

REVIEWS.

THE UNIFORM EDITION OF THE WORKS OF THE LATE REV. ALEX. CARSON, I. L. D., of Tubingen—in seven volumes. Vols. I. and II. New York. Hanna & Carson.

The friends and admirers of the late Dr. Carson, have resolved on publishing, for the American and Canadian people, a uniform edition of the works of that eminent Divine. Of the whole, in course of issue at present, two volumes have appeared; very beautifully and substantially got up, as regards letter-press, paper, and binding. There are few Presbyterians, and, it is supposed, no Baptists in Great Britain or America, who have not heard of the reputation of Dr. Carson, as a scholar and a divine. Though a man of the most powerful, logical and metaphysical cast of mind, yet he was one of the most amiable and lamb-like men that ever lived. Though a conscientious advocate of adult baptism, he possessed such a large mind, and such a large heart, that he could not afford to be a bigot. Hence it is that he lived in the affections of all the religious denominations (Roman Catholics excepted) around him, and died universally respected, and universally lamented. Oh! that the mantle of the amiable Dr. Carson would yet descend on many whom he has left behind him in all the churches.

As a controversialist, he had few compeers while he lived, and many of his writings, especially those on the question of Verbal Inspiration, Transubstantiation, &c., &c., have never been rivalled in point of power, and can never be refuted by any opponent.

Volume I. of the present issue, embodies his writings on the Romish Controversy. Volume II. contains a series of Miscellaneous Essays on such sublime subjects as, the General Resurrection—The Final Judgment—The Satisfaction of the Lord's Day, &c., &c., with "The Character of the Empire of Satan," &c., all of which are treated in the most masterly and powerful manner.

We are informed his volume on the subject of "Immersion," will not be issued uniformly with this edition, as the Baptist Association of the United States have published it separately, and in another form.

N. B.—Mr. Thomas Sampson is the Agent for this work in Canada, and we heartily recommend him and the undertaking in which he is engaged.

D'ARME'S HISTORY OF THE REFORMATION.—Vol. V., Reformation in Britain. Just issued; and D'ARME'S HISTORY OF THE REFORMATION—five volumes complete in one. New York, 1853: Carter & Brothers. Hamilton: D. McLellan. Toronto: T. Maclear.

Carter & Brothers have just issued a uniform edition, in five volumes, (the last volume very recently published in Europe,) of D'Aubigne's great and popular History of the Reformation.

The same publishers have also issued the entire work in one large octavo. The former edition sells for two dollars and a half, the latter for one and a half.

The Carters have placed American readers under a great obligation to them, by the recent

issue of these two editions of a work which has justly attained an unprecedented popularity throughout Reformed Christendom.

HINTS TO THE CLERGY ON THEIR VOICE.

"Relaxed throat is usually caused, not so much by exercising the organ, as by the kind of exercise, that is, not so much by long or loud speaking as by speaking in a *feigned* voice. Not one person in, I may say, ten thousand, who in addressing a body of people, does so in his natural voice, and this habit is more especially observable in the pulpit. I believe that the relaxation of the throat results from violent efforts in these affected tones, and that severe irritation, and often ulceration is the consequence."—*W. C. Macready*.

Where the *mind* is not engaged, reading becomes mechanical, and a habit is acquired of raising and sinking the voice without any reference to the sense. There are three rocks to be avoided, on which clergymen, especially young ones, are very apt to split, viz. a rapid utterance, a feigned unnatural key, and long sermons. Rapid utterance is a habit which is at once exhausting and injurious to the speaker, and also unprofitable to the hearers, especially to those of the unlettered class, as their minds can seldom take in ideas very rapidly, and whilst they are yet striving to catch the meaning of one sentence the speaker is gone off to another, leaving their comprehension far behind. Any one who will talk to the poor on this subject will often hear the complaint, "Mr. So and So is a very fine preacher, but he speaks so fast, I can hardly follow him." A deliberate and distinct utterance is a great help to persons of this class, and would certainly tend much to prevent over fatigue in the speaker.

The evil of speaking in a feigned or unnatural voice has already been touched on in the former part of this treatise, and the opinion of Mr. Macready on the point given. It is, unfortunately, rather difficult to convince persons that this is the case with themselves, whilst those who know them, and their natural tone in conversation, can easily detect the difference. This feigned tone is sometimes adopted under an idea of giving increased solemnity or impressiveness to the reading; but, as nothing that is unnatural is really impressive, it is a great mistake. If the feeling exists the tone will follow; if it do not, the remedy is to strive after it rather than its expression.

Examples are not wanting of those who, even with natural defects of voice, have, by judicious management, become good speakers, and been enabled to practise public speaking without detriment to themselves.

The exercise of the voice, under proper regulations, is so far from being injurious, that it is positively beneficial to health, expanding the chest and strengthening its muscles, and thus aiding the important function of respiration.—*Dysphonia Clericorum*, by Dr Mackness.

It has long been my habit, and in it, I conceive, a considerable part of my ministerial usefulness has consisted, to instruct young ministers how to read easily, naturally, distinctly, impressively. This is indeed a kind of *instruction* which no man gives, and no man desires: but is *greatly needed*, and of vast importance, as well as to the health of the ministers, as to the edification of their flocks. How often are the prayers of our Church spoiled, and good sermons rendered uninteresting, by bad delivery in ministers! I thank God I could specify many, some that were in a very hopeless state, who have been exceedingly benefited by my poor endeavours. But a remarkable case occurred last night. Mr. —, who once read extremely well, and delivered his sermons well, both read and preached in my church; and to my utter astonishment acquitted himself extremely ill in both. He had contracted very bad habits, reading with *great rapidity*, and with

his *teeth closed*, and with very bad cadences, and *no pauses*. In his sermon there was a flippancy and indistinctness that almost entirely destroyed its usefulness, except to those immediately close to him. After the service I pointed out to him his faults, and prevailed on him to stay till Thursday, and preach again for me. In the meantime he read to me, and I pointed out to him what I wished him to attend to:—

1. In Composition—Not to have a rhapsodical collection and continuous concatenation of Scriptures; but to make his *text* his *subject*, which he was to *explain—confirm—enforce*.

2. In Enunciation—Not to form his voice but with his lips and teeth; and to open his teeth as well as his lips; and at the same time to throw out his words, instead of mumbling.

3. In Delivery—Not to have any appearance of levity and flippancy, but to show sobriety—reverence—respect.

Well, last night he officiated again; and the difference exceeded my most sanguine expectations. In every part of the service he was admirable; and he himself was as much struck with the difference as I was. He saw an *attention* which might be *felt*; and he had in himself an ease, which rendered his exertion comparatively nothing.

Now I record this, because I think it much to be regretted that ministers do not get instruction on these points, and that there are none who qualify themselves to instruct others. I could write a book upon the subject; but I could not make any one understand it. I could say,—

1. Form your voice not in your *chest*, nor in your *throat*, nor in the *roof* of your mouth, but simply with your *lips and teeth*.

2. Deliver your sermons not pompously, but as a professor *ex cathedra*, and as a father in his family.

3. Let there be the same kind of pause, and of emphasis, as a man has in conversation when he is speaking upon some important subject.

What is to be guarded against? *Monotony and Ischrony*. A continual solemnity. It should be as *music*; and not like a funeral procession. Guard against speaking in an unnatural and artificial manner.

At the same time levity is even worse. The point for you to notice is this: see how all persons, when in earnest, *converse*: mark their intonations, their *measure* (sometimes slow, and sometimes rapid, *even in the same sentence*), their *pauses*. But especially mark these in good speakers. Delivery, whether of written or extemporaneous discourses, should accord with this, so far as a diversity of subjects will admit of it.

Too great a familiarity does not become the pulpit; but a monotonous, isochronous solemnity is still worse. The former will at least engage the attention; but the latter will set every one to sleep.

Seek particularly to speak always in your *natural voice*. If you have to address two thousand people you should not rise to a different key, but still preserve your customary pitch. You are generally told to speak *up*; I say rather speak *down*. The only difference you are to make is from the *piano* to the *forte* of the same note. It is by strength, and not by the elevation of your voice, that you are to be heard. You will remember that a whole discourse is to be delivered; and if you get into an unnatural key, you will both injure yourself and weary your audience.

As to the mode of delivering your sermons, speak exactly as if you were conversing with an *aged and pious superior*. This will keep you from undue *formality* on the one hand, and from improper *familiarity* on the other. [This idea would not be suitable for all sermons.]

And then as to the proper mode of conducting the devotional part of the service, do not *read* the prayers, but *pray* them; utter them precisely as if you would if you were addressing the Almighty in the same language in your secret chamber;