

his views in the following language:—"It is obvious to the candid that, between the extremes, there is a wide and safe middle ground. That safe middle ground is the optional use of a liturgy or form of public service, having the sanction of the Church. If such a book were compiled from the liturgies of Calvin, Knox, and of the Reformed Churches containing appropriate prayers for ordinary public worship, for special occasions, as for times of sickness, declension or public calamity, with forms for the administration of baptism, and of the Lord's supper, for funerals and marriages, we are bold to say that it would be, in our judgment, a very great blessing." The writer states his views at considerable length on the subject, and gives extracts from the liturgy of Calvin, which formed the basis of those which were in use in the Reformed Churches in the continent.

We do not propose to take up all the points which are adverted to by this writer and others who take the same view, but we must say decidedly that, we regard the reasonings of those who are writing in favour of liturgical forms as altogether unnecessary. The Presbyterian Church has, we believe, its mind made up on the subject, and we regard it as preposterous to suppose for a moment that any such forms will be sanctioned by any sound, healthy branch of the Presbyterian Church. We admit that the early Reformers sanctioned forms of service. But the circumstances of the times rendered this necessary. The people were famishing for the bread of life, and were eagerly desiring the milk of the word, while there was almost a total want of properly educated ministers. The Church then sanctioned the order of readers, and the use of forms of prayer. But ere long, these were discontinued, as the facilities for obtaining a properly educated ministry increased; and soon the Church of Scotland allowed set forms to fall into total disuse. So it has been in other churches. We have reason to believe that forms of prayer were unknown in the early Christian Church. For the use of forms would have been at variance with the freedom and simplicity of their worship, and no form of prayer was recorded or preserved by the contemporaries of the apostles, or by their immediate successors. And unquestionably, the tendency of the use of forms is, to check the growth of a spirit of devotion, and to produce carelessness and deadness by unvarying repetition, while no forms, however excellent they may be in themselves, will be found suitable for the various circumstances in which a minister and his congregation may be placed.

We regard, then, the labours of those who are directing their energies to the introduction of a liturgy into the Presbyterian Church of the present day, as altogether in vain. We do not say that the use of forms is inconsistent with the spirit of prayer, but unquestionably, such a spirit is not likely to be fostered by such means; while, without doubt, the taste and feelings of our people are decidedly opposed to such services.

But while these are our views in regard to the introduction of a liturgy into the Presbyterian Church, it becomes us, we think, solemnly to ask

how and whence it is that there is this growing expression of feeling in regard to the introduction of forms. Why have these been thought to be necessary? May it not be that poverty and weakness in the pulpit have led to this feeling? May not this felt want have originated in the want of a devotional spirit, and of appropriate, scriptural expressions in public prayer? May it not be that the inappropriateness of the exercises, the incongruous subjects introduced, and the tediousness of the services, have often marred a communion season, and begotten a desire for some suitable form to guide the minister in the administration of the solemn ordinance of the supper? We are persuaded that the feeling in regard to the introduction of forms of service has, in a great measure, grown from this state of things. In many instances, the services of the sanctuary do not meet the desires and wants of the people. There may be excessive length, or low expressions,—or an attempt at fine words, or lightness and flippancy, or a manifest lack of a devotional spirit; and as a consequence, careless worshippers are not impressed, and devout worshippers are not benefited or edified. But how should we seek to have such a state of things remedied? Not, we think, by introducing forms, which may be in themselves appropriate and unexceptionable, but by seeking an increase of true religion, an outpouring of the spirit, a revival of the Church of Christ. This is what the church requires in the present day. Until we experience such revival, until the spirit be poured out from on high, vain will be all mere human devices to obtain an improvement. Let us earnestly seek the revival of genuine religion, an outpouring of the Spirit upon all churches. Then would there be more life, and power in all the exercises of the sanctuary. There would be more life and power in our preaching, there would be more speaking from the heart to the heart.—There would be more life and heart in our praises. Our congregations would with one heart, if not with one voice make a joyful noise unto the Lord. There would be more life, and unction and power in our prayers, and directed in our devotions by the spirit of grace and supplications, we should not feel the need of forms of prayer.

NOTES OF A MISSIONARY TOUR.

By THE EDITOR.

Following out a plan, in the arrangement of which we had been kindly aided by the Rev. John McKinnon, of Owen Sound, and our young friends, Mr. McMillan, presently stationed at Durham, and Mr. D. Clark at St. Vincent, we left Toronto on the morning of the 9th August, by the Northern Railroad. At Collingwood we took the steamer *Oxford* for Owen Sound, which place, in consequence of a strong head wind, we did not reach until between two and three o'clock the following morning. At Owen Sound we remained for three or four days, assisting our esteemed brother, Mr. McKinnon, in the various services connected with the dispensation of the Sacrament of the Lord's Supper, and preaching on Friday, Saturday, Sabbath and Monday. On

most of these days there were also Gaelic services in a house adjoining the church, these being conducted chiefly by Mr. McMillan from Durham. The audiences, at all the services, were large and attentive, and we trust not a few enjoyed the season, and felt the exercises to be profitable and refreshing. The position occupied by Mr. McKinnon is a most important one. At Owen Sound the congregation is large, and we trust will be found with one heart and mind striving together for the advancement of the cause of Christ. Mr. McKinnon's labours have not, however, been confined to Owen Sound. He has sustained the cause of our Church throughout the whole region around, and wherever we went we found the people most gratefully acknowledging their obligations to him. Mr. McKinnon, while faithfully discharging the pastoral duties at Owen Sound, has been a most diligent and laborious missionary.

On Monday afternoon, we left in the public stage for Durham, in company with Mr. McMillan. The road we travelled, called the Garafraxa Road, is a very rough one, but the road was not the only rough thing which we experienced. The conduct of some of the passengers in the stage was rougher and less tolerable than the road. We left the stage about seven miles from Durham, and preached on the following day at eleven o'clock. There is in the neighborhood a large body of Gaelic speaking people, chiefly from Argyllshire, although there are some from Strathpey. The audience was principally composed of English-speaking people, of whom there are also a good many. From all that we saw and heard, we felt satisfied, that soon this station alone would be able to support a minister. For the present, however, it is connected with Durham. We preached at Durham in the evening. Owing to several causes the congregation was not large, but before leaving Durham we had opportunities of seeing the principal supporters of our cause in the place. Durham will soon be—indeed it is now—a very important post—the centre of a large and rapidly improving country. It cannot too soon have a faithful minister.

In coming along the Garafraxa Road to the north of Durham, we had pointed out to us the scene of a most providential escape, experienced by Dr. Burns on a recent tour to Durham. The horses of the vehicle in which the Doctor was travelling, ran off, the driver having left the carriage, and taken the bridles out of their mouths to let them drink more freely. After running two miles or upwards, over one of the roughest roads we ever travelled, they stopped at no great distance from a fearful descent, at what is called the Rocky Saugeen. The Doctor, providentially, was but slightly injured; but if the horses had not been arrested by the unseen hand of God, at the place where they stopped, it is difficult to see, how serious, or indeed fatal consequences could have been avoided.

On Wednesday, we went down the road south of Durham, about ten miles, and preached to a very considerable congregation, from the townships of Egremont and Normanby. We regretted being unable to go farther down the Gat-