peter, St. James, and St. Mark; and although intercourse with cultivated minds, and what with the good learnt by trial that the object which she had coveted was there is no decisive evidence that these were actually the and bad fortune of large classes of men in those populous viter than she had supposed it, she came to appreciate at the composition of those Apostles, yet have we testimony suffi. countries, constantly submitted to their observation, the rich same time the cost she had paid for it-nothing less than cient to assure us that they are of very great antiquity. It and powerful of these days must have acquired, even the innocence, fame, every thing dear to woman in this life, every thing that is to be hoped for in the next. But yet it is one thing to see the disadvantages of a situation, and another to St. James was in use in the Church not long after the knowing something about the dispensation of Moses, must thir g to assume courage enough to leave the intermixture of apostolic age. In ancient ecclesiastical history, we fre- of course have had her mind imbued with many sound and supposed advantages; and this wretched woman, however quently observe the names of the Roman, the Gallican, the salutary principles. She was, before Herod saw her, an ac much she might have been disappointed, had yet too great a relish for the sin-purchased distinction she had attained. The constitution of the mind, however, is such, that any given state of it cannot remain; it must proceed from good to better thee; the Lord lift up the light of his countenance upon the Lord's Prayer as then commonly used in the Church; happy in the reflections of her own mind. Whatever Philip or from bad to worse. The pieus man must improve in holiness, or he falls at length into the class of sinners; and though the wicked person, after many perpetrations of crime. may win the object he set out with aiming at, yet often he cannot hold possession, or thinks he cannot, but by perpetrating more. Such was the misfortune of Herodius.

(To be concluded in our next.)

Rufus.

THE CHURCH.

COBOURG, SATURDAY, JULY 7, 1838.

We have just been favoured with a hasty perusal of a

pamphlet entitled as follows:---

the State of New York, 1838."

commercial plans may be rife.

" A Letter to the Right Hon. the Earl of Durham, K. G. B. Lord High Commissioner and Governor in Chief of Her tion. She opens her heart to ambitton; and though blessed Majesty's North American Possessions, &c.&c.&c. calling by God with high advantages of birth and cheumstance, she His Lordship's attention to the advantages to be derived by allowing a free transit of Merchandize through Canada to the State of Michigan and Winconsin Territory; as a means of preserving our friendly relations with the United States. With observations as to the river St. Lawrence, for extending the commerce of the Empire and enriching the Cana-

This is a production which, from its title would seem to refer exclusively to subjects with which, from his official situation, Mr. Buchanan ought to be well acquainted; and to his plans for the commercial advancement of these Provinces it is no business of ours to offer a word in contrato; for this was the chief cause of that dreadful caustrophe diction. For although the projects thus elaborately put forth may not be marked by superlative wisdom or sagacity, and may involve some practical difficulties of no unimportant character, we must, as respects them, leave the critic's office to more appropriate hands, and allow others to develop

to the world the vagaries and the fallacies with which these

Mr. Buchanan, however, touches upon points affecting the vitality of our constitutional heritage, upon which, without being much out of place, we may venture to offer a remark. When he says, "I feel, as I trust every loyal subject will feel, a deep anxiety that, in all comparisons between subjection to the British Crown and any other form of government, the blessings to be found under the wgis of the British Constitution will eventually afford that protection, stability and permanency; which no other form of government ever yet excelled it in producing,"-we must observe that to secure and perpetuate these blessings and advantages, the supporters and defenders of our unrivalled Constitution must be allowed to experience the full might of its protection, while its ungrateful opponents must be taught to understand the magnitude of the crime of rising in rebellion against it.

Unhappily, the practical construction which has lately been put upon the crime of treason,-much, in the abstract as this amiable forbearance is to be applauded, - has not had the effect of promoting a respect for the laws, or of allaying the disorders of the country. While it has afforded encouragement to the lawless and rapacious,-to ' inbred traitor and to foreign toe,'-it has weakened the confidence and deadened the energies of the gallant supporters of the throne. It is, therefore, to be regretted that while our brave lovalists are writhing under the smart of unpunished injubut with dishonour, never committed but with punishment, ries, Her Majesty's Consul at New York should reiterate the impolitic cry of 'conciliation; - a word (for the best words, by the cant of a party, may come into general distaste,) which has become as offensive to every loyal car as the abused terms of 'reform' and 'sympathy.' Assuredly, the mists of delusion which may have blinded the better perceptions of any of our own people, there have been warnings enough during the last seven months to dissipate; so that in them the crime of dissaffection must partake rather of a sullen hardihood than of a discontent which the wiles of others have been chiefly instrumental in producing. To them the olive-branch has been so long tendered, that its rejection now affords startling proof of deep-rooted aversion to the constituted order of things. Conciliation, therefore, and continued indulgence, where the crime of rebellion may be renewed, would seem to imply a determination to sacrifice the virtuous and the loyal of the community for the empty merit of upholding an abstract and misplaced virtue! Harsh, then, as the sentiment may appear, we must declare our solemn conviction that the security of our lives, the protection of our properties, and the quiet of the land can only be maintained by a vigorous and uncompromising exercise, in future, of the penalties of the law against all who shall be found engaged in the attempt to subvert it. Let it afford its just "terror to evil-doers;" and then, but not till then, we may hope for the peace and quiet of "them that do well."

We may possibly labour under some misconception as to the extent of the services of Governor Marcy and General Scott, so freely lauded by Mr. Buchanan in his pamphlet, as efficiently put forth for the suppression of the border outrages during the last winter; but somehow we participate in the general opinion entertained on this side the Ontario that services so zealous as these are represented to be, ought to have been attended with more striking practical results. Of the friendly disposition of the former individual we should have felt astronger assurance, had he yielded at once to the reasonable request of our government that that man of "a thousand crimes,' Mackenzie, should be given up to her iniquity, and spend in solitude and sadness her remain- the justice which those crimes deserved; and we could have virtue and piety. The state of society in the Gentile wor der of days; or if she wished to preserve the advantages for joined more heartily in the commendations bestowed upon which she had specificed so much, she must preserve them by General Scott, had we seen those cannon which were allowed to be surreptitiously abstracted from the national arsonals, planted opposite Navy Island on the American shore, to prevent all intercourse from his country with that receptacle of rebels and pirates.

But let these things pass. Long intercourse with Ameridias, there were two circumstances for us to consider. She cans may have blunted in Mr. Buchanan that sensibility to must have found, that every pleasure that Herod's court insult and injury which, in this Province, has been so painworld almost was under the Cominion of Rome; and a gre could afford, could not at best render her happier than she fully awakened by recent events; while the contingency of enlightened public was thus sprinkled over the surface of th was in her former situation, -happiness depending, not on peace or war upon which his official situation rests may vast empire; so that what with travel, what with consta externals, but on the state of her mind; and while she thus have constrained him to an amicable view of our recent per-

^{*}These have been translated by Dean Prideaux, and may be seen in his 'Connections,' vol. ii. pp. 589 et seq. and transcri bed in Horne's Introduction, vel. iii. p. 249.