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VOLUME V.7

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Poetry.

(From the Church Chronicle.) ENTRANCE OF BISHOP ALEXANDER INTO JERUSALEM. JANUARY 27th, 1842.

I heard a voice at Ramah,—not the wail Of Rachel, weeping o'er her slaughter'd ones, Refusing to be comforted, because Her babes were not,—but a sweet, wondering tone Of welcome to the Gospel's messenger, Who o'er the mountains hasteth, in its strength To publish peace. Oh city of our God ! Jerusalem! forsaken long, and crush'd, And cover'd by the shadow of his wrath,— So that no man went thro' thee, save for scorn,— Lift up thy head, He hath remember'd thee.

From hill to hill, the slow procession winds,-Not with the swell of trumpets, and the tramp Of neighing steeds, like ancient Christendom Marching with red-cross banner, and the pomp Of warlike princes, with their armed real To do fierce battle for the sepulchre, On, thro' the gate of Bethlehem, lo! they pass Neath old grey towers and massy batiments, And princely palm-trees. What a motley throng

What a motiey throng Gathers around 1 The roving Arab reins His flying barb, and stays the swift jerreed, And darts a searching and half-savage glance Around the unwonted scene. And thou, poor Jew 1

Servant of servants, hast thou no concern In this, the rising of salvation's sun O'er thy beloved Zion? Hath her harp Not long enough upon the willows hung? Nor art thou satiate with thine age on age Of banishment and tears? But on he goes, Earth-bound and mammon-blinded, and with hear Like nether fint, 'gainst Him of Nazareth.

Up to his mosque, the turban'd Mussulman Moves with a master's port, to keep the feast Of Corban Baviam. Haughtily he hails The crescent's pallid beam, and bows him down The crescent's prophet. To his false prophet. Twilight gently falls

O'er Moab's distant mountains and the face Of the Dead Sea. Silent, and full of thought The Prelate seeks his home, amid those shades Where dwelt the man of grief, the Son of God,

Drink of his spirit, and so plant the cross, That in its healing shadow; all may kneel As brethren, and on breezy Olivet The mingled prayer go up, from Abraham's sons And they of Islam, and the pagat's voice Blend sweetly with them, in a chotal strain Unto the Lord of Hosts.

Hartford, April 13th, 1842. L. H. S.

THE LITURGY OF JOHN KNOX. (By The Rev. John Cumming, M.A., Presbyterian Minister).

There can be no doubt that some of the extreme notions, entertained in more recent times, on the use of a Liturgy in the Scottish Church, arose from its communion with the English Puritans and Presbyterians, about the time of the Westminster Assembly; [i.e. A.D. 1643]. That period may have given Scottish Churchmen a more precise and scholastic compendium of theology; but doubtless it did much to denationalize their Church. English puritanical notions were introduced, in the universal effort then made to produce uniformity, which have not only injured us, but have also prejudiced our Episcopal neighours. A liturgy was generally preferred by the Scotch clergy and laity at the Reformation, and accordingly two Books of Common Prayer were successively used in public worship.

In 1557 the heads of the congregation issued the following ordinance: "First, it is thought expedient, advised and ordained, that in all parishes of this realm the Common Prayer be read weekly, on Sunday and other holydays, publicly, in Parish Churches, with the lessons of the Old and New Testament, conformable to the order of the book of Common Prayer."*-That this was the English book of Common Prayer, Drs. Cook and McCrie, especially the former, are fully convinced. In the mind of any one acquainted with that era there cannot be a doubt on the subject. It would thus appear that the Church of England Prayer Book was used, at least seven years, viz., from 1557 to 1564, at the reformation in the Church of Scotland. After 1564 the Liturgy of Knox, in many respects

and McCrie, fair representatives of Scottish ecclesias- Scotland, at all. tical history, that the popular antipathy which exists liturgy, is not an offshoot of the Reformation, but improvements in the externals of our public devotional own devotional feelings, but would also generate of the days of the Covenant; [i. e. A.D. 1638-a exercises, not in any other spirit than that of unfeigned among the Scotch Episcopal dissenters, and the sister memorable admission about the novelty and anti- humility and respect towards my reverend fathers and Churchmen of England, a more cordial feeling; and reformation spirit of a hatred of forms!] It is a very brethren in the Church. At the earlier periods of the help to remove the obstacles that prevent the conof Scotland direct their minds to the days preceding the superstitious and idolatrous reverence that was and nation, and the prejudices against our worship and during the Covenant, for the true character and entertained by Roman Catholics, for the stones, bricks which may actuate the latter. On the subject of inand during the Covenant, is Nothing can be more and beams of the edifice, encouraged the practice of strumental assistance in the praise of God, I have to partial or unfortunate. Our Reformers, and the walking into Church with the head covered, and of add a few observations. The use of instrumental time when the sad, though, in their issue, salutary days edifice, demanded reverential respect, and that the of the supreme ecclesiastical court. In the next glory of the Scottish Church.

of that which is not rescinded, viz., the liturgy I now a private house; and instead of gazing around the study of sacred music, it would be a vast advantage edit, by the Church of Scotland, and by authority of interior of the edifice, or conversing with each other, if organs were generally used. In fact, an instrument vice to every clergyman. When the unwarrantable are unnecessary. Most admit and deplore the praceffort we have referred to was made in the seventeenth tice of too many Scottish Christians in this matter. century, by Laud and his party, to force on the Scottants of that era withstood the imposition, not merely one. A deep sense of its value, leads me to offer a not use any form, to the entire exclusion of extempo- ing to awaken devotional feelings. Instead of any raneous prayer. These were the two reasons that address, however, which might prove tedious, I would it, that we do not heed it. But no man can surely tions of our National Church, never interdicted, and determined the course they adopted. Had more suggest, after the usual prefix "Let us worship God," stand up in his place, and contend that any sort of not only worth resumption, but in all respects calcuconciliatory measures been pursued, there is no doubt the reading or the repetition of a few appropriate partly formal and partly extemporaneous.

It must be admitted, that the present service of the Church of Scotland is too justly chargeable with nakedness. There is imposed on the officiating presbyter, too onerous a requirement: and the consequence is, that where a licentiate does the duty, or a minister neither spiritually-minded nor gifted with utterance, or indeed any minister at times, devotional feelings are rather repressed than drawn out, in those that follow him. I admit that in other cases, as when spiritually-minded and gifted men lead the devotional 1 Kings, viii. 54, 55: "It was so when Solomon had of prayer would be truly valuable. + Let it not be of all the people; and when he opened it, all the revered, her service more solemn, and her worshippers found who prefer the Westminster Assembly innovathought, that were the whole service of the Church to people stood up. And Ezra blessed the Lord, the more devout. be a written, instead of an extemporaneous liturgy, great God; and all the people answered, Amen, with great satisfaction, all his titles and dignities as a temporal baron, and admire the wisdom of the fore- Korhites, stood up to praise the Lord God of Israel fathers of a nation, that exalted the ministers of Christ to be princes, I yet regard him, ecclesiastically and spiritually, as a co-presbyter with myself, to whom which no man could number, of all nations, and kinthe clergy of the province have, they believe from dreds, and people, and tongues, stoop before the scripture precedence, delegated the power of the synod; throne, and before the Lamb, clothed with white and the Lord Bishop of London, I hold also to be, robes, and palms in their hands, and cried with a loud apostolic minister. All the developments of this, for merges and compresses the power of order in another, diency of the case. The arrangement of the Church, in favour of my position.§ One consideration may once made, however, becomes binding and divine.[‡]--Without one or other of these episcopal or superintenthe Liturgy was put down by force, he should have added], use extempore prayer, without trenching on their ecclesiastical constitutions. I make these remarks, on account of the popular and ignorant outery that an organ or liturgy, used in a congregation, or recommended by a minister of our Church, is proof positive that he has become an Episcopalian .-Nothing can be more narrow or shallow. Organs, and liturgies, and creeds, and Te Deums, were in existence

is abundantly evident, from the writings of Drs. Cook before there was a Church of England, or a Church of positions of those who are standing at prayer, make

TORONTO, CANADA, SATURDAY, MAY 7, 1842.

impressive power, Scripture alone speaks in such cirmade an end of praying all this prayer and supplica-

dren of the Kohathites, and of the children of the simply a co-presbyter, to whom the clergy of the dio-cese have delegated the power of the presbytery. The presbyter, I humble scheme is the second and the lamb " I do not insist presbyter, I humbly submit, is the scriptural and upon kneeling at prayer, and standing at praises, as essentials, or as so expressly enjoined in Scripture that order and discipline, whether he meets with his co- it becomes sin to do otherwise; but I do maintain presbyters in the presbytery, or, with their consent, that Scripture precedent, the usages of the primitive church, and chief portions of the Catholic church of called the bishop, arise from the necessity and expe- this day, and the appearance and impression, are all also be added-a sacred expediency is also on my side. If we go into an Episcopal, a Greek, or Morading authorities, there is, ecclesiastically speaking, no vian, a Countess of Huntingdon, or a Wesleyan cha-Church.§ From these remarks it will be easily seen, pel, the whole congregation are apparently absorbed that the form of worship does not affect the constitu- and unanimous in prayer and in praise; the result of tion of the Church. The Church of Scotland might kneeling at the one, and standing at the other. But use the Book of Common Prayer, and the Church of if we go into one of our Scottish parish churches, the England, like the earlier Scotch Episcopalians, [when | indolent and indifferent attitude of sitting during the praise of God, and the wandering eyes and diversified || Mr. Cumming may say this of the Church of Scotland, meaning the established Kirk, if he so chooses; but well-in-formed Episcopalians contend that the Church of Christ in England, and the *true* Church of Christ, existed there, long before the Pope sent Austin thither on a mission, about A. D. 597. P.E.C. ¶ Would that Presbyterians could be admonished by these faithful rebukes of one of their own number. I myself have known a Presbyterian, and a serious minded one too, ridicule the idea of the sacredness of a conservated building. P.E.C. * Many persons are not aware that singing may be rubrically the first thing in our own worship. The metre Psalms and Hymns are allowed to be sung before, as well as after the Morning and Evening Prayer. From a remark once made to me, I am under the impression, that the Missionaries of the old Propagation Society in Connecticut, began service (half the day at least) with a psalm. P.E.C. Propagation Society in Connection, $P_{p,e}$ active (nair the day at least) with a psalm. P. E. C. \dagger Some ignorant people are silly enough to suppose, that when our Clergy read the *whole* of a psalm or hymn, they imi-tate Presbyterians. They will here see, that among the strictest Presbyterians—in the very Mother Kirk itself—the practice is not to each the sume to be sume. P. E. C. to read the verses to be sung. p. E. C. t Mr. Cumming is astute enough to understand (as this and other hints in his Preface show), that there is little congeniality between Puritanism and Independency (or Congregationalism) and genuine Presbyterianism. In this country, they have been sentence permits his feelings to leak out a little more. P.E.C. [†] That is, I suppose Mr. Cumming to mean Episcopacy, whether made to reside in a presbytery, as with him, (happy is it he can acknowledge Episcopacy in any shape), or in a bishop, as with us, becomes, when once fixed upon, binding and divine on the principle, "whatever ye shall bind on earth, shall be bound in heaven," &c. P.E.C. § If an Episcopacy I and genuine Presbyterianism. In this country, they have been treated practically as the same; and one of the bitter fruits has been the rending Presbyterianism and Puritanism, than there is between Episcopacy and parity; and Presbyterians have found it out only too late for their own confort. P.E.C. § If an Episcopacy I Characterian is a presbyterianism. bound in heaven, '&c. P.E.C. \S Congregationalists, Baptists, and all other Independents, rans see to it then that they re-ordain Independents. P.E.C. \$ If an Episcopal Clergyman had said as much in this coun-try, thirty, or even twenty years ago, he would have been con-sidered as speaking controversially, in behalf of the peculiarities of his own communion. It must not, then, be thought invidious, if I call particular attention to this remarkable portion of Mr. Cumming's preface, as the unforced, nay, unprompted testimony,of an intelligent Presbyterian. E. c.<math>\$ If an Episcopal Clergyman had said as much in this coun-try, thirty, or even twenty years ago, he would have been con-sidered as speaking controversially, in behalf of the peculiarities of his own communion. It must not, then, be thought invidious, if I call particular attention to this remarkable portion of Mr. Cumming's preface, as the unforced, nay, unprompted testimony, of an intelligent Presbyterian. The italics and capitals are all his. 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an impression on the mind of a stranger by no means I trust I shall not be misunderstood or misinter- in our favour. I am sure that a change in these among the humbler classes of the Scottish nation to a preted, if I take this opportunity of suggesting many forms, so easily attainable, would not only benefit our deliver us!" It is astonishing how appropriate a melancholy fact, that too many of the Church-people Reformation, the Reformers, anxious to do away with formity of the former to the church of their forefathers the Holy Spirit on preacher and people: there also partial or unfortunate. The use of instrumental included by the constitution of the this first and purest of all liturgies.[†] The omission our best models; and I do not despair of seeing the God, in order to show that the service, rather than the Scottish church, nor is it contrary to any of the acts of it is inconsistent with the usages of the Church in of the Covenant, will be iss regarded as the meridian work, rather than the locality, was consecrated in their place, I believe many of the clergy would rejoice to and contrary to express and positive injunctions. eyes. There was, in this, something right, and a good see organs in our parochial churches. In St. George's Let us not forget, that the use of the Common deal wrong. On this, however, we are now abundantly and St. Stephen's,* Edinburgh, especially the latter, Prayer Book of the Church of England, by the Scot- satisfied, that there is little risk of their being gene- the psalmody has been so judiciously cultivated, and at the end of the discourse, adapted to the subject on tish reformed clergy, at the period of the Reformation, rated too deep or hallowed a f cling for the house of the attainments of the choirs are so complete, that the was eminently useful in advancing our ecclesiastical prayer. The whole current r ins in an opposite accession of any instrument would do mischief. But and let especial control be exercised over the precenand national freedom, our knowledge of the subject direction. Let me, therefore, earnestly entreat my these are the exceptions; and as it must happen that tor, lest, by the use of improper tunes, as is often matter, and of the most suitable vehicles of prayer.- brethren in the laity of our Church, to enter the sanc- nine-tenths of our population, either have not the painfully the case, good and sacred impressions be I believe that the resumption, if the word may be used, tuary with at least the respect with which they enter taste, the ear, or the time for a practical and scientific the ecclesiastical courts, would be attended with great rather in few, fervent, and secret words, lift up their of some kind, and of sufficient power, is almost essengood. It could by no possibility do mischief. Even hearts to God for his presence and power with the tial to correct psalmody. In the best choirs, the authority, for the estate and spread of Christ's Church, if it should not find its way to the approval and adop- minister and people. Why should we enter our voices grow flatter, and in many tunes sink a semi-tone and for the conversion of all such as are in darkness tion of those who are more prominent in character and Churches with an outward appearance of decorum, so in three verses, and a whole tone in four or five verses.[†] and in the shadow of death.§ In closing my remarks powerful in influence in the General Assembly of the much inferior to that with which our English Church- In the absence of an organ, a violincello is the next on prayer, let me urge again on clergy and laity, the Scottish Church, it may be of great service as a model men enter theirs? Presbytery is as essentially devout most appropriate body or basis, owing to its firm, deep, more seemly and scriptural habit of kneeling, instead of spiritual, scriptural, and truly solemn Church-ser- as prelacy. Let us show that it is so. Arguments and rich tone. Why should the devil in the theatre, of standing at prayer. A hassock can be easily oband anti-Christ in the mass-house, have all the good tained for pulpit and pew; and the ease and abstracmusic, and our holy and beautiful house possess no- tion from surrounding objects, enjoyed while in com-Praise is the first part* of devotional exercises in thing much superior to what is obtained in an Ota- munion with God in this posture, would soon convince tish national Church, not the Book of Common Prayer, which the congregation engages, in the present prac- heite chapel? We cannot do better than spoil the all of its superiority. but a modification of the Roman Missal,* the Protes- tice of our church. It is a beautiful and important Egyptians, and consecrate the spoil to God. The devotional feelings must be raised, not certainly sent ordinary, and now universal ritual. But if lawbecause they condemned that book, but because, first, few suggestions, on the mode in which it should be damped, by superior psalmody. I have felt my devo- ful, as I conceive it still is, to use the ancient liturgy they would not submit to a force exterior to their own conducted. I like the custom of that venerable rem- tions often chilled by the miserable music in some of of our Church, much that I have said will be unneecclesiastical superiors: [here Mr. C. touches the core nant, the old-light seceders, who preface it by a few our churches; and others, I dare say, can express cessary. I have no hesitation in observing, that we of the difficulty]: and, secondly, because they would observations, either explanatory of the psalm, or tend- their experience of the same effect. Habit is a second have a liturgy little less beautiful and impressive than nature, it is true, and we may get so accustomed to that of England,* long used by the devout congrega-

praise is good enough, if the heart be there; for this lated to improve our service. It may also be observed that the Presbyterian Church-service would have been versicles. It is incredible, with what a thrilling and principle, carried out, will lead to another, that there of this venerable form, that it presents, at once liberty is no use for public worship at all. Nor let it be and assistance. "Or in such like words" is appended cumstances.† It is the majesty of unadorned truth. thought that there is, in these recommendations, any to many of its forms. When the preacher feels that I would, in the next place, press upon all, the pro- approximation to principles prolific of popery. Were he can pour out his heart in extemporaneous prayer, priety as well as advantage, of standing instead of sit- I recommending the introduction of significant em- it gives him this power; but when he feels, as most ting, during this part of the worship of God. Sitting blems, I should be advocating the very germ of the men occasionally feel, it presents beautiful and exis a Westminster fruit ‡ It is not Scottish or Pres- corruptions of Rome. This distinction is important. pressive formulæ. Nothing can be more painful, than byterian; what is more, it is not scriptural. Scrip- Let the practice of using emblematic actions or gar- to hear harangues instead of prayers, and preaching ture teems with instances of standing at praise, and ments prevail, and we begin the way to the papacy ; instead of simple petition. Every effort should be kneeling at prayer; but there is not one solitary but while we keep clear of this, and plead for mere hailed that promises amelioration. One feature in and want, find an outlet and expression. But such tion unto the Lord, he arose from before the altar of in their sermons. I press these considerations, not every Sunday [Mr. Cumming does not say Sabbath, be men are the few and far between. There is a medio- the Lord, from kneeling on his knees, and he stoop in a controversial spirit, or with any intention to de- it remembered] and other service-day, the before the crity among clergy as among the laity. For the great and blessed all the congregation," Nehemiah preciate the forms of our worship, but from a simple minds of the people, a simple and expressive summary mass, therefore, I believe that the partial use of a form viii. 5, 6: "And Ezra opened the book in the sight desire to see our church more blessed, her polity more of the Christian faith. Even where those are still

be a written, instead of an enterplated and by, great doa, and an the property of the prayers of the charten, a would in this be any violation of her constitu-there would in this be any violation of her constitu-Amen." 2 Chronicles, xxix. 26-28: "And the f David the prayers of the charten, a would conform rate and enlightened Reformers, and to whom, theretion. The forms of worship may be changed, and the Levites stood, with the instruments of David, and the more closely to the Directory§ than is generally the fore, aught in the shape of a liturgy is offensive, yet, tion. The forms of worsing ind, a considered and the priests with the trumpets. And when the burnt-constitution remain untouched. The indestructible priests with the trumpets. And when the burnt-case. It would perhaps be a very great improvement, with them, the introduction of this creed cannot be a portions are, the doctrine and the government; the offering began, the song of the Lord began also, with if the first public prayer were much shorter than it blot, seeing the Directory for public worship expressly portions are, the doct the and the softening organ, are song of the song of the song of the usually is, and restricted chiefly to confession of sin refers to it, and approves of it as the ancient faith of and the succession of our presbyters I hold to be the David, the King of Israel. And all the congregation and supplications for forgiveness. It ought never to the Catholic Church. and the succession of our presenters 1 hold to be also, in substance, primi-Church-courts, I hold to be also, in substance, primitive and scriptural. With this view, while I concede every morning to thank and praise the Lord." 2 ministry, a more frequent use of the litanical form of beautiful, and appropriate. twe and scriptural. with this teen, while restricted every morning to each and study over the Archbishop of Canterbury, on principle and Chronicles, xx. 19: "And the Levites of the chil-prayer; it is the simplest, most expressive, and ancient It cannot be unseasonable to read and study over with a loud voice on high." Revelation vii. 9, 10: Lord, deliver us!" I shall never forget how thrilling prove of great and seasonable service. One thing I "After this I beheld, and lo! a great multitude, I felt one clause in the English Litany, on my enteris, perhaps, the finest sentence, and the sweetest

NUMBER 44.

prayer, in the language: "In all time of our wealth [prosperity], in all time of our tribulation, in the hour of death, and in the day of judgment; good Lord, presents.* The second exercise of prayer should immediately precede the sermon, and ought to be express and special supplication for the outpouring of prehensive and sublime form, the "Lord's Prayer." Our Directory for public worship, adopted and recommended by the General Assembly, enjoins the use of

The last prayer should not immediately follow the sermon. A few verses, or doxology, should be sung which the minister has been addressing the audience ; cluding prayer, which is ended by the minister pronouncing the blessing, supplications are offered up for our Queen, and all those that are over us in lawful

I have suggested these improvements in our preimprovements in the outward habits and channels of this form, strikes me as peculiarly valuable, viz., the devotion, we do no more than he who insists on an use of the Apostle's Creed, at the close of the last appropriate dress for the clergy, or good composition prayer in the service. By this means, there is brought; On the prayers of the Church, I would remark, that the violence of the Covenanters to the more tempe-

an improvement on its more cumbrous predecessor, was enjoined and used. The liturgy that provoked the best portion of the Church of Scotland, was not the Common Prayer Book; but that prepared and set forth in 1637, under the auspices and hands of Laud. Its approximation to the Missal, † whenever this could be introduced, and the arbitrary manner in which it was thrust on the clergy and people, awakened a hurricane that has left ravages not likely soon to be effaced. The Scotch Church never objected to a written liturgy in her public worship, provided there

was room left in the service for extemporaneous prayer. Those, therefore, of that Church, who now-a-days raise an outcry against all liturgies, know not well what they say, nor whereof they affirm. The liturgy of Knox provides for extemporaneous prayer: the beau ideal of a service being, in my mind, the combination of the two, viz., the authoritative injunction of the use of so much of the liturgy every service, and, withal, scope for extemporaneous prayer before and after sermon. This arrangement would have conciliated the great bulk of the Scottish clergy, in the seventeenth century; and I believe would be generally acceptable in the nineteenth. It is very plain that the too stringent measures of Laud and others, excited an antipathy to all liturgies, not only in the Church of Scotland, but also among the Episcopal dissenters of that country; and hence, for years afterwards, the Scotch

> Trayer," a usage of Mr. Cumming only; but they will here see it employed in a Presbyterian act of authority. And if the fact be, that the act means the English Book, the greater the compliment to our Church and the more the nity such a whole compliment to our Church, and the more the pity such a whole-

some act was ever superseded. P. E. C. † This hardly comports with Berens' account. He says, "It seems that the Liturgy intended for Scotland, if not entirely composed, was yet carefully examined and arranged by the Scottish Bishops, who, from their acquaintance with the old liturgical forms of Eucharistic service, thought proper to make the first Book of Edward VI., the model which they copied after in the service of the service o after, in preference to the Communion Service then used in England; a preference" (he adds with remarkable significance) "in strict accordance with the opinions and wishes of Abp. Laud." Berens' History of the Prayer Book, pp. 178, 179. P. E. C. ‡ This is admitted by Bishop Russell, (Church in Scotland, 2, 260) with a dicht and fication. "We are indeed assured."

2, 260), with a slight qualification. "We are indeed assured," he says, "that many of the Episcopal Clergy compiled forms for the use of their particular congregations, with some petitions and collects taken out of the English Liturgy; and all of them uniformly concluded their devotional exercises with the Lord's prayer, and their singing with the doxology." P.E. C.

* Mr. Cumming ought hardly to have made such round assertions as this, and connected them with Archbishop Laud's name; when only in 1836, Mr. Le Bas (Life of Laud, p. 235) and the stablished [Presbyterian] Church.[‡] One fact * Some may have thought the phrase, "Book of Common Prayer," a usage of Mr. Cumming only; but they will here

+ Mr. Cumming cannot speak with all authority, as Calvin. and therefore decide for a form from which no one should depart; but doubtless he has come quite too near a thorough approbation of forms for his Presbyterian brethren. The next

In Scotland, the Kirk is by law the Established Church, and Episcopalians are there by [man's, not God's] law, of course, dis-senters. Mr. Cumming must be pardoned for improving this fair opportunity for making the uncomfortable word *dissenter* recoil

opportunity for making the the and ministerial imparity. P. E. C. * This side of the ocean, Presbyterians represent us as Roman Catholics, because we apply the term *Saint* to holy men, and ill take pains to say Paul, instead of St. Paul. And yet they call their Clergy all reverend, without any hesitation. This is about as senseless and inexcusable as blaming us for imparity in the ministry, when they have their three orders too! viz.: preaching elders, ruling elders, and deacons. What an earth-quake it would produce (by the way) in Philadelphia, if dele-gates from a *Saint* George's Church, and a *Saint* Stephen's church, should claim seats in the General Assembly But why not? Calum non animum mutant qui trans mare currunt.

† If this is true (and I presume of course it is), it constitutes an argumentum ad aurem, that taste ought to appreciate. And if it is not sinful to have architecture in keeping, in honour of God, how can it be improper to have sacred music so regulated, as best to honour him? Mr. Cumming can hardly expect Churchmen, however, to look grave at his proposal to "spoil the Egyptians." P. E. C. + If this is true (and I presume of course it is), it constitutes ing? P.E.C.

the Egyptians." P. E. C. ‡ Mr. Cunming has manifested a little superfine caution in his "important" distinction about "significant emblems."— Are not "emblematic actions" used in the administration of [†] Mr. Cumming has manifested a little superfine caution in his "important" distinction about "*significant* emblems."— Are not "emblematic actions" used in the administration of the sacraments, and in ordination to the ministry? In his own Prayer Book's service for Baptism, the minister is required to put water "upon the child's forehead." Why *there*, rather than, as we sometimes see it put, on the top of the head, or another portion of the face? The Presbyterian Ministers of the Kirk wear gowns and bands too; and a presbytery in this country have recommended their use. And what are these but emblems of a sacred office? He need not have thought that all emblematic actions or garments are *intrinsically* popish: he should have remembered his own doctrine, about robbing the devil and anti-christ of their capital music. If we are not to should have remembered his own doctrine, about rooming the devil and anti-christ of their capital music. If we are not to believe any thing that papists believe, or do any thing which they do; why then, as the King told the Puritan, we must go barefoot, for papists wear shoes and stockings. (Berens' Hist. Prayer Book, p. 147.) We should not, with Mr. Cumming, have such an overvening dread of memory, as to throw off the *Prayer Book*, p. 147.) We should not, with Mr. Cumming, have such an overweening dread of popery, as to throw off the surplice; nor, with Mr. Newman, such an overweening anxiety to please it, as to palter about the Protestantism of our articles. It is the glory of our Church to use, with *judicious independence*, it live the protect of the protestant is the protect of the prot the liberty wherewith Christ has set us free, and to keep steadily the golden mean between extremes. Undoubtedly, however, it is a far worse, and far more dangerous thing, to give up points of faith, than points of polity or order : for the Church (see the

of faith, than points of polity or order: for the Church (see the Bishop's oath) ranks sacred things thus: First and foremost, DOCTRINE; then DISCIPLINE; and lastly, WOBSHIP—a me morable fact, and worthy of more notice. P. E. C. § A Directory is something about half way between a Liturgy and an Extemporaneous Service. It directs the Minister what to do, in general terms, without restricting him to specific actions, or words, in all cases. The Presbyterians in this ecuntry have a Directory. P. E. C.

order of supplication we have; and affords a more the order of fasting, and the discipline of excommucasy scope for the people inwardly breathing, "Good nication, both of which are here given, as likely to would earnestly urge, viz., that the congregation, at ing, for the first time, a parish Episcopal Church. It the close of each prayer, would distinctly and audibly say, AMEN.

Justin Martyr, in order to teach this, who wrote in the second century (A. D. 140), has the following description of the worship of Christians at that time. The Greek is omitted.] "Then the bread, and the

* It is indeed astonishing to us Churchmen, that Presbyterians have not made this discovery before. How different Mr. Cumming, from Hanbury, who, in his edition of Hooker (ii. 20) complains that ours is the only Protestant Church which has enjoined responses! A mistake too! witness the Moravians.

[†] Presbyterianism, in America, is not so primitive as in Scotland. The American Directory is silent as to an *injunction*. The Larger Catechism, however, (see "Constitution, etc. of the Presbyterianism, of the second state of the Presbyterianism of the second state of the second stat Presbyterian Church," p. 359.) says, the Lord's Prayer "may be used as a prayer, so that it be done with understanding."— May extemporaneous forms, then, be used without understand-ing?—

of Yankee Doodle. P. E. C. § In the Episcopal Church, as we well know, the Sermon is

yet, how often are extemporaneous prayers, like the one that facetious editor of the East said, was the best ever delivered to a Boston audience. And how often, too, are they colloquies with the Deity, such as an old acquaintance of mine used to

actions, or words, in all cases. The Presbytemans in this country have a Directory. P.E.C. || The service of the Episcopal Church is blamed for its length; yet the Litany, its longest unbroken portion, can be said in about ten or twelve minutes. The Litany, too, is made seem-expected to do so. To Episcopalians, this is a fact of curious