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REMARKS ON PSALMODY, WITH A HISTORICAL ACCOUNT OF THE SCOTTISH METRICAL VERSION OF THE PSALMS.

The ordinances of Christ are calculated not only to enlighten the understanding but to engage the affections; and wherever they are enjoyed in their purity, they will be attended with some measure of success in the advancement of His kingdom. It was by cutting off these channels of the divine blessing, that the Church of Rome brought on the darkness of Egyptian night, and the deadness and barrenness of the Arabian desert. Instead of allowing the pure stream of the water of life to flow for the refreshment of the souls of men, the Romish priesthood entertained the people with legendary tales of saints and relics; that sacrament which was especially intended as a means of spiritual comfort and consolation was mutilated and corrupted, and looked upon only as a talismanic charm; and the worship of the Church being addressed to saints and angels, and couched in a dead language, became a piece of idle mummery. The people might be dazzled with the gaudy pomp and imposing splendour of external observances, but the understanding was unenlightened, the heart was untouched, the morals were unimproved. But when the Reformers (to use the words of

Bishop Horne in reference to the exertions of Erasmus,) had removed "the earth and rubbish with which those Philistines, the monks, had stopped up the wells of salvation," the effect was just what might have been anticipated upon the minds of seriously disposed and reflecting persons. To say nothing of the seemingly unquenchable thirst with which multitudes flocked to drink in the good word of life, as well as to join in the worship of God in their own language, and the consequent growth in grace, and in the knowledge of Christ which many exhibited, we know that in Scotland a considerable measure of the success which attended the labours of John Knox was, under the divine blessing, the result of the frequency with which he administered the sacrament of the Lord's supper in both kinds.

I have been led to make these remarks in consequence of reflecting upon the striking effect which the introduction of psalmody had on the advancement of the reformation—an effect only to be explained on the principle already alluded to and in some measure illustrated, viz, that the religion of Christ in its native purity comes home to the hearts and consciences of men, and while it teaches them to approach the Throne of God in a rational and intelligent way, and to worship Him in spirit and