

glory, and the good of fallen man. Let him pray that the blessing of God may be abundantly poured forth on those who, in his good providence, are called to minister in holy things, whether at home or in foreign parts.

TESTIMONIES OF DISSENTERS & WESLEYANS
IN FAVOUR OF THE CHURCH OF ENGLAND.

By the Rev. R. Meek.
No. III.

Disenters condemn the authorised offices and devotional formularies of the Church of England, as of popish origin, as erroneous, and as tending to promote formality and delusion. Churchmen, on the contrary, contend that the offices and formularies of the Church are purely scriptural, and that they contain no doctrines which cannot be proved by the word of God. If, as Dissenters assert, many of the excellent prayers found in "The Book of Common Prayer," are also to be found in, and were, by the compilers of our Liturgy, taken from the Missal of the Romish Church, they can be clearly proved to have been in use in the Church for ages before the Church was corrupted by popish errors. The fact of many of the prayers used in our Church having come to us through the Church of Rome, is no more a proof of their popish origin and character, than it is a proof of the popish character and origin of the Holy Scriptures, because we have received them through the same channel. The fact is, however, it is overlooked by Dissenters, the Liturgy of the Church of England was compiled from the Liturgies of the ancient Churches, and which were in use before the Roman Missal, so called, was known. An unprejudiced perusal of the excellent prayers in the Liturgy of the Church of England, will convince any one that they must have been composed by holy men, largely endowed by the Spirit of God, and in an age when "the faith once delivered to the saints" prevailed in its purity. In using scriptural forms of prayer, Churchmen feel that they are sanctioned by our Lord himself, who prescribed a form; and that they are thus best enabled to "pray with the spirit, and with the understanding also;" and secured from the danger of distraction and enthusiasm, so attendant on extempore prayers. The following testimonies from dissenting writers, will supply arguments in favour of the formularies of the Church.

MR. BAXTER, *Nonconformist*, in "A Profession of Religion," which he drew up at the desire of a number of the Puritans of that day, says:

"I do hold that the book of *Common Prayer*, and of *Bishops, Priests, and Deacons*, containeth in it nothing so disagreeable to the Word of God as maketh it unlawful to live in the peaceable communion of the Church that useth it."

ECLECTIC REVIEW, (*Dissenting*)—"The Church of England professes the *Life-giving doctrines of the Gospel*, favours every great principle rescued from Rome by the Reformers, and puts into the lips of the people a language of devotion, unricolled in majesty, beauty, propriety, and comprehension."¹

ROBERT HALL, *Dissenting Minister*.—"The evangelical purity of its sentiments, (i. e. the Liturgy,) the chastised fervour of its devotion, and the majestic simplicity of its language, have combined to place it in the very first rank of un-inspired compositions."²

RICHARD WATSON, *Wesleyan Minister*.—"The Liturgy causes the reading of a large portion of the Scriptures. Besides the aid it affords to the most devout and spiritual, a great body of evangelical truth is by constant use, laid up in the minds of children and ignorant persons; and when they begin to pray under the influence of religious feelings, they are furnished with suitable, sanctifying, solemn, and impressive petitions. Persons well acquainted with the Liturgy are certainly in a state of important preparation for the labours of the preacher; and their piety often takes a richer and more sober character from that circumstance."³

ADAM CLARKE, L.L.D., *Wesleyan Minister*.—"It (the Liturgy) is a form so scriptural, and so filled with the spirit of holiness that it ever claimed and received my heartfelt tribute of love and admiration."⁴

The same.—"That short form of words (*Gloria Patri*), in its comprehensive force of language, comprises the whole mystery of godliness: the expression of it ought to raise the soul far above all earth's confines, to the very footstool of Jehovah: its words embody the essentials of Christian faith as regards the ever blessed Trinity, and the pronouncing them is an act of adoration offered to the Triune God in all his several offices undertaken for man's redemption. *Glory to the Father*, who so loved the world: to the Son, who gave himself up a spotless sacrifice: to the Holy Ghost, who makes the heart of a child of Adam, a pure temple of the Spirit of God—to these glory and praise, throughout all ages are ascribed; and, by whom? even by the subjects of such unfathomable love."⁵

CORNELIUS WINTER, *Dissenting Minister*.—"I frequently went to St. Andrew's church at the hour of prayer, and recollect perfectly the first time that the 21st chapter of St. Luke being read by the minister in the desk made a deep impression upon me. Indeed, the Scriptures which I am now most conversant with, are those I have heard read in the desk, or recited as texts from the pulpit, through the succession of sixteen or eighteen years. I enjoyed going to church, and devoutly joined in the prayers and psalmody. My mind at times has been so elevated, that I believe I could have received the summons of death with joy."⁶

W. BRAMWELL, *Wesleyan Minister*.—"I esteem the Church of England because her Liturgy is the most scriptural form of prayer of human composition in the world; and rarely do I find my mind brought into a more desirable frame, than under the power of it."⁷

W. THORPE, 1st *Dissenting Minister*, of Bristol.—"Referring to his annual attendance on the services of the Church at the anniversary of the London Missionary Society, Mr. Thorpe remarked to a friend: "I assure you, Mr. G., this annual visit to the Church is to me a rich treat, and an occasion of unspeakable pleasure and gratification, because in this opportunity afforded us of worshipping in one of our national sanctuaries, I am charmed and delighted beyond measure with the reflection, that when pouring out my soul before God, in the appropriate and beautiful language of the Church of England, I am actually addressing my heavenly Father in precisely the same words which were used by the holy Apostles and primitive disciples of Christ."⁸

¹ Eclectic Review, Dec. 1829.

² Works, vol. iv. p. 372.

³ Watson's Observations on Southey.

⁴ Clarke's Life, vol. iii. pp. 452, 453.

⁵ Ibid.

⁶ Jay's Life of Winter, pp. 9, 10.

⁷ Speech at Exeter, reported in newspapers last year.

⁸ Gibson's Reasons for Attachment to the Church, pp. 122, 123.

In addition to the above dissenting testimonies to the excellence and usefulness of the Liturgical formularies of the Church, it may be mentioned, that some dissenting ministers have adopted the use of the *Liturgy* and of the *surplice* in their places of worship! These excellent dissenting missionaries, sent out by the London Missionary Society, Dr. Morrison in China, and C. H. Thompson among the Malays, with a view to promote the extension of Christianity among the heathen, and the edification of those converted from heathenism, translated the Morning and Evening Services of the Church of England into the Chinese and Malay languages.

To the Editor of the Church.

REV. SIR,—The form of consecrating a Church in England and Ireland being in very few hands, and therefore little known, I am induced to send you a copy of it for publication in your paper. It is, I believe, adopted and used in this Diocese with such alterations only as the circumstances of the country and the Church require. The anticipated visit of our Diocesan to this important part of his extensive charge, on which occasion this service will doubtless be performed in many places, gives at the present moment a peculiar interest to its insertion, and will render it generally acceptable to your readers.

I am, &c.

CLERICUS.

FORM OF CONSECRATION, &c.

The Bishop, attended by the Chancellor, goes to the church or chapel, and is received at the door by the minister, churchwardens, and parishioners, or some of them; then they proceed to the vestry-room, where the churchwardens present to the Bishop a petition in writing, signed by them and some other of the parishioners. The Bishop receives the petition, and orders the register to read it.—When he has read it, his Lordship declares that he is ready to consecrate the chapel according to the prayer of the petition. He then puts on his Episcopal robes, and, with the clergy and others attending, walks in procession from the western to the eastern part of the chapel, alternately repeating the twenty-fourth Psalm, the Bishop beginning thus:—"The earth is the Lord's," &c. and so on to the end. His Lordship having reached the communion table, and being seated in a chair provided for that purpose, and the chancellor being seated in a chair without the rails, the churchwardens present to the Bishop the act of Parliament, or other deed, in consequence of which the house has been erected or rebuilt; and his Lordship placing the same on the table, and standing on the north side of it turns himself to the congregation, and says:

"Dearly beloved in the Lord, forasmuch as devout and holy men, as well under the Law as under the Gospel, moved by the secret inspiration of the blessed Spirit, or by express command of God, by their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order to fill men's minds with greater reverence for his glorious Majesty, and affect their hearts with more devotion and humility for his service; which pious words have been approved and graciously accepted by our heavenly Father: let us not doubt but he will also graciously approve this our Godly purpose of setting apart this place in a solemn manner, to the performance of the several offices of religious worship; and let us faithfully and devoutly beg his blessing on this our undertaking, and say"—Then the Bishop, kneeling down, uses the following prayer.

"O Eternal God, mighty in power, and of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands; and who yet hast been graciously pleased to promise thy special presence, in whatever place even two or three of thy faithful servants shall assemble in thy name to offer their supplications, and their praises to thee: vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place, with all humility and readiness of heart, to the honour of thy great name; separating it from henceforth from all unhallowed, ordinary and common uses, dedicating it entirely to thy service, for reading therein thy most holy word; for celebrating thy holy sacraments; for offering to thy glorious Majesty the sacrifice of prayer and thanksgiving; for blessing thy people in thy name: and performing all other holy ordinances. Accept, O Lord, this service, and bless it with such success as may tend most to thy glory, and the furtherance of our happiness, both temporal and spiritual, through Jesus Christ, our Lord and Saviour. Amen."

Then the Bishop, standing up, turns towards the people, and prays thus:

"Regard, O Lord, the supplications of thy servants; and grant that whosoever shall be dedicated unto thee in this house by Baptism, may be sanctified by thy Holy Spirit, delivered from thy wrath, received into the ark of Christ's church, and ever remain among the number of thy faithful and elect children. Grant, O Lord, that they who, at this place, shall in their persons undertake to renew their promises and vows, made by their sureties for them at their baptism, may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. Amen."

"Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ, thy son, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may, to their great and endless comfort, obtain remission of their sins, and all other benefits of his passion. Amen."

"Grant, O Lord, that by thy holy word, which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. Amen."

"Grant, O Lord, that whosoever shall be joined together in this place, in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end. Amen."

"Grant, we beseech thee, blessed Lord, that whosoever shall draw near unto thee in this place, to give thee thanks for the great benefits they have received at thy hands, to set forth thy most worthy praise, to confess their sins unto thee, to beg thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary, as well for the body as the soul, may do it with that steadfastness of faith, that seriousness of attention and devout affection of mind, that thou mayest accept their bounden duty and service, and vouchsafest to them whatsoever clas in thy infinite wisdom thou shalt see to be most expedient for them: and thus we beg for Jesus Christ his sake, our blessed Lord and Saviour. Amen."

Then the chancellor, by the direction of the Bishop, publicly reads the sentence of consecration, drawn up in writing; which being so read, the Bishop signs and promulgates the same, and commands it to be recorded and registered in the registry, among other records.

Then the Minister begins Morning Prayers; and Psalms and lessons suitable to the occasion are read, viz. Psalm lxxxv. cxxii. and cxxiii. First Lesson; 1 Kings viii. 22—61. Second Lesson; Job. x. 19—26. After the Collect for the day, the minister who reads the service stops till the Bishop has prayed as follows:

"O most blessed Saviour, who by thy gracious presence, at the feast of dedication, didst approve and honour such religious services as this which we are now performing unto thee, be present at this time with us by thy Holy Spirit; and because holiness becometh thine house, for ever sanctify us, we pray thee, that we may be living temples, holy and acceptable unto thee; and so dwell in our hearts by faith, and possess our souls by thy grace, that nothing which defileth may enter into us; but that, being cleansed from all carnal and corrupt affections, we may ever be devoutly given to serve thee in all good works, who art our Saviour, Lord, and God, blessed for ever more. Amen."

The minister who officiates then proceeds to the end of the morning service, after which is sung Psalm xxvi. 6—8. The communion service is then read by the Bishop. After the Collect for the King, the following prayer is introduced.

"O most glorious Lord God, we acknowledge that we are not worthy to offer unto thee any thing belonging unto us. Yet we beseech thee, in thy great goodness, graciously to accept the dedication of this place to thy service, and to prosper this our undertaking. Receive the prayers and intercessions of us and all others thy servants, who, either now or hereafter entering into this house, shall call upon thee; and give both them and us grace to prepare our hearts to serve thee with reverence and godly fear. Affect us with an awful apprehension of thy Divine Majesty, and a deep sense of our own unworthiness; that so approaching thy sanctuary with lowliness and devotion, and coming before thee with clear thoughts and pure hearts, with bodies undefiled and minds sanctified, we may always perform a service acceptable to thee, through Jesus Christ our Lord. Amen."

The two chaplains then read; one the Epistle, and the other the Gospel; the Epistle being, 2 Cor. vi. 14—17; the Gospel, John. ii. 13—18.

The Bishop reads the Nicene Creed, after which the hundredth Psalm is sung.

The sermon being ended, the Bishop proceeds to administer the sacrament in the usual manner; and, immediately before the final benediction, he introduces the following prayer.

"Blessed be thy name, O Lord God, for that it pleaseth thee, to have thy habitation among the sons of men upon earth, and to dwell in the midst of the assembly of the saints upon earth. Bless, we beseech thee, the religious performance of this day; and grant that in this place, now set apart to thy service, thy holy name may be worshipped in truth and purity, to all generations, through Jesus Christ our Lord. Amen."

THE CHURCH.

COBOURG, SATURDAY, AUGUST 18, 1838.

Among the various links and connexions which, in the order of Providence, bind society together, there is none of a more amiable and endearing nature than that of PASTOR and FLOCK. The former may be regarded as the head of a large and extended family, over whose temporal and spiritual interests he is appointed to watch with a kind of parental care; and although there must unavoidably be, in this extended range, various grades and classes,—some rich, some poor, separated by different shades of intellectual endowment or of secular occupation,—yet there seems a common centre to which all the radiated lines converge; one person upon whom the eyes of all are fixed with equal regard and affection; one who is alike looked up to as the rich man's counsellor and the poor man's friend; one through whom the blessings of heaven are alike conveyed to all without distinction, as the purchase of a common Redeemer's blood;—and that one is the PASTOR OF THE PARISH. He is the link by which all are joined together in one bond of Christian brotherhood,—the spiritual teacher by whom they are instructed in those divine lessons which "make wise unto salvation,"—the regularly commissioned guide who "points to heaven and leads the way." But let us complete the portrait with the eloquent and masterly touches of a writer in the Church of England Quarterly Review:—

"Who, we would ask, whenever the occasion requires it, is to be found impartially administering by the bed-side of the poor man as well as the rich, offering up prayers and invoking blessings from the Most High to be poured down upon the sick sufferer? Who is to be seen crossing in the hour of visitation the threshold of temporary despair, to instil those heavenly comforts to the sinner, under the arrest of death, which are only to be derived from the fountains of Scripture, and the purest channels of the primitive Church? Who is he, that by his preaching, refreshes the weary, comforts the heavy-laden, assists the penitent, reproves the confident, strengthens weak hands and feeble knees, wipes away the fallen tear, and heartens the widow, left in a harsh dismaying world, solitary and forlorn? Who is he that admits of no ebb in the tide of his charity, denying himself a sabbath in the practice of philanthropy, and on every day in the week, will not only take all occasions of mercy which offer themselves, but go abroad in search of the reprobate who will not, and the inmate of a jail who may not come to him? Who is he that will brave the dismal prison-house, the abode of every corruption which want and wretchedness generate between them, and pour the balm of consolation into the stricken, perhaps despairing breast, snatching the convicted felon himself from that abyss of guilt, which after having swallowed up his last temporal source of peace and quietness, yawns for his immortal soul? Who is he that, in his ministerial character, is ever found at his post, although at times he has to witness scenes revolting to his nature; who, in the self-approving consciousness of innocence, and at the bidding of charity and duty, will pierce the central darkness of the brothel; there take the drooping, dying castaway by the hand, nor let it go till by the magic touch of kindness, he melt the frozen heart of infamy itself? Who is he, that visits in the unquiet haunts of wretchedness and gloom, with the sole view of setting forth the truths of salvation, or solacing perchance the melancholy ritual of a sick bed, by revealing the law of God written on the contrite heart, and holding out the means of grace through Jesus Christ our Lord? Who,—or ever the

silver chord be loosed, when the pitcher is broken at the cistern, and retires to its last well-spring, when desire hath wholly failed, and the dread of dissolution bedews the brow with an awful moisture,—who will stimulate the reluctant sob of penitence just quivering on the lips,—who will discover to the lost one the vista of hope, and in the opening prospect of futurity, point to the light of a better world? who is he, will lift up the curtain which shrouds eternity from the eye of time, and disclose to the amazed senses of the sinner, the lazar-house of the grave—a spectacle profound enough for the philosopher in his pride, and intelligible to the beggar in his humility? Who is the man, we ask? THE CLERGYMAN OF THE PARISH."

Such is his exalted commission—such is the solemn train of his duties: how pleasing, then, when we behold this pastoral care and affection awaking responsive feelings of love in the members of his flock! How encouraging to the minister of God, when overcome by toil and privation, pressed down by the cares and difficulties of his high vocation, to witness the kind and affectionate sympathy of his people—to observe their readiness to co-operate with him in all his plans for the promotion of God's glory and their own eternal good—to find them administering to his necessities according to the ability which God hath given them!

We have fallen into this strain of contemplation from reading a very interesting account of the presentation of a Testimonial by his congregation to the Rev. Thomas Drew, Minister of Christ Church, Belfast,—a clergyman who is deservedly esteemed in his own sphere of duty as a faithful and successful labourer, and who has a strong claim upon our own gratitude for the very lively interest he has taken in the spiritual affairs of this Province. This, we are persuaded, will be perused with great satisfaction by our readers, as affording a gratifying instance of Pastoral zeal and success on the one hand, and of filial and Christian affection on the other; and while we must admit that all the ministers of Christ are not endued with the gifts and acquisitions of Mr. Drew, and that all congregations—especially in this infant country—are not alike able to testify to the same extent as the flock of that esteemed individual their respect and attachment, yet may the publication of these documents animate the one to a greater effort to deserve, and provoke the other to a better willingness to bestow, the meed of approbation which the faithful and conscientious fulfilment of duty claims.

From the Ulster Times, 11th April, 1837.

TESTIMONIAL, &c.

One of the most interesting meetings we ever had the good fortune to attend, took place on Monday in this church. The congregation met for the purpose of presenting their pastor, the Rev. THOMAS DREW, with a testimonial of their affection and esteem; and if any thing could enhance the value of the gift, it was the presence of so many of his brother clergymen, thus identifying themselves with the feelings of the congregation, and testifying their respect for the character of Mr. DREW as a minister of the Gospel. Shortly after eleven o'clock, Mr. DREW entered the church, accompanied by

THE HON. H. WARD, REV. CHARLES BRIDGES, REV. ALEXANDER BOYD, REV. MR. SCOTT, REV. HORATIO MAUNSELL, REV. WILLIAM FOX, REV. THOMAS HINGS, REV. R. W. BLAND, REV. JOSEPH COUSINS, REV. HENRY CARTER, REV. H. M'CORMICK, REV. MR. GARRETT, REV. ISAAC GLENNY, REV. J. D. HULL, and the Rev. W. H. BRETT. Immediately after, followed the deputation from the congregation, consisting of Colonel SAVAGE, Mr. FENTON, Mr. DAVISON, Mr. HARPER, Mr. AMEY, Mr. TRIPP, Mr. COCHRANE, Dr. THOMPSON, Mr. CAHOON, Mr. CULLODEN, Mr. FERGUSON, Mr. BRADY, Mr. BURROWS, and Mr. BROWN.

The Rev. Mr. BLAND proposed that the proceedings of the day should be commenced with prayer. He said that the meeting was one of no ordinary nature, both as regarded the pastor and congregation. He fully participated in its interest, and trusted that the blessing of Almighty God, without whose aid no work could prosper, would fall upon the assembled multitude. He then requested the Rev. Mr. Scott to officiate on the occasion. Mr. Scott offered up a most appropriate prayer, on the conclusion of which—

Mr. DAVISON came forward, and, addressing Mr. Drew, stated, that the deputation by whom he was surrounded were selected from the congregation, for the purpose of presenting the Testimonial of their affection, then before them. He said the occasion was one of great interest to himself, having been, in some degree, instrumental in Mr. Drew's having been placed over this Congregation, and that he could not avoid congratulating both Mr. Drew, and all around him, on the result. He should not trust himself with giving expression to his personal feelings, but proceed to read the address voted by the congregation.

REVEREND AND DEAR SIR,

The sentiments of attachment which inspire us, the assembled congregation of Christ Church, in coming forward to offer you an inadequate testimonial of our affectionate regard, are such as language can scarcely embody without the reproach of extravagance. Permit us, therefore, briefly to recapitulate the history and results of our connection with you as our Pastor, since in that history will be found, at once, the explanation and the measure of our feelings.

It is now scarcely four years since you settled in Belfast. In that brief period, you have collected the congregation, (one of the largest in Ireland,) who now surround you, established where none before existed, in the barren precincts of a great commercial and manufacturing Town.

You have fulfilled the glorious commission of preaching the Gospel to the poor, and you are rewarded by the prayers and blessings of multitudes, who, until you were sent, were from an increasing population, and lack of ministerial aid, ready to perish.

The doctrines you have preached were Christ and Him crucified, the moral lessons inculcated were those based on that Scripture which teaches, "that as the body without the Spirit is dead, so faith without works is dead also."

With an indefatigable perseverance you have explored the confines of Ignorance, braved the dangers of Pestilence, and struggled unremitting under the too oppressive load of duty which has been heaped upon you.

Under your fostering care, Schools have, in every direction, sprung up, in which no fewer than one thousand children are instructed and taught the unadulterated Word of God. Thus, through your instrumentality, have innumerable Infant lips been trained to lisp the praises of the Almighty, whilst Parents have learned to regulate their duties by higher and purer motives than those of mere earthly affection.

And can we, the spectators of this unwearied diligence, the participators in the direct and reflected benefits of these labours of love, can we look on with indifference, and offer