

songs are distinguished, require a corresponding variety in the measure of the verse into which they may be rendered, as much as in the tunes to which they may be sung. For example, the verse which might suit a short lively ode like the CXXXIII. psalm, would be less proper for a historical poem such as the LXXVIII., and much less so for such solemn and plaintive psalms as the XVIII., XXII., and LI.

Buchanan, in his poetical paraphrase of the psalms, a work in many respects unequalled, has exhausted all the resources of Latin verse in varying the measure with the peculiar style of each psalm. English verse may not admit of the same variety; and it would not be proper to introduce all the changes which it does recognise into a manual of devotion. But it is at least as improper that all variety should be proscribed, or that we should be confined, at most, to two or three metres.

In any addition that might be made to our psalmody, this variety would not, we think, be lost sight of. It is surely wiser to adapt tunes to the verse, than, in violation at once of the genius of the original of our psalms, and the usages in regard to other compositions intended for music, to compress or draw out the verse to suit old tunes.

With the psalmody, however, as it is, the singing of our churches would be much improved were ministers to encourage classes for singing amongst the young, and were a suitable selection of tunes published amongst us, or imported at a reasonable rate, so as to render the means of improvement in the art of singing so far accessible to the members of our churches. Other useful suggestions on this subject may be found in the paper on psalmody, in a former number of this work, to which we have repeatedly referred.

But need we again more expressly say that singing excepting in so far as it is utterance of devotional feelings, is not worth the culture within the church. And, in point of fact, it will not be cultivated there to any extent apart from such feelings. As we would see our churches then delighting in those exercises which are to prepare for the employments of heaven, let us labor and pray that all the members of them may delight in divine things, and be filled with the love of God and the Saviour, and live in the communion of the Holy Spirit, the Comforter, and in affectionate communion one with another.

We close these desultory remarks with a hymn from Montgomery, whose poetical talents have been consecrated to a cause that will keep his productions in remembrance, when those of some of his more gifted contemporaries shall have pass-

ed into long oblivion. May the call to praise which the verses we subjoin contain be responded to by all who read them.

Songs of praise the angels sang,  
Heaven with hallelujahs rang,  
When Jehovah's work begun,  
When he spake and it was done.

Songs of praise awoke the morn,  
When the prince of Peace was born;  
Songs of praise arose when he  
Captive led captivity.

Heaven and earth must pass away,  
Songs of praise shall crown that day:  
God will make new heavens and earth,  
Songs of praise shall hail their birth.

And will man alone be dumb,  
Till that glorious Kingdom come?  
No!—the Church delights to raise  
Psalms and hymns, and songs of praise.

Saints below with heart and voice,  
Still in songs of praise rejoice,  
Learning here by faith and love,  
Songs of praise to sing above.

Borne upon the latest breath,  
Songs of praise shall conquer death,  
'Till amidst eternal joy,  
Songs of praise their powers employ.

HYMNOPHILUS.

March 21st, 1839.

#### SKETCH OF THE HISTORY OF THE CHURCH OF SCOTLAND.

(Continued from page 83.)

The Pelagian heresy—the most prominent features of which are, that sin is not inherent, or communicated by descent, and that faith is a thing natural, or capable of being exercised by man without the Spirit's influences—having spread through great part of the churches on the continent, at length began to creep into Britain. About the year 450, according to the Scottish historians, Celestine, then bishop of Rome, sent Palladius, a person of considerable learning, into Britain, ostensibly for the purpose of confuting this heresy; and he ultimately took up his abode in Scotland. Fordun, in Kincardineshire, is said to have been the place of his residence. It was he who first opened up the way for the corruptions of the church of Rome to flow into Scotland, by introducing prelacy, and forming that connection between Scotland and Rome which ultimately led to the subjection of Scotland to the Papal power.

Previously to this time, the church of Scotland had no connection whatever with the church of Rome—was independent of every thing like foreign influence, and was directed in her faith and practice solely by the ora-