

production of gifted and pious men, and fitted to be useful to christians, but which are not on that account to be employed in divine worship. Yet they may be very useful and edifying, in the same way, as in the inspired poetry which is found in the sacred volume, but which has been excluded from the collection of praise, is useful. These hymns may be sung in private, when the soul wishes to give utterance to some inward emotion, or on occasions, when christians are not actually engaged in worship. We know from the divine word that the Israelites did sing sacred poetry to give expression to the feelings of an overflowing heart, which was not permitted to be sung in the service of praise in the house of the Lord.

Mr. Harvey is of opinion that the Presbyterian church is suffering great loss in not adopting an "enlarged hymnal" in her service of praise. It is but an opinion, unsupported by proof. From the most reliable sources of information we are told, that the Presbyterian church never was more prosperous than at the present day. This prosperity is certainly not the result of "life and power" derived from adopting an "enlarged hymnal" in the service of praise in her public ministrations. Are those Branches of the Presbyterian church which have adopted an "enlarged hymnal" more prosperous than those which have not? Are they more distinguished for purity of doctrine, or efficiency of discipline? It could be easily proved that they are not more prosperous, and that their equality in purity of doctrine, and efficiency of discipline may be fairly questioned. I would refer Mr. Harvey to the Free Church of Scotland. Has any branch of the Presbyterian Church been more prosperous? Is any branch more distinguished for soundness in doctrine, or efficiency in discipline? Her front rank position has not been attained through, "life and power" communicated by means of an "enlarged hymnal." Never was the Christian church so prosperous, never did she exhibit so much "life and power," as in the primitive ages, when her service of praise was strictly confined to the inspired poetry. What the Presbyterian Church wants, and what every church wants, to make her truly prosperous, and to give "life and power," is not hymns, but the outpouring of the Holy Spirit.

JAMES THOMPSON.

Durham, April 9th, 1869.

JERUSALEM.

The Rev. John Hall, Missionary of the Irish Presbyterian Church, on his way home, has visited the Holy Land, and has furnished the Convener the following most interesting and graphic account of his brief sojourn there:—

Last week I was at Jerusalem, and next week, after warming my fingers at the volcanic fire of Vesuvius, I hope to reach the city of the Cæsars and of his Holiness the Pope. At present, instead of trying to speak bad French to my fellow-passengers, I shall put myself in communication with you through the medium of our mother tongue. Identified as you are with one of the Mission Schemes of the Church, you are at the same time interested in them all; and hence I believe, that you will rejoice to hear anything good regarding the work of the Lord in Jerusalem. I have had for a long time a desire to see that city and its environs about which a minister is expected to speak almost every Sabbath. If accurate information of any city or country may be acquired through the medium of books and pictures, then, indeed, one need not travel to the Holy Land to have a correct conception of it; but for my own part, I doubt my capacity to obtain a correct notion of a country I have not seen. It would have a fine reflex influence on our people did they induce their ministers to visit the land in which the Redeemer lived and died; and which formed the background of every parable He put forth, and of every picture he drew. And it would be of immense advantage to ministers, did they visit the land of patriarchs and prophets, apostles and evangelists—the cradle of the Christian religion, and the nursery of Christian morality. That land ought to elevate our hearts most easily to heaven. There, sacred symbols become objects of sight; the past seems present, the remote as if at hand. On this road the Redeemer walked under that tree and rock He reposed, and from that well he drank, in that desert He wandered, in yonder village He was nourished, within that circle of mountains, He was concealed for thirty years—here He shed tears, there his blood. If John of Damascus visited the country to catch the apostolic spirit on the Holy Mount before he encountered the heretics of his time; if Jerome studied there that he might more accurately translate Holy Scripture, then, for an apostolic teacher, even a Pisgah view of the land is desirable to enlarge the understanding, revive sacred remembrances, deepen divine impressions, and present those images that stamped the mind of Jesus as with the seal of God. It is worth an effort to see the worn, smooth