

Augsburgh Confession, English and Latin in parallel columns, to each section of which, there are learned and critical notes. This part of the book forms, in fact, a valuable theological Medulla. We do not, however, certify its soundness in the Faith. This Church, as is well known, has adopted New School views, of which Albert Barnes is the popular expounder. Excepting this, Schmucker's Manual may be read with much profit, especially by students. After the Confession there is the "Formula sanctioned and published by the Synod," which closely resembles that of the Dutch Reformed, and to which Scripture proofs in full have been added by the Editor. At the conclusion of this part of the book there is a novel document, a written constitution, consisting of six Articles which cannot be altered except by the consent of two-thirds of the Synods attached to the Convention. How far such a formal charter may be useful it is difficult to say. This one is unquestionably, although ably drawn, of a loose and indeterminate kind. It does not constitute a Government, but rather inaugurates an Assembly of Divines, much like that of the Evangelical Alliance. It is, therefore, no model for us. The latter part of the work contains a purely Lutheran tractate, entitled: "Abuses Corrected," valuable for its masterly exhibition of the corruptions of Romanism and for its vindication of the Cardinal doctrine of the Reformation. At the conclusion we have a "Defence of the Christian Sabbath and a copy of the Confession in the German tongue." Such is the nature and general contents of this last Manual of Church order; from which it will appear that, upon the whole, it is much the best and most popular of any.

We have our own ideas, long cogitated in our mind, as to what would be good and useful for ourselves in Canada. Let it not be said, however, that we propose to clip the wings of our nascent Church, or to tie her down, like Gulliver among the Lilliputians, with a thousand delicate cords. We wish only to propose a good strong mooring, which will bind us to the immovable anchor of Apostolical constitutions, and by the aid of which we may ride freely in every gale. We hold it as an ecclesiastical postulate, *that no laws or regulations, let them be ever so wise, can ever be a substitute for living wisdom and common sense in the management of Church affairs.* For ourselves we would be contented to do all our work without the aid of any horn-book. But it is desirable that we should have some store or repertory of information on ecclesiastical questions, to which young ministers, probationers, and the people generally of our Church might have recourse. Elders, deacons and people need to be made acquainted with our *manners* and to have their attention drawn to the details of our polity. Much blundering, and mischief, and litigation might thus be avoided. For these purposes we want a Manual that will combine the popular and the formal elements,—that will be suitable for laymen, as well as a guide to clergymen. Having these objects in view, we would propose as follows:—

1. That our Manual of Church government, Discipline and Worship should have a historical introduction, brief, clear and comprehensive: an outline sketch, in short, of our origin and of our colonial history. For the first part there is an abundance of material, and for the second the material may yet be gathered from the fathers and doctors of our Church. The manuscript volumes deposited by the venerable Dr. Burns in our theological library in Toronto, would, doubtless, yield interesting material; and the Doctor himself could, from the stores of his memory, furnish much that might be wanted. We might mention other venerable fathers, whose labors have been abundant in these lands in times long past, and who now can delight their children in the ministry with many a story of the olden time. We hope that this hint will awaken useful reminiscences for our projected Manual.

2. We would propose a brief history of our Confession of Faith, with an endeavor to *articleise* its doctrines, that is, to embody them in short *articles*. Im-