

The Church.

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

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[WHOLE NUMBER, DCLXXXVIII.]

Poetry.

THE GLORIFIED MARTYRS.

BY MILMAN.

What means you blaze on high?
The empyrean sky
Like the rich veil of some proud face in reading,
I see the star-peak land,
Where all the angels stand,
Even to the highest height in burning rows ascending,
Some with their wings spread,
And bowed the stately head,
As on some mission of God's love departing,
Like flames from midnight conflagration starting,
Behold the appointed messengers are they,
And nearest earth they wait to wait our souls away.

Higher and higher still
More lofty statures fill
The ether courts of the everlasting dwelling,
Cherub and seraph pace
The limitless space,
While deep the folded plumes from their white shoulders
Burst all the harping throng
From the tumultuous song,
Like the unceasing sounds of catenae pouring,
Hosanna or hosanna loudly soaring,
That faintly echoing down to earthly ears,
Hath seemed the concert sweet of the harmonious spheres.

Still my rapt spirit mounts
Of bowing light Chorus saints reclining:
Distinct amid the blaze
Their palm-crowned heads they raise,
Their white robes even through glowing lustre
Each in his place of state,
Long the bright Tinted robes set,
O'er the celestial Son high uplifted,
While with deep prophetic raptures gifted,
Where life's glad river rolls in lifeless streams,
And joy the full completion of their heavenly dreams.

Again—I see again
The great vicarious train,
The martyrs from their thrones repining,
The blood-red robes they wear,
Even their immortal limbs, the signs of wounds disclosing,
O holy Stephen! thou
Art there, and on thy brow
Hast still the plaid smite it wore in dying,
When under the heaped stones in anguish lying,
Thy clasping hands were fondly spread to heaven,
And thy last accents prayed thy foes might be forgiven.

Beyond! ah, who is there
With the white snow hair?
"Thou art," he, the Son of man appearing,
At the right hand of O'er,
The darkness of whose throne
Thou art, the rainbow springs,
O'er him the rainbow springs,
And spreads its emerald wings,
Down to the earth its throne of arching,
Mark! thunders from his throne, like steel-clad armies
marching.
The Christ! the Christ, come, like to his home!
Jesus, Redeemer, Lord, we come, we come, we come!

WEEKLY CALENDAR.

Day	Date	1st Lesson	2nd Lesson
F	July 7	6th SUNDAY AFTER TRINITY.	M. Sam. 12, Luke 19.
M	" 8	" "	M. Prov. 25, Luke 20.
T	" 9	" "	M. 27, Luke 21.
W	" 10	" "	M. 29, Luke 22.
Th	" 11	" "	M. Reclus. 1, Luke 23.
F	" 12	" "	M. 2, Luke 24.
S	" 13	" "	M. 5, John 1.
S	" 14	7th SUNDAY AFTER TRINITY.	M. Sam. 21, Luke 24.

SIXTH SUNDAY AFTER TRINITY.

JULY 7, 1850.

(By the Rev. G. F. Townsend, M.A.)

THE GOSPEL (St. Matthew, v. 20-26).—Our blessed Lord came not to destroy the law, but to fulfill it; not to supersede a strict obedience to its demands, but to enlarge its precepts and to increase its authority. With this view He endeavours on every opportunity to remove the corrupt gross and traditional explanations, with which the Pharisees loaded the law; and seeks to elevate it into a more perfect rule of morals, and to vindicate its claim to an entire supremacy over the passions and affections of men. On this occasion, He proves that the law condemns evil motives and sinful thoughts, as well as wicked deeds and unprincipled actions. There are three gradations of crime mentioned by our Saviour as forbidden by the law, all of which appear to proceed from one cause, namely, needless anger. As the first two gradations of crime are threatened with temporal punishments, in the vengeance of the judgment, or the animadversion of the Sanhedrin, Jewish tribunals, which had now authority only in minor offences: so the punishment annexed to the last gradation of this crime, is also that of a temporal nature. The expression, "in danger of hell-fire," is in the exact translation of the words, "liable to the Gehenna of fire, or the fire of Gehenna." Gehenna is a proper name, and alludes to the valley of Hinnom, a place near Jerusalem. In this desecrated spot, the Jews burnt bones, the dead carcasses of animals, the refuse and offal of the numerous victims slain in the services of the Temple. The loathsome scene which this place exhibited, and the fires continually burning there, caused it to be used as the emblem of hell, and of hell torments in a state of eternity. Many persons, to prevent contagion in so large a city as Jerusalem, and in so hot a climate, would be constantly employed in carrying all kinds of filth and offal to this spot, or in supplying fuel, and attending on the fires. This must have been the lowest, most degrading, and offensive employment, in the estimation of a Jew, to which any human being could be devoted. Our blessed Lord may be, therefore, well supposed to use this expression, in this place, in its literal, and not in its metaphorical, sense. Needless anger He threatens, in two instances, with the danger of the judgment and Sanhedrin; and declares, in a third example of the offence, under certain aggravated circumstances, that he who indulges a habit of treating his fellow-creatures with insolence and contempt, is in danger of sinking to the most loathsome office that can be allotted him, in order to gain a miserable existence. The Gospel not only controls the actions but restrains the thoughts of men; it not only forbids hatred, malice, and uncharitableness, but enjoins and supplies the most powerful motives for brotherly affection and good will. The believer, admitted by Baptism into the body of Christ's Church, has promised to die into sin in all his members; in controlling his tongue, restraining his hands, keeping a watch over his feet. He has promised, and will seek to live according to his promise; and to glorify God both in his soul and body, which are his.

Our Monthly Review.

ANCIENT ENGLISH ECCLESIASTICAL ARCHITECTURE and its Principles, applied to the wants of the Church at the present day. FRANK WILLS, Architect, Member of the Ecclesiastical Societies of London and New York: Depository of the C. S. D. T., Toronto, 15s.

The object of this excellent and beautiful work, as stated in the introduction is to present a concise, historical sketch of ancient Ecclesiastical Architecture, limiting the subject to its development in the English Church; to exhibit its progress by illustrations of the various details which characterized its different eras; to inquire into the causes of the beauty of the Ecclesiastical structures of the middle ages, and the reason why we so seldom succeed in producing a like effect, though we copy minutely many features of ancient art; to show that without slavishly copying buildings erected for the celebration of a different rite, if we

wish the service of our own Church to be conducted with their fitting solemnity, we may adopt the principles of Ancient Architecture; and unless we keep to these principles, we cannot expect in any way to equal buildings that resulted from their ancient practice; and in conclusion, to give a few practical hints suited to this time and country, which may be of service to those who contemplate the erection of a House of God.

It contains a brief history of English Church Architecture, from its infancy in the time of the Britons, to its decline under the Tudors; giving the characteristics of each successive style, in regard to masonry, windows, doorways, pillars, arches, roofs, &c.; distinguishing the octal style into Saxon, Anglo-Norman, and pointed; and subdividing the latter into, first, second, and third pointed. These last divisions stand instead of the Early English, decorated and perpendicular of Richman, which have followed hitherto by most writers.

He next proceeds to the more necessary work of explaining the ground plans of cathedrals and parish churches, distinguishing with great propriety the one from the other; for as Mr. Wills most justly observes "in nothing has Architecture suffered more in these church building times than in confounding these two, and in selecting portions of each to form one whole; for the thing which is good and to be admired in a cathedral, is absurd when modernised in a village church. The two were built with a different intention—the services celebrated therein were different. In one the prayers of perhaps not more than one or two priests and a few simple peasants were offered up to God—children were baptized—the sacrament of the Lord's Supper administered. In the other thousands knelt before the Lord their Maker—bishops and priests thronged the spacious Choir—antems and halleluiahs daily rang through the echoing aisles—priests were ordained there—bishops were consecrated and monarchs crowned. The one was the church of a parish; the other the church of every parish in the diocese, and was built in the city where the bishop resided, and to which he summoned his clergy to deliberate with him upon matters which concerned the Church's welfare or woe."

He then enters into the subject of the fitting up of the interior with seats, font, pulpit, &c., altar and other arrangements of the chancel. This leads to the subject of the decorations of the walls, roof, and the pointed glass windows. Another chapter is devoted to the general principles to be observed in the construction of a church, in reference to convenience, beauty, and durability, in which there are many just and valuable observations.

The last chapter is devoted to monumental Architecture, in which Mr. Wills would lead us back from the paltry unmeaning or ostentatious and heathenish style of later days, to the pious and striking memorials of earlier ages.

The whole work is illustrated by excellent lithographic engravings, and Mr. Wills has added drawings of six churches erected by him on this continent, with a design for a seventh. The whole shows a just and pure taste, such as we should much desire to see appreciated in this country. Three of these churches are provided with open bell gables, instead of towers, and show how really beautiful such churches might be.—For ourselves we cannot see any sufficient reason for going on as we do to spend money continually on poor spindly towers and spires, which every instructed eye will despise, when we can have all the uses of them and spare the money for the purpose of rendering some more necessary feature of the Church substantial or ornamental. One of these churches is built of wood. It is quite a handsome church, with a good sized chancel, and capable of affording ample accommodation to upwards of 260 persons, at a cost of about £600 currency. Mr. Wills has erected a smaller and slighter church capable of holding 200 persons for £250.

We strongly recommend this work to the attention of amateurs and architects; and hope its sale may induce the author to get up a cheaper edition. Our architects need something to form their tastes, but our people need it still more. We doubt not we have more than one architect in this city, who would be glad to show as much good taste as Mr. Wills, if only the people would permit them. We trust to furnish extracts from this work from time to time.

THE DIVINE LIFE AND THE NEW BIRTH, as exhibited in the Scriptures and by the Church. An Essay, by the Rev. JAMES CRAIK, Rector of Christ's Church, Louisville, Kentucky; NEW YORK, Stamford and Swords; 1850.

This Essay will repay perusal; it will help to render clear in the reader's mind the meaning of the "Divine Life" and the "New Birth,"—subjects by many persons misunderstood, because they are not theologially and historically studied; consequently, the popular *prima facie* sense traditionally given to certain texts usually adduced in reference to these topics, is unwittingly taken to be correct. It is most certain, were there more study of the Holy Scriptures by the light of History and Theology, and less dependence on mere individual intuition,—particularly the mere individual intuition of minds immature and undisciplined—there would be more unity among christians, not only on the subjects presented to our contemplation by the Essay now before us, but on all the articles of the Faith.

TRANSACTION OF THE AMERICAN ART-UNION FOR THE YEAR 1849.

BULLETIN OF THE AMERICAN ART-UNION SERIES FOR 1850, No. 1: New York, April 18, 1850.

No person who has paid the slightest attention to the progress of the Fine Arts for the past twenty years, can be ignorant of the beneficial effect which has followed the establishment of Art-Unions. The London Art-Union was begun in 1836, and its success for many years was naturally taken as a proof that a taste for the Arts was becoming much more generally diffused. It is true that there has been for the last three years a very considerable diminution in the number of subscribers to the Art but it would argue great ignorance to suppose from this circumstance either that the objects of the union were not so well appreciated or that there was a less general taste for the Arts. The decrease in the number of subscribers to the London Art-Union is to be attributed to the fact that the union itself has brought into existence so many publications of very decided merit, that a new channel has been opened for the smaller sums which the great mass of the subscribers to the union could afford to expend on works of Art. Amongst these, the Art Journal, the annual subscription to which is only a little more than to the Union, is certainly not the least attractive. The subscriber to the Art Journal procures a work which commends itself to every person who has the least taste. It does not involve any expense in providing frames—nor does it require a particular place in which it can be seen with advantage. It is a publication which every person can turn to with pleasure and advantage, and every month adds very materially to its value.

From the transactions of the American Art-union for 1849 we learn that this society,—which was established in 1839—in 1849 numbered 1089 subscribers more than the London Society when at its maximum in 1847. The American Union having, in 1849, the large number of 18960 subscribers.

As it is possible that some of our readers may not be aware of the nature of these societies, we extract the following from the plan of the American Art-union:—

Every subscriber of five dollars is a member of the Art-Union for the year, and is entitled to all its privileges. The money thus obtained (after paying necessary expenses) is applied,

First.—To the production of a large and costly Original Engraving from an American painting, together with a set of Gallies, or some other similar Works of Art.

Of these every member receives a copy for every five dollars paid by him.

Members who multiply their subscriptions, are at liberty to select from the engravings of previous years excepting the "Artist's Dream," from which no more impressions will be taken at present.

The plates and copyright of all Engravings, and other publications belong to the Institution, and are used solely for its benefit.

Every member also receives a full Annual Report of the "Transactions," &c. of the Institution.

Second.—Gold medals shall be conferred, from the date of his subscription, to the number of the Bulletin of the American Art-Union, issued thereafter during the year.

This is a monthly publication, containing 16 pages, of three columns each, of reading matter on subjects relating to Art, in this country and in Europe. Each number will be illustrated with an Engraving or etching.

Third.—To the purchase of Paintings and Sculpture Statuettes in bronze and Metals, by native or resident artists.

These last mentioned Works of Art are exhibited at the Galleries of the Art-Union till the Annual Meeting in December, when they are publicly distributed by lot among the members, each member having one share for every five dollars paid by him.

Each member is thus certain of receiving in return at least the value of the five dollars paid, and may also receive a painting or other Work of Art of great value.

That the Institution has been singularly successful, will be seen from the following table, showing the progress of the Institution since its commencement.

Years.	No. of Members.	Receipts.	Engravings.	No. of Statuettes, etc., distributed by lot.
1839	814	4,200 78	No Engraving	86
1840	686	3,927 47	General Martin's Invitation	100
1841	937	5,305 16	British Officer to Dinner	7
1842	1120	5,883 70	Calus Union on the Road	45
1843	1459	7,129 00	of Carthage	51
1844	2080	10,080 00	Sparking	61
1845	3233	16,168 00	Capture of Major Andre	115
1846	4457	22,293 00	Death of Washington	146
1847	5666	48,733 91	The Holy Flatboatman	571
1848	16473	83,134 28	Queen Mary sailing the Death of Washington	622
1849	18560	96,300 00	Youth	622

The following extracts from the report exhibit some of the good effects arising from the establishment of this Association in the United States.

"During these eleven years, more than two hundred thousand dollars has been expended directly upon works of Art. There is little reason to doubt, that this enormous amount has been secured to the promotion of American Art, which it has made, have not diminished in the least degree, but have greatly augmented, individual patronage. The sum requisite to constitute membership interferes with no man's ability, and surely does not diminish the disposition of any one to encourage Art, as a matter of personal taste or liberality. On the contrary, the friends of the American Art-Union maintain, that it has created both artists and purchasers, and that its direct patronage is far exceeded by that, which indirectly, it has called into existence. There are artists, who once dependent mainly upon us, but now rarely send us their works, being fully occupied with private orders. It is only necessary, in support of this view, to advert to the position of American Art now, compared with what it was when this Association was founded. Undoubtedly, with the general progress of the nation in wealth and refinement, it would have made some advancement. It had been advancing for that period, but how slowly, contrasted with its progress since! From what studios, could such a gallery of American works, as the collection which is to be distributed among you this night, have been gathered, eleven years ago?"

Each year has exhibited indications of an advance in art, as well as a rapid increase in the number of artists and of their productions.

The American Art-Union has accomplished results which the local patronage of wealthy centres of population could not accomplish at all. It has scattered its engravings and distributed its prizes over the whole length and breadth of the land. The taste of the people has been cultivated, and the latent germ of art unfolded in the mind of many a youth. The mode of distribution we have adopted for disposing of our accumulated treasures, by the awards of Fortune's wheel, is a convenient method of securing impartiality and liberality. The works we send out are messengers and missionaries of Art. Genius speaks from the canvass, and awakens responses like that which fell from the lips of young Correggio, as he stood before a picture of Raphael, "I, too, am a painter."

The publications for 1849, which have just been distributed by the honorary Secretary, H. Rowell, Esq., are—A very fine engraving, Yours, from a painting by Cole, and the Legend of Sleepy Hollow, illustration by Felix O. C. Darley. This engraving is certainly a very superior one, and would do honour to any country. But we do not think the selection of the subject most judicious that could have been made. It is one of a series of allegorical paintings, which would probably, if all together, sufficiently tell their own story, but standing alone, it certainly requires the description which accompanies it.

We cannot sufficiently admire the good taste which has dictated to the Committee of Management, the selection of such works as Washington Irving, for illustration, and we do not hesitate to say that the artist has done justice to their selection, both to his subject and to himself. No one who has read the Legend will fail to appreciate the illustrations, and more will see the illustrations without turning to the story.

In addition to these publications, which all the members alike receive, the Union publishes a monthly Bulletin, which is sent to the subscribers only from the time of their paying their subscriptions.—The publication is a valuable one, and certainly we should think will prevent a repetition of the complaint made in 1849, that half the subscriptions had been paid within three weeks of the close of the year.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH.

(By one of Three Hundred.)

CHAPTER VIII.

LITURGIES.

(Continued.)

"Some of the faults of public prayers are the following:

1. Doctrinal prayers, or prayers designed to inculcate certain doctrines, which are regarded by the speaker as essential or important. Such a prayer be thus converted into a sermon?"

2. Historical prayers, in which are comprised long narratives for the information of persons not acquainted with the detail of the facts referred to. But is narrative the business of prayer?"

3. Hortatory prayers, intended to stir up the zeal of the congregation, in regard to some particular subject or enterprise, which at the moment may be thought interesting.

4. Denunciatory prayers, designed to warn the audience against certain errors or practices, to put down certain sentiments, or to awaken towards them indignant feelings, being appeals to men, not addresses to God." Fire from heaven is constantly invoked; temperance, abolition, revivals, missions, anything will furnish fuel for the passion; and the lash of a local public opinion, manufactured, perhaps, in some miserable village, is mercifully applied to some potent individual or class of individuals in prayer. Innumerable instances tread one upon another in my memory; but it is needless to recite them. Now let the varieties, emulations, and strifes, of Episcopalians, be what they may, we keep them out of our devotions; hence, when sectarianism looms up, expecting to see us the next moment separate in schism, "we have an altar" where strife cannot come; we forget our differences at the throne of grace and prayer; "with one mouth" still keeps us one.

5. Personal prayer, which springs from a desire to administer a secret rebuke, or to bestow commendation, some individual being expressly in the mind of the person praying." How often have I heard the praises of a dead minister or deacon follow him, like the chanting of a requiem, from the pulpit, proclaiming to the Almighty the dead man's life to canonization. How often have I heard a visiting clergyman eloquent in eulogiums upon the blessing and unblushing pastor of a congregation, whose virtues and usefulness were represented to the Lord as reasons why his invaluable life or health should be prolonged! How often have I heard the pastor himself enumerate the merits of some elder or wealthy and generous individual now dangerously ill; and how often have I imagined that the enumeration of the good qualities of some dying woman fell upon her ears like the anointing of oil, and actually raised her up, or if it failed in this, had all the virtue of an "extreme unction" to soothe the pains of her departure. Contrasted with all this, how grave, and dignified, unexceptionable, and sufficient, are the varied prayers of the Episcopal Liturgy for the sick, and the impressive service by which the dead are committed to the dust; for so the greatest tragedian of this age, when asked what was the noblest composition in the English language, is said to have replied, "the burial service of the Church of England." But let our Reviewer proceed.

6. Eloquent prayers, in which there is a display of a brilliant fancy and of polished and elegant language, compelling the hearer to say, "what a fine prayer that was!"

7. Familiar prayers, in which there is an evident absence of that sacred awe and reverence which should fill the mind in every approach to God." This is a miserable canker, but strange to say, "our pastor had in praying this morning," "Wily yes," replied the Churchman, "I must say I think he took very great liberties."

8. Sectarian prayers, indicating very clearly an attachment to a particular sect among the multitude of Christian denominations." In contrast with this feature of public prayer, which is capable of being made singularly offensive, how chaste is the spirit of the Church's Liturgy, which although it "might have whereof to glory," yet vaunteth not itself, but remembereth only in her prayers "the holy Church throughout all the earth," and "all that profess and call themselves Christians," and requireth of her priests to bear all the tribes of Zion on their hearts before the Lord, as the Jewish high priest bore upon his breast the names, in precious stones, of the twelve tribes of Israel.

9. Long prayers, which weary and exhaust the "spirit of devotion." Whitfield is remembered to have said, "Brother, you prayed me into a good flame, and you prayed me out of it again." And we know how quaint has become the appellation, of "the long prayer," or the prayer before the sermon, in some portions of the country. The Episcopal Liturgy is not, to one engaged in its worship, liable to this objection, although to a dumb spectator it may be irksome. There is an animation and variety about it; and there are intervals and rests provided, which entirely preclude the fatigue incident to a long and continuous prayer.

Here endeth the editorial lesson. Ah me! if these are but "some of the faults," and such faults as these must be endured in bright New England, and in her classic capital and from an educated and accomplished ministry, what must be the insufferable corruptions of public worship and of the very idea of Divine worship among the illiterate and extravagant sects that swarm over the land.

As the catalogue raisonné of the Boston Recorder is professedly incomplete, we will take leave to continue it.

10. Self-flattering prayers, heard chiefly from the agents of societies, which enter regularly into the work of reciting the merits of a particular society, or the self-denying labors of some devoted band of Sunday-school teachers, or Tract-visitors, or Scripture-readers, or the noble sacrifices about to be made by some embarking missionaries, or the wonderful successes of some particular branch of operations in which it is understood the speaker has borne a conspicuous part—*quorum magna pars fui*.

11. Un-English prayers, in which uncountness of expression, and carelessness of composition, offend the ear, and unfit the mind for worship.

12. Short prayers, abridged and hurried, to make room for the sermon.

13. Blundering prayers, in which the recalling of words, and the remodelling of half-finished sentences and embarrassed pauses, constantly occur, so painful to the worshipper, and so fatal to devotion.

14. Verbose or wordy prayers, remarkable for the quantity of words and the paucity and meagreness of devotional ideas.

15. Eccentric prayers, tainted with the sometimes intolerable eccentricities of the individual who happens to make them.

16. Unforgiving prayers; for I have heard the remark from persons who have been half their lifetime attendants on extemporaneous worship, that they never heard, in a Calvinistic congregation, a prayer for the forgiveness of their enemies.

17. Defective prayers, which not only exclude some particular petitions, but which omit some essential element of devotion, such as the confession of sin, the act of faith, the offering of thanks, the oblation of alms, the recognition of the Holy Trinity, even the mention of the name of Jesus. It is impossible, under the most urgent circumstances, that all the elements of proper worship, can be combined by an impromptu dash of the most gifted mind, hurrying on to the one great thing—the sermon.

18. Common-place prayers, repeating, till they lose all meaning, the same trite and tiresome thoughts in certain worn-out phrases and matter-of-course quotations; that "we deserve to be made as miserable as we have made ourselves sinful;" that "others were as good by nature and better by practice than ourselves;" that "sinners may be convicted and converted;" that "multitudes may be heard inquiring the way to Zion, with their faces thitherward;" that "Zion may lengthen her cords and strengthen her stakes;" and that, finally, the Lord would "bless all for whom we are in duty bound to pray."

19. Intellectual prayers, by which the speaker seldom fails to intimate that he is versed in all the metaphysical logomachies and miserable subtleties of the hour. I re-

collect, that in presence of perhaps as large a Congregation as ever assembled in New York, a Presbyterian minister, in his prayer, first entered fully into the nature of the ability which he would ask the Lord to grant the sinners then present, and which it was alleged they possessed sufficiently already; and that he then defined, with logical precision, the exact thing which he had it in his own mind that the Lord should grant.

20. Theatrical prayers, accompanied by painful gestures and grimaces, the latter resulting perhaps from the (unscriptural) custom of shutting the eyes, and of making at the same time a mental effort, under the unpleasant consciousness that the people are looking at the speaker.

21. Bombastic prayers, which approach the Majesty of Heaven with a solemn grandiloquence, familiar to an oriental court.

22. Declaratory prayers, where the voice becomes excited to a fatiguing pitch, and often strung to a complete falsetto.

23. Objurgatory prayers, in which the pastor imputes, in an offensive manner, before the Lord, the low condition of his parish, and the departure and absence of the Spirit, and the cessation of conversions, to the unbelief and other sins of the people.

24. Inaccurate prayers—inaccurate in facts, quotations, reasonings and the like. A prayer was once made in my own congregation, giving the intelligence, that "Thou hast taught us in thy holy word, man wants but little here below, nor wants that little long." I have shown, in another place, that the ablest divine may make a mistake of years in acquainting the Almighty with the age of a young clergyman.

25. Presumptuous prayers, petitioning for favors that it would be miraculous to grant, or thanking the Lord for the ascertained conversion of such and such; or for the unprobable translation of some deceased individual into his presence in Heaven, or for mercies that imply the praying into "those things that are not convenient."

26. Political prayers, that, even if they do not give offence to a party, yet are certain to put the politician on the *qui vive* to discover the political opinions of the minister. A little reflection must make it obvious, that these evils are unavoidable, under the system by which they are generated. If a minister is to pray *ex tempore*—much more, if he is to pray *ad imitatio*—unless he be endowed with rare discretion, to distinguish the promptings of passion and private feeling from the movements of a better spirit, his prayers must inevitably take color from the objects and influences around him. In times of agitation and violence, he cannot touch them without being drawn up, albeit, imperceptibly, after them: in times of spiritual declension and death, his prayers will move in the same sluggish current; in times of fanaticism and inflated zeal, his prayers must savor of the reigning extravagance; in times of heresy and of dangerous and doubtful disputations, his prayers will lie in the current of these subtleties and novelties, or else be painfully directed against them: in times of religious strife or of political convulsion, his prayers will be still infected by the prevailing leaven of uncharitableness and party discord; and party discord is never consummated, until it has become identified with "conscience," and in another cant phrase, has "been made a subject of prayer." It is not in human nature to escape this snare. I can not how dignified the pulpit, or how good the man, the prayer will be graduated, as a rising or falling thermometer, to the religious opinions and the religious *ferveur* of the times. The great regulator is wanting—a standing liturgy—to bind the clergyman, and to protect the devotions of the people, to day, from the strange fire that a heated imagination would bring to the altar, and to-morrow, from the cold nothings which would be offered up upon it. The Presbyterian, accustomed to the flaying process of such sluggish, jejune, drowsy prayers, as may be heard at any time, but especially in a country parish, or on a summer's afternoon, can hardly conceive with what amazing force the contrast strikes an Episcopalian ear, educated to the true harmonies of devotion. It was wordsworth or Coleridge, I believe, who remarked, that he never so felt the sublimity and sweetness of the Church's liturgy, as, on returning to his parish Church, from a sojourn in a country place in Scotland, where he had been doomed to listen one or two Sundays to the extemporaneous effusions of a Scottish minister.

It is certainly worthy of remark, that not one of the more than twenty faults that have been enumerated, nor of as many more that might be named, can be alleged against the Episcopal Liturgy. Yet, within its compass, not a perfection of the Divine Being, but is becomingly adored; not a doctrine of the Divine word, but is proclaimed upon the house-tops; not a bounty of Divine Providence but is thankfully released; not a want of human nature but is affecting spread out; not a relation to life, but has its turn to be considered; not a class or condition of society but is charitably remembered; not a traveller in the wilderness, not a voyager upon the wave, not a widow in her grief, not an orphan on her knee, not an infant at the breast, not a prisoner or captive in his cell is forgotten; all who are in any trouble, sorrow, neediness or other adversity, are cared for and prayed for; the absent and the distant, with all the Church visible; are remembered; the cherished dead and the Church invisible are not forgotten; and angels, and archangels, and all the company of Heaven are recognized and are admitted to the worship.

On entering the sanctuary, after doing silent reverence before the symbol of the Divine Presence, we hear, first of all, some sentences from God's holy Word, inviting us to prayer. The pastor then, not lifted high above us, but standing as a sinner in our midst, exhorts us earnestly to join in the devotions. Then follows the deep-toned confession of our sins, with the consoling absolution of the penitent, which joyful message of forgiveness is immediately followed by the voices of all present uttering that sweet prayer of children taken back to favor, "Our Father who art in Heaven."

Then follow the lauds and praises of the people, not in the words of human rhyesters, but in the words that inspired the harp of David, and even in the manner in which, on the banks of the Red Sea, in the temple at a later day, and it, the synagogue until this hour, the people and the priests, or the people alone, answered and still answer one another, "by course." Then follow the Psalms, in such portions, that those delightful compositions are gone entirely through, once a month. We then listen to a well selected chapter from Moses and the Prophets, which is followed by the noble *Tu Deum*, which has earned the admiration, and swelled the devotions of the Church for more than a thousand years, or the rich *Benedictio*—offering of thanks, the oblation of alms, the recognition of the Holy Trinity, even the mention of the name of Jesus. It is impossible, under the most urgent circumstances, that all the elements of proper worship, can be combined by an impromptu dash of the most gifted mind, hurrying on to the one great thing—the sermon.

18. Common-place prayers, repeating, till they lose all meaning, the same trite and tiresome thoughts in certain worn-out phrases and matter-of-course quotations; that "we deserve to be made as miserable as we have made ourselves sinful;" that "others were as good by nature and better by practice than ourselves;" that "sinners may be convicted and converted;" that "multitudes may be heard inquiring the way to Zion, with their faces thitherward;" that "Zion may lengthen her cords and strengthen her stakes;" and that, finally, the Lord would "bless all for whom we are in duty bound to pray."

19. Intellectual prayers, by which the speaker seldom fails to intimate that he is versed in all the metaphysical logomachies and miserable subtleties of the hour. I re-

collect, that in presence of perhaps as large a Congregation as ever assembled in New York, a Presbyterian minister, in his prayer, first entered fully into the nature of the ability which he would ask the Lord to grant the sinners then present, and which it was alleged they possessed sufficiently already; and that he then defined, with logical precision, the exact thing which he had it in his own mind that the Lord should grant.

20. Theatrical prayers, accompanied by painful gestures and grimaces, the latter resulting perhaps from the (unscriptural) custom of shutting the eyes, and of making at the same time a mental effort, under the unpleasant consciousness that the people are looking at the speaker.

21. Bombastic prayers, which approach the Majesty of Heaven with a solemn grandiloquence, familiar to an oriental court.

22. Declaratory prayers, where the voice becomes excited to a fatiguing pitch, and often strung to a complete falsetto.

23. Objurgatory prayers, in which the pastor imputes, in an offensive manner, before the Lord, the low condition of his parish, and the departure and absence of the Spirit, and the cessation of conversions, to the unbelief and other sins of the people.

24. Inaccurate prayers—inaccurate in facts, quotations, reasonings and the like. A prayer was once made in my own congregation, giving the intelligence, that "Thou hast taught us in thy holy word, man wants but little here below, nor wants that little long." I have shown, in another place, that the ablest divine may make a mistake of years in acquainting the Almighty with the age of a young clergyman.

25. Presumptuous prayers, petitioning for favors that it would be miraculous to grant, or thanking the Lord for the ascertained conversion of such and such; or for the unprobable translation of some deceased individual into his presence in Heaven, or for mercies that imply the praying into "those things that are not convenient."

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Poetry.

THE DEAD IN CHRIST.

Lift not thou the wailing voice, Weep not, 'tis a Christian's duty— Up, where blest spirits rest—

WILLIE'S GRAVE.

(From "Tales of Kirkbeck.")

Ellen had not been there long, when a soft sound near, made her turn; but a few steps off she saw a little girl of six or seven years kneeling beside a small turf grave.

Willie was unable to speak, from emotion, he said gently, "You will come to me in Heaven, won't you?"

Willie, who had been kneeling, rose and said, "I will come to you in Heaven, won't you?"

Mr. Mordaunt paused; but finding that Ellen was silent, and that her tears fell, he continued: "I should have said so much to you on our first meeting, had it not been for your brother's request."

Ellen clasped her hands, and exclaimed beseechingly, "But he is gone to Heaven, oh, he is not?"

"It is not ours to decide whether any sin-stained being has found acceptance there," Mr. Mordaunt answered solemnly.

Ellen put her arms round the little girl and kissed her, saying, "Then you are like me. Tell me how old Willie was?"

"The child's shyness was quite overcome by Ellen's gentle tone and manner, and sympathy with what filled her heart; she leant against her and looked up in her face as she said, "I'm seven, and Willie was eight."

"And how long is it since Willie left you?" Ellen asked.

"It's put here," the little girl said, and she pointed to the foot of the cross, where Ellen read— "W. M., September 3rd, 18—"

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