

county of Somerset; and in doing so, I have ridden through and passed by many important and interesting villages. But, Sir, what have I seen in those villages? In each one of them I have seen the spire of a sacred edifice,—an edifice consecrated to the worship of the Almighty; and in that edifice was administered God's holy word; in it were administered the sacrament of our holy religion; and in it was used, from Sabbath to Sabbath, that incomparably excellent form of prayers, called the *Liturgy*. And when I have seen these things, because I believe that the ordinances of religion, considered abstractedly, in their administration, from all circumstances of instrumentality, have a moral and religious power, which must more or less tell upon the consciences and hearts of men,—the existence of such ordinances, even in such circumstances, has been a source of great solace and comfort to my mind. Sir, by what principle was then, and is now, this state of things upheld? Not the *voluntary principle*. That principle had been in operation amongst us nearly a century, and amongst the dissenting part of the community of this country, it had been, more or less, in operation for two centuries and a half; and yet this principle, with all its charms and efficiencies, had never touched that state of things, and, therefore, by it that state of things had not been created nor upheld.

[He speaks next of a visit to Manchester and says,]

From what I then saw, together with the information which I then acquired as to the population of that town, I am possessed of a settled conviction, that were none to be supplied by the means of religious instruction than those who have those means supplied by the voluntary principle, sad, awfully, fatally sad, would be the case of many thousands of the population of that industrious town. Who, Sir, can read the Hon and Rev. B. Noel's moral and religious statistics of the great metropolis of our country, and not be convinced that these remarks are capable of a fuller and more appalling application to that metropolis?—I speak advisedly, but, sir, I speak fearfully: I undertake not to say how others believe and feel upon this question, but I believe, and I feel too, and that most sensibly, that with all these impressive facts, not fictions, nor mental abstractions, before me, I should, if, by personal indifference, or open hostility to our venerable Establishment, I were to contribute to inflict an injury upon any of her essential Institutions, be bringing upon my conscience the guilt of SACRILEGE!

Sir, it will have been seen by you, and by this respectable meeting, by whom I have been most courteously favoured with a patient hearing, that I am a warm advocate of the union of the Christian Church with the Christian State of this country. That union I take not to be ideal, but real in its character. It is made up of an assemblage of obvious and palpable circumstances. One is, that Rates shall be levied upon the property of this country, to keep the churches of the Establishment in repair, and to provide for the incidental expenses of religious worship conducted therein.—Another is, that the Christian Ministry in the Establishment shall be supported by the TITHES of the Nation. And another is, that the Bishops, as spiritual Barons, shall sit in the house of Peers, and thereby give a PROTESTANT AND RELIGIOUS INFLUENCE to the Legislative councils of that independent, enlightened, and important branch of the Legislature of our country. There are other circumstances of union, which I pass by. In these instances, and in others, too, I advocate this union; and I am at a loss to account for the consistency of that individual who says, 'let the church have her union with the State perpetuated,' and who, at the same time, opposes the payment of the Church Rates. In opposing the payment of those rates, he *cedes* the principle of a Nationally Established Church, and stands arrayed, in my humble judgement, in all the humiliating robes of inconsistency.

We beg to announce that service will take place in St. Peter's Church of this place, on Wednesday and Thursday evenings next, at seven o'clock. For further particulars concerning these services we refer our readers to the article on Clerical Societies in our paper of the 22nd July.

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF GUELPH.

The Rev. Arthur Palmer, A. B. Incumbent. A neat and commodious Church was erected in Guelph in 1834, chiefly by the contributions of the Inhabitants, aided by liberal donations from the Lord Bishop of Quebec, and the Canada Company.—Divine Service is performed in Guelph every evening except on the fourth Sunday in the month, when Divine Service is performed in the afternoon in the Township of Eramosa. There is also service on the second Sunday in the month in a distant part of the Township of Guelph. There is a Sunday School in Guelph, attended by upwards of fifty children. In the year 1836 there were Baptisms 31, Marriages 11, Burials 8, Communicants 96—greatest number at any one time 60.

In the British Magazine for June, we find the following under the head of "Religious Destitution in Canada," taken from the Cambridge Chronicle:—

"On Monday evening, May 15, a very numerous meeting was held at the Town Hall, Cambridge, for the purpose of considering the propriety of forming a Society in this town, in connexion with a Society lately established in London, called the Upper Canada Clergy Society. The Rev. Professor Lee, having been called to the chair, briefly stated the object of the meeting; the Hon. Captain Wellesley moved the first resolution, to the effect, "That the religious destitution now prevailing in Upper Canada among the members of the Church of England, furnishes an urgent call upon the sympathies of the British nation for prompt and effectual assistance." The hon. gentleman said he could himself bear witness to the spiritual destitution now existing in Upper Canada, and that he was ready to send six young men there on his own account, and hoped to find them in Cambridge. The Rev. Professor Scholefield seconded the resolution in a very animated speech, and alluded to the fact of government having withdrawn the grant of £15,000 a year, for the support of Protestantism in Canada, and said he doubted the good policy of such a step. The Rev. William Bettridge, of St. John's College, and Rector of Woodstock, Upper Canada, moved the second resolution to the effect,—"That an auxiliary to the Society lately instituted in London be now formed, and that the Rev. Professor Scholefield be requested to take the office of Treasurer, and the Rev. J. F. Isaacson, secretary." The reverend gentleman went at considerable length into the history of the protestant church in Canada, showing how unjustly she had been dealt with by the Government of this country and by the Government of Canada, and concluded by an appeal to the young men in the university to offer themselves as missionaries in the cause: they (the deputation from Canada) were sent over to plead on behalf of the protestants in that country. The Rev. Dr. Adams seconded the resolution. The meeting was addressed

by several other gentlemen, amongst whom was the Rev. Mr. Cronyn, another clergyman from Canada."

We annex, from the same periodical, the following interesting account of the Parent Society for promoting Christian Knowledge:—

"At the May meeting of this Society which was unusually well-attended, the Bishop of Bangor was in the chair, and the Bishops of Llandaff, Hereford, Ripon, and Salisbury, were also present. The secretary read an abstract of the auditor's report for the past year, by which it appeared that the receipts had amounted to £80,942, 17s. 8d. being an increase of about £150. The expenditure had been £109,440; but the Society had, during the past year, expended £40,000 in the purchase of stock. The number of Bibles and Testaments published during the year had been upwards of 187,000, and the whole number of tracts and books more than 2,000,000. A long discussion took place on the appointment of the tract and standing committees.

TO CORRESPONDENTS.

LETTERS received to Friday August 4th, inclusive:—

T. B. Short Esq, subs. : Rev. James Reid, rem. : Do. back nos. ; Rev. A. Palmer, subs. and rem. : Rev H. Burgess:— John Kent Esq. with encl. : Rev J. Short, back nos. and com. A. J. Kington Esq. com. and subs. [His suggestion shall be attended to.] Rev. Dr. Phillips, subs: Rev. A. Nelles, subs. and rem. : Rev. John Anderson, subs. ; Rev. R. H. D'Olier.

MARRIED.

On the 28th ultimo, by the Rev. S. Armour, Rector of Cavan, George Warren Wilkie, Esq. of Cavan, to Miss Anne Eliza, eldest daughter of Capt. Davidson, of Verulam.

THE CHURCH PRAYERS.

A DIALOGUE.

(Continued from No. 7.)

Mary.—Well, James, you do astonish and delight me. I little thought that so many great and good Christians had had a hand in making our Prayer Book. Do you know the names of any of them?

Old Steady.—Why, Mary, I can't justly say I do. I've heard Mr. Lovechrist name some of them, but the sound of the names was so strange to my ear, that I should make but poor work at pronouncing them. But however, our own blessed Reformers not only made some themselves, but they went the round (so to speak) of all the great Christian churches that had ever been since Christ laid the foundation-stone of the first in Bethlehem stable, and gathered together what was good out of all; just as though some of our bees there should go round from hive to hive, collecting the best honey out of each, and then lay it up together in one. Now there is the Collect for "the Sunday after Ascension day"—I always counted it a sweet little prayer, fitted for any time or place; and I'm not ashamed to say, that I have liked it better still, since I have known that a wonderfully learned and holy man of our own country, whose name, I think, was Bede, somewhere about 1200 years ago, breathed out his soul in the moment of death, in those very words. I should suppose, Mary, it did not suit his purpose the less, because it was a form.

Mary.—I should suppose not, James, for if ever a man prays sincerely, it is in that trying hour. You have said quite enough to settle the matter to my mind about the lawfulness of forms of prayer, and the value of ours particularly; but I should like to hear you go on a little.—'Tis a great saying of some of these people, that they like praying in power.

Old Steady.—And so do I too, Mary. But what is praying in power? It is not praying in uproar and confusion as some of them do, making another Babel, as it were, to climb to heaven by, and with no better success—neither is it pouring out a flood of words, which others seem to glory in—at one time running on in "vain repetitions," and at another in such a wild strain of this, that, and the other, without any order or connexion, that it is plain neither head nor heart can be properly engaged—and I'm sure they who do not "pray with the understanding," never pray with the "Spirit of God."

Oh, Mary! I can mourn over these persons, whilst I marvel at them. Did they never consider that there is such a thing as indecent familiarity with God, taking liberties with him, as you may say? he is never served "acceptably," unless it be according to the apostle's rule "with reverence and godly fear." Our own church, in teaching us to pray for "a heart to love and dread God," seems just to have hit the right state, a state of safety and enjoyment too. Love will take you swift to God; but dread (or "reverence and godly fear") will steady you—'twill be the ballast of your little ship. You look at the behaviour of all the Bible men of God in their approaches to the throne of grace. Look at Abraham, Moses, Ezra, Isaiah, Daniel, David, and St. Paul, to mention no others. What self-abasement, what fear, what holy awe was theirs! And, just in proportion as they had clearer manifestations of God to their souls, so were they the more humbled, and self-condemned.

But, 'tis the fashion with many, now-a-days, to go just contrary to this. They would have you suppose, that much of God's glory is revealed to them; but you don't see them in the dust—you don't hear the cry of "woe is me, I'm undone!" These persons talk at God, rather than pray to him. They take advantage of the Apostle's invitation to "come boldly," and forget that they are going to beg for mercy and grace to keep them!

I trust, Mary, the Bible has shewn us a "more excellent way." Praying in power, is praying in humble faith, fervency, and truth. The praying of power, the 'effectual prayer,' is one that comes from a sense of want and desire, wrought into the heart by the Holy Ghost, and put forth with trust in God's mercy through the Saviour. There needs no clamour, haste, or violence of manner—'God is not the author of confusion, but of peace.' The Divine Spirit wears a dove's image, and his 'fruit is gentleness.' Besides, length and noise are no signs of sincerity. The groanings of the Spirit in a man are 'groanings that cannot be uttered'—and he who takes upon himself to speak to

the great God, would do well to think before he speaks, that he may not be 'rash with his mouth,' or forget that he is sinful dust and ashes. No doubt there are times, (thank God I know them) when the 'enlarged heart' breaks out beyond its usual bounds—when the soul wrestles hard for the blessing—and then of course the prayer is suited to the frame. But these times, I believe, are neither frequent nor lasting, and they come mostly to the Christian, when he is in his closet alone with God. The general rule in prayer, and especially in public prayer, to my mind is this:—In language, be strong and simple; in spirit, be fervent and humble; in behaviour, be reverent and solemn. Our good old church makes great account of all these: and the whole of the Litany, particularly the latter part, is one of the most beautiful specimens of 'effectual, fervent prayer,' that ever the heart of man indited.

Mary.—Will you be so good, James, as just to point out what part you mean, that I may look at it at home?

Old Steady.—To be sure I will, Mary, look—here it is. After having prayed, you see, for the universal church of Christ, for our own country in particular from the king downward, for all mankind, especially those under any kind of affliction, (for our church opens her arms of charity as wide as the wide world,) and for ourselves who are worshipping, most of all, we break out into those shorter petitions, which begin, 'Son of God! we beseech thee to hear us.' Now, you just consider these prayers of power, Mary—look at these 'strong eryings' for peace and mercy to God's Son, God's Lamb, and God's Christ, as the sinner's JEHOVAH, PROPITIATION, and MEDIATOR. Warmed by our worship, and drawing now, as it were, very, very near to Him who is 'in the midst' of us, we double our cries, for necessity and distress are apt to follow up their suit, and Gethsemane, you know, well remembers a thrice-repeated prayer. Well, then comes prayer to the holy Trinity, the Lord being three times called upon for mercy—and this is followed by that perfect prayer which sums up all a sinner wants, which He who is the High Priest, temple, altar, and sacrifice of his people, graciously gave them to complete them for worship, and which our church so often flies to in her Liturgy, because it is the prayer which her Lord gave her. We next come to what I call the prayer for a stricken soul—Now, can God possibly be set before such an one in a more encouraging, more endearing character, than as a 'Merciful Father' who 'despises not even a contrite sigh?' aye, a sigh so deep down in the heart, that perhaps the poor sinner himself scarcely knows he is sighing, though the heart-searching God marks it, and marks 'the desire of such as be sorrowful' as well; the sincere, however faint desire, (I should suppose) to have done with sin, and to flee to the cross of Christ! And can any more needful for such worshippers be asked for than help in prayer, (for prayer is the best heart's ease,) and the 'bringing to nought' of the 'crafts and subtleties of the devil,' and of wicked men, his agents, and all this in order that the delivered soul may evermore thank God with that tongue which glorifies him most, a holy life? And you see, we don't stop here, Mary. This is followed up with calling upon God, in the very words of the Holy Ghost, 'to arise and help us!' reminding him of the great things which he has done for sinners of the old, by-gone time, and pleading with him to do this for his own 'honour,' and for the sake of his own 'name'—that name which he proclaimed to Moses in words of such marvellous compassion, when he 'made all his goodness pass before him?' (Exod. xxxiv. 5—7.) And then turning once more to our 'great High Priest,' who, we know, is 'touched with a feeling of our infirmities,' we entreat him in the most affectionate, and moving petitions, full of the 'spirit of adoption,' to 'defend us from our enemies,' (those especially, of course, which 'assault and hurt the soul,') to look with grace and pity on our sorrows, to 'forgive our sins,' and 'bear our prayers!' and lastly, after praying for entire 'trust and confidence' in God's mercy under troubles, (which is the highest pitch of faith) and for such a fulfilment of our desires and petitions as would be 'most expedient,' (that is, best for us to have, and for Him to grant,) all this is closed with the favourite blessing of the Apostle Paul, converted by our church into a prayer and benediction too! Oh! Mary, if we all truly prayed in the spirit, as well as the letter of this form, does it not seem as though heaven must suffer violence, whilst the minister and the congregation are thus 'following hard after God,' and 'will not let him go except he bless them'?

(To be Continued.)

APOSTOLICAL SUCCESSION.

I. As to the fact of the Apostolical succession, i.e. our present Bishops are the heirs and representatives of the Apostles by successive transmission of the prerogative of being so, this is too notorious to require proof. Every link in the chain is known from St. Peter to our present Metropolitans. Here then, I only ask, looking at this plain fact by itself, is there not something of a divine Providence in it? Can we conceive that this succession has been preserved, all over the world, amid many revolutions, through many centuries for nothing? Is it wise or pious to despise a gift thus transmitted to us in matter of fact, even if scripture did not touch upon the subject?

II. Next consider how natural is the doctrine of a succession? When an individual comes to me claiming to speak in the name of the Most High, it is natural to ask him for his authority. If he replies that we are all bound to instruct each other, this reply is certainly intelligible, but, in the very form of it, excludes the notion of a ministerial order, i.e. of a class of persons set apart from others for religious offices. If he appeals to some miraculous gift, this too is intelligible, and only unsatisfactory when the alledged gift is proved to be a fiction. No other answer can be given except a reference to some person who has given him license to exercise ministerial functions, then follows the question, how that individual gained his authority to do so? In the case of the Catholic Church, the person referred to, i.e. the Bishop, has received it from a predecessor, and he from another, and so on, till we arrive at the Apostles themselves, and then our Lord and Saviour. It is superfluous to dwell upon so plain a principle, which in matters of this world we act upon daily.—English Tract.