

sent, especially in the Free Kirk section of it, delights to affirm were his.

Here is a passage which recent events in the Church Courts at home render interesting.

"There can be no doubt that the early Presbyterian service of Scotland, as in the case of every other reformed church, was in the main liturgical, that certain common prayers carefully prepared and stamped with the sanction of the Reformers were generally used throughout the church. The idea of extemporaneous prayer as an appropriate vehicle of public devotion was one quite unknown to the Reformation." This idea, a very unfortunate one, was the growth of puritanism, and became rooted in Scotland out of sheer hatred and defiance of the prelacy of Laud and all its adjuncts. It is to be regretted that our church should not now in some measure return to its early and pure order, the best possible for any church in which written and extempore prayer were blended, to have all written is as great an error it seems to us as to have all extempore. Our last extract shall be these words of practical and earnest sense which close the volume. "Perhaps the living study of such men as these pages have feebly endeavoured to sketch may be helpful in this direction (in the direction, namely, of a Scottish theology, more broad and learned, than has yet been seen, more earnest and untrammelled) men whose example of Christian energy and patriotism and piety is so much greater than their mere dogmatism. The world may outlive the latter, nay in so far as they were merely personal or intellectual, it has already outlived them; but the former are the needful salt of its refreshing life. We have entered into the labours of these men and fruits have sprung from them in some respects of a richer and more enduring strength than they themselves dreamed of. Ours is the inheritance, theirs was the labor, while we rejoice in our higher heritage, let us not forget those who first broke the bonds of spiritual tyranny. Let the march of thought go on: in vain shall any try to check it. But while we move forward let us revere the past, and as we sweep within the gates of a new era, let us look back with adoration as far as we can with love if not with respect to the great figures that stand at the illuminated portals of the old." Most wise counsel, not unneeded in our church at this day. Let us no longer try to "sketch the dead formula to cover the living fact," but as there must be life, let us try to mould it for the thoughts and aspirations of a new age, let us try to find fit expression, since there must be by all moral laws movement, let us move with it, and lead it, if we do not, we are simply left behind and forgotten, if we do, Scottish Presbytery at home and abroad may yet be one of the great living forces in the world.

We have done nothing like justice to

the book before us, we are content however, if our words shall induce our readers to acquaint themselves with it on their own account.

We hope it may be reproduced on this side of the Atlantic in a shape which shall put it within the reach of all.

They will rise from its perusal refreshed and invigorated by contact with a fresh and vigorous mind, well-stored and original, and with corrector and wider views of the history of a notable period and of the actors in a glorious work.

The Parochial and Missionary Miscellany, Murray & Son, Publishers, Glasgow Scotland.—This monthly periodical was begun last January under the editorship of the Rev. R. K. Monteath and D. Marshall Lang, Esq., Glasgow. We have seen several numbers, with which we are much pleased. The object is to furnish a medium for reporting parochial, congregational and missionary labour. The clergyman, who is the principal conductor, belongs to the Church of Scotland, but the character of the periodical is unsectarian. The intelligence is very varied, interesting and well arranged. We wish the enterprise all success. The paper is neat in form, and registered for transmission abroad. The price is only one shilling stg., per number. It ought to have a circulation in Canada.

"I, even I, am He that comforteth you."—
ISAIAH XLII.

Sweet is the solace of Thy love,
My heavenly Friend, to me,
While through the hidden way of faith
I journey home with Thee,
Learning by quiet thankfulness
As a dear child to be.

Though from the shadow of Thy peace
My feet would often stray,
Thy mercy follows all my steps,
And will not turn away;
Yea, Thou wilt comfort me at last,
As none beneath Thee may.

oft in a dark and lonely place
I hush my hastened breath,
To hear the comfortable words
Thy loving Spirit saith;
And feel my safety in Thy hand
From every kind of death.

Oh, there is nothing in the World
To weigh against Thy will;
Even the dark times I dread the most
Thy covenant fulfil!
And, when the pleasant morning dawns,
I find Thee with me still.

No other comforter I need,
If Thou, O Lord, be mine;
Thy rod will bring my spirit low,
Thy fire my heart refine,
And cause me pain that none can heal
By other love than Thine!

Then in the secret of my soul,
Though hosts my peace invade,
Though through a waste and weary land
My lonely way be made,
Thou, even Thou, wilt comfort me—
I need not be afraid.

Still in the solitary place
I would awhile abide,
Till with the solace of Thy love
My heart is satisfied,
And all my hopes of happiness
Stay calmly at Thy side.

A. L. N.,
Hymns and Meditations.

ERRATA.—In the letter of D. page 124, last number.

2nd col. 5th par., line 3, for "fine" read *fair*.
" " " 8, read "be" before *ubi-*

quitous.
3rd. col. 1st. par., line 19, for "would" read *should*.

" 3rd. " " 4, after "increase" read *the funds at*.

" 3rd. par., " 11, for "force" read *face*.

Page 125, 1st. col. 1st. par., line 14, for "any" read *every*.

" " " 38, for "mi-
grating" read *migratory*.

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