

Reviews.

THE BLEAK HOUSE. By Charles Dickens, with Illustrations, by H. K. Brown. Toronto: T. Maclear.

The first number of this serial now before us, gives promise of a story of great interest. Of course it is impossible to form any definite idea of the nature of the plot, but the glimpses of the opening literary landscape are full of freshness and animation. The description of London in "implacable November weather," is in Dickens' best style.

SCOBIE'S MUNICIPAL MANUAL FOR UPPER CANADA. 3rd Edition p. 330. Toronto: Hugh Scobie, 1852.

This edition of this exceedingly useful publication contains in addition to the contents of the two previous editions, the Acts that have been passed by the Legislature of the Province, since their issue, bringing the information down to the present time. We can hardly conceive any person being without a copy of this work. The information it contains is useful and important to persons in every relation of civil life; and is brought under the eye in a most compact and convenient form. We have no doubt that many persons glance at the advertisement announcing this book, and under the impression that it is a mere mercantile speculation on the part of the compiler, give it no further thought; but we are convinced that if once consulted, its utility must force itself upon the attention, and that it will be found to be a work evincing great care in preparation and an intimate acquaintance with statute book. To every one we say, lose no time in purchasing a copy.

LECTURES ON AGRICULTURAL CHEMISTRY OR THE ELEMENTS OF THE SCIENCE OF AGRICULTURE. By Henry Youle Hind, Mathematical Master and Lecturer in Chemistry and Natural Philosophy at the Provincial Normal School.—Second Edition—Brewer, McPhail and Co., Toronto, 1851, p. 161.

Mr. Hind here presents the practical and intelligent farmer with a very complete system of scientific farming, embracing every point which bears upon his every-day occupation. It is written in a clear and familiar style, and contains the most recent views entertained by the best authorities in the science, *appropriated*, so to speak, in a manner which gives them all the freshness of originality, and removes from them the formidable character which deters many persons from encountering the study under the authority of great names and the difficulties of technical language. He states "that now that a clear insight into the relationship of chemistry and agriculture is established, the difficulty of presenting a popular view of the subject has almost vanished." But how has this difficulty been dispelled? only by a complete mastery of the subject by the *student* who is capable of discerning the true elementary principles of both sciences, of combining them carefully and of deducing rules from them for the practical guidance of the *operative*. The mutual dependence of these is sufficiently illustrated by the work under consideration. To the industry and care displayed in its preparation, is added the evidence of extensive reading and judicious experimental investigation. It will add greatly to the author's growing fame, and be most beneficial to those who read it with attention.

LITERARY NOTICES.

Original and Selected.

The Riches that bring no Sorrow. By the Rev. Erskine Neale, M.A., Rector of Kirton, and Chaplain to Earl Spencer, Author of "The Closing Scene," "The Life of the Duke of Kent," "The Earthly Resting Places of the Just," &c.—London: Longmans, 1852.

To say that a series of biographical sketches are from the pen of the Rev. Erskine Neale, is to supersede the necessity of stating that they are powerfully drawn with a high moral and religious aim. The main object of the present collection is to set forth in a forcible light the use and the abuse of wealth; to shame not only the avarice which accumulates useless riches but the charity which gives with a niggard hand; to trace the curse which attaches to the miser's hoarded wealth, and the blessing which attends on the cheerful giver whose munificence is seasoned by grace. The instructive gallery of portraits opens with that of the founder of the Blue Coat School, Byran Blundell, with its appropriate *vis-a-vis*, *Jemmy Wood*, the Gloucester miser, who holds his unenviable posthumous fame to the endless litigation which has sprung up for the partition of his wealth. The pair is followed by William Hetherington, reputed in his day "the richest Clergyman in England," one of a family of munificent donors, the founder of the "Charity for the Blind," and a benefactor to many other pious and charitable institutions, with his opposite, Morgan Jones, the miserly Curate of Blewbury. And thus they follow, all down the gallery, in pairs,—Betton the Turkey merchant, and Cavendish the philosopher,—Francis Bancroft, the citizen and draper, and the Marquess of Hertford,—Lawyer Brame who a miser in life, turned munificent on his death-bed, and William the first Earl Nelson,—Christopher Tancred, of Whitley, and the Duke of Queensberry,—Henry Welby and Edward Wortley Montague,—John Stock and Ostervald the banker,—Mrs. Elizabeth Prowse, of Wickham Park, and the Earl of Bath,—all on the principle of "look on this picture and on that." By the variety of anecdotes and traits of personal character which the author has collected together, this volume is rendered a most

entertaining companion, while it affords an insight into the origin of some of our most valuable charities,—and in its aggregate result forces upon the mind the lesson which it is intended to inculcate, that "riches profit not in the day of wrath, but righteousness delivereth from death."

The Mother's Legacy to her Unborn Child. By Elizabeth Joceline. Reprinted from the Edition of 1625, with a Biographical and Historical Introduction.—Edinburgh and London: Blackwoods, 1852.

There is something exceedingly affecting in the history of this little book of holy counsels which Elizabeth Joceline, the pious wife of Towel Joceline, wrote in the expectation of the birth of her first, which proved also to be her last, child, in accordance with the presentiment which had suggested the idea of such a composition, she died in childbirth. Besides being a valuable monument of the unaffected piety which extensively prevailed, in the early part of the 17th century, especially in the higher classes of society, it furnishes lessons of life and aids to devotion suitable in all ages for establishing the heart in practical godliness.

MOVEMENT TOWARDS A LITURGY IN THE PRESBYTERIAN ESTABLISHMENT.

(Continued from our last.)

The author of the pamphlet, we may observe, is not only hostile to, but ignorant of, the doctrines of Episcopacy. From his words in p. 5, "in so far as any doctrinal difference can possibly be alleged between the Confession of Faith and the Thirty-nine Articles," we infer that he has never instituted a comparison of those two documents. No one, we think, who had done so, could fail to be struck with broad diversities of principle. For instance, in the Confession there is, what is not in the Articles—the doctrine of Reprobation: in the Articles there is, what is not in the Confession—the plain doctrine of Sacramental Grace. It is true, in the 28th chapter of the Confession, we meet with a language which sounds like that of "our own tongue," and read of grace conferred by the right use of baptism: yet this is strictly limited to the predestinate; and again, in chapter 27th, by a strange species of Judaism, the Mosaic and Christian Sacraments are substantially identified. This is only one specimen of the contrarieties between two formulas which seem to this writer so very near akin.

Again, he has apparently no notion of the office of a Church, except as a machine for collecting the congregation, once a week, for public worship; and he desires that this should be done; as far as his scheme of Church polity will admit, in a thorough and effective manner. He desires that this assembly should comprehend rich and poor alike, and that all should really join together in public prayer, and not merely meet in order to hear a discourse on doctrine by their minister, which is so often misalled by the sacred name of prayer. And his remedy for the present destitution and torpidity of the Established Communion—the restoration by which the rich and the powerful (who, by the bye, seem to be the chief objects of his solicitude), are to be recalled to its bosom—by which the learned professions, and the retired merchant princes, are to be weaned from Episcopacy—is not by the General Assembly giving forth under its sanction, a new Directory, or Book of Public Worship, for the use of its people—not by adopting the Anglican or other existing Liturgy from any body of Christians with which it either is, or seeks to be, in communion—but by allowing each individual minister, at his discretion, to make occasional use, when he thinks it will please the taste of his congregation (that is, the wealthier and more educated members of it), of the "Morning Prayer, exclusive of the Litany, and of the Communion office of the Church of England."

We must say that the remedy thus proposed appears to us to be but a shallow and very futile cure for evils of such magnitude as have been above described. The great charm and excellence of the Anglican Liturgy is its unity and adaptation to the whole doctrine of the Church. Mutilated and broken as this author proposes to use it, it would lose all its beauty and characteristic propriety; and if used only occasionally, would appear like the fragment of some antique statue of which the remaining parts only suggest a painful sensation of regret for what is wanting. Besides this the scheme (we speak as a true Presbyterian must feel) lies open to deeper objections than the author appears to contemplate. We should rejoice, and we believe many Presbyterians would rejoice, to see a repetition of the Apostolic or Roman Creed introduced into its practice as a stated part of public worship, because we know that to say the Creed as we ought, is, in the strictest sense, an act of adoration. It is not only a profession of orthodox belief, a negation of heresy or infidelity, a condensation of scriptural truth, but also a high triumphant thanksgiving for the manifestation of God's truth—an inspiring chant of "Thou art worthy." Those glorious words of the great schoolmaster poet,—

"Lauda, Sion, Salvatorem,
Lauda Ducem et Pastorem,
In hymnis et canticis:
Quantum potes, tantum aude,
Quia major omni laude
Nec laudare sufficit"

do they not express the feeling of a Catholic Churchman when he recites his Creed, "giving

thanks," as it were, "to God for His great glory"? and must not such a practice be fertile in blessing, which can scarcely belong to a creedless worship?

But this Presbyterian Church-reformer must have forgotten that the use of the Anglican "Morning Prayer," even mutilated and imperfect as he proposes it to be, must involve a practical violation and contradiction of many doctrines and opinions which the Presbyterian Establishment has formally avowed, and to which, we believe, she still adheres. The Scottish Presbyterians, for instance, by their violent and factious opposition to the Five Articles of Perth, pledged themselves to the abjuration of the observance of Christmas and Easter, and all other festivals or times and seasons, as a relic of Popery and Judaism. To this the General Assembly, and indeed all the Presbyterian sects, still adhere. Now, all our Sunday Services, including the proper Lessons and Collects for the day, are for appointed times and seasons turning upon the great festivals. It is very true that the proposal is to leave unread both the Epistles and the Gospels and the Evening Lessons—thereby destroying the harmony of our Liturgy, in which the proper lessons for each Sunday have all reference to each other, and are generally framed to illustrate or to receive explanation from the Epistle and Gospel of the day.—But does the author forget that there is always at least one, and sometimes two, proper lessons in each Sunday's Morning Service which is appropriate for its particular season, and that the Collect for the day, which is always appointed to be read as a part of the morning service, incorporates into our Liturgy the whole cycle of the ecclesiastical year? How, for instance, is a conscientious Presbyterian minister, who from his heart repudiates the Five Articles of Perth, and who denounces the observance of Yule and Pentecost, to use the Collects for the Sundays after Christmas and Whitsunday? Or, to bring the matter at once to the test, by considering the service proposed for some particular Sunday, let us place ourselves in the situation of a Presbyterian minister, who is, like this writer, a repudiator of "High Church Episcopacy," but who, in order to please the tastes of the better educated members of his congregation may wish to use the Anglican Morning Prayer on Sunday the 11th of April 1852. After leading his congregation in the beautiful and affecting general confession of sins, he will have to stand up solemnly over them to pronounce the awful assertion of the authority of his office, that Almighty God "hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins"! But the minister, rejecting the doctrines of "High Church Episcopacy," does not, of course, believe that he has received any such commission or authority, and we presume that he would shrink from proceeding to proclaim the judicial declaration, which immediately follows of God's pardon and forgiveness to all true penitent sinners who have joined in the confession. We hold, therefore, that he would have to proceed without the Absolution. Next, after the Lord's Prayer and responses must follow an anthem beginning, "Christ our passover is sacrificed for us; therefore let us keep the feast"—which, seeing that the said Sunday may not be the day which the Presbytery of the bounds have appointed for what the writer calls "the great inviting ordinance of the Lord's Supper," would sound like an unmeaning invitation, and would be peculiarly inappropriate to a congregation which is taught not to look for a sacrificial feast at all in the Eucharist, but only for a simple commemoration. Then in the first lesson comes the narrative of the institution of the Passover—equally unmeaning and inappropriate to a congregation which has not been prepared for it by the course of services for the whole preceding week. And then after the second lesson, taken for that Sunday, for a reason which he cannot explain, from the Epistles, instead of the historical portion of the New Testament, our minister will have to lead his congregation through the various clauses of the "Quicumque vult," or so-called Creed of St. Athanasius, to the high doctrines of which, it is to be feared, his flock may be but imperfectly habituated. And, finally, after all this preparation and partial commemoration of the most solemn festival of the Church, leading on the congregation as it were, up to what Churchmen are not afraid to call the altar, the minister may stop short in this imitative paschal service, and exchange the Liturgy for an extemporary prayer!

It is not in a scornful spirit that we would regard this singular proposal. Far be it from those whose lot is fallen on fair ground to look coldly or uncharitably on the needs and struggles of less favoured Christians. The pamphlet, we doubt not, is the work of a good and earnest man, sincerely desirous of the improvement of Presbyterian worship. In this he does but share the feeling which is common among the sects. There are many Dissenters in England who appreciate, to a great extent, the pathos and solemnity of that ritual, which, in Mr. Hallam's view, has been more potent than Episcopacy to mould the character of Churchmen. They may naturally desire to appropriate the "beautiful Collects, which have soothed the grief of forty generations of Christians." And even in Scotland,

it may be that this rising feeling in favour of a Liturgy shews that there are some who "do really love and yearn after sameness"—do long for a release from religious excitement in the inexhaustible sweetness of unchanging prayers.

It may be so, and we heartily trust it is; for even this would be a great point gained—to have the love of religious *quietness*, such as can only be enjoyed within the apostolic sanctuary, rekindled in some sectarian minds. It might be the means of bringing them home to the full cistern and garden of the Lord, along a path whose goal they thought not of.

We do not indeed expect that the Kirk, which has so long ignored the sense of beauty in things sacred, will adopt the suggestion of this member of its body. But even if so impossible an event should occur, the "scattered sheep" might not be quite secure from the dreaded witcheries of Prelacy. Presbyterianism might array herself in the beautiful garments of the Church, but she would wear them constrainedly and ungracefully, as Cromwell might have worn the crown of St. Edward. It would be but a hollow pretence, a sorry affectation, after all; for, as we have already observed, the worship of the Church is a whole, animated by one idea: its power as an engine is great, but it "moveth altogether, if it move at all;" and it is vain to use it piece-meal, or expect that matins and even song, side by side with effusions that may abound in "the most flagrant and painful improprieties" (p. 10.) will be, in effect, the Liturgy.

In a word, those whom we are obliged to call our adversaries cannot hold this tower of strength against us. It is all our own, from the nature of the case—even more so, we think, in Scotland than in England; for, owing to the singularly inconsecutive habits of thought on religious matters which possess so many Englishmen, it is just possible that a body external to the Anglican Communion might partially adopt its prayers—as, indeed, we believe, the Wesleyans do—without being greatly damaged by the unreality of such a course. The inconsistency might not be fully observed, because the Liturgy might not be fully known: just as we sometimes still (though less often than formerly) meet with English Churchmen who believe themselves to accept the Prayer-Book who yet renounce the sacerdotal principle. But such an unreality as the combination of Catholic prayers with sectarian theology would be far less likely to maintain itself in Scotland. It would be submitted to the scrutiny of a rigid national logic, and would scarcely, we may hope, survive the inevitable detection.

In conclusion, we may observe upon the ground of hope, which the author of this pamphlet supplies to Churchmen. He lets us know that few educated persons can resist, "in the end," the influence of our Formularies; and he adds that Presbyterianism has cause to dread "the undeniable prevalence," in our community, of that theology, which he miscalls by a foolish nickname, as though it were of modern date, whereas it really pervades the whole of that Prayer-Book of which he so anxiously desires to adopt a part. Little cause would there be for Presbyterian terrors, if the doctrines taught "from too many Episcopal pulpits were, in truth, a disguised Romanism." For that were but another kind of unreality, which would die of very weakness. But as it is, the fears are not unfounded; for the religion of the Church, embodied in our Formularies,—the doctrine of *Christ in His Mystic Body*,—is the religion for renewed human nature; and if displayed in its fulness, with power and love, and a sound mind, will yet regain His "scattered sheep."

Advertisements.

DR. MELVILLE,
CORNER OF YORK AND BOLTON STREETS,
TORONTO.

November 13th, 1850.

16-1f

DR. BOVELL,
John Street, near St. George's Church,
TORONTO.

April 23rd, 1851.

39-1f

MR. S. J. STRATFORD,
SURGEON AND OCULIST.
Church Street, above Queen Street, Toronto.
The Toronto Dispensary, for Diseases of the Eye, in
rear of the same.
Toronto, May 7, 1851.

41-1ly

WILLIAM HODGINS,
ARCHITECT AND CIVIL ENGINEER.
OFFICE:—Directly opposite the Arcade, St.
Lawrence Hall, King Street, Toronto.
Toronto, February, 1852.

28-1f

JOHN CRAIG,
GLASS STAINER,
Flag, Banner, and Ornamental Painter,
HOUSE PAINTING, GRADING, &c., &c.
No. 7, Waterloo Buildings, Toronto.
September 4th, 1851.

6-1f

J. P. CLARKE, Mus. Bac. K. C.
PROFESSOR OF THE PIANO-FORTE,
SINGING AND GUITAR,
Residence, Shuter Street.
Toronto, January 13th, 1837.

5-1f