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THE  
CANADIAN PRESBYTER.

MARCH, 1857.

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THREE MISSIONARY EPOCHS.

All history is marked by eras or epochs. Certain memorable periods have determined the fate of nations, and formed the world's career. Long intervals there have been, now of reaction, now of stagnation, and now of slow amendment and progress; but the decisive impulses have been at those times which one may call the high tides of human life.

The history of the propagation of Christianity has obeyed this general law. It has advanced, not by a uniform and unbroken course, but by mighty movements, swelling tides of missionary zeal. Not that at any period the spirit of propagation has been quite extinct—for that were to say that Christianity itself had died—but between those movements which have formed Church epochs, there have certainly intervened times of reaction, of worldliness, and of a relaxed and lukewarm religion.

The three great movements of Christian missionary zeal we find in the missions of the primitive times, the missions of the middle ages, and the missions of the nineteenth century.

I. *The missions of the primitive times* date from the Lord Jesus Christ and his Apostles. The Master, for reasons which we need not here point out, confined his personal ministry within narrow geographical limits; but he founded a mission which his followers are to carry out, even till they have gone into all the world, and preached the gospel to every creature. Beginning at Jerusalem, the Apostles, endowed with power from on high, went out over the surrounding lands, proclaiming good tidings of great joy. An inspired narrative of some of those primitive missionary labors we have in the "Book of the Acts of the Apostles," which however is to be regarded, not as a comprehensive record of the first missions, but rather as furnishing a specimen of these, chiefly in connection with the services of two Apostles, Peter and Paul, and one Evangelist, Philip.

It is not our present purpose to trace the progress of the primitive Church in any detail. Suffice it to say, that the impulse of propagation ceased not, till the Paganism of the Roman Empire was overthrown, and the missionaries of

the cross had seen the known world bow at the name of the Crucified One. Extricating itself from the obscurity and obloquy of a supposed Jewish sect, and enduring, with firmness, the worst severities of heathen persecution, Christianity developed a truly divine energy, and overcame that gigantic system of worship and belief with which the minds of men were familiarized by custom, and to which they were attached by "the charm of a venerable antiquity." The gospel was preached in the great cities, challenged attention at the seats of learning and centres of civilisation, enlisted in its cause men of various national origin and every intellectual grade, cutlived bitter prejudice and obloquy, and won its way with such success, that before two centuries had elapsed, Christianity had overpassed the limits even of the great Empire, and extended to regions which the proud Eagles of Rome had never visited. On the South, it had a firm footing in Africa, where Carthage was its chief centre of influence. In the East, it penetrated Arabia and Persia, and even entered India. As regards the West, so early a writer as Tertullian was able to say: "The utmost bounds of Spain, divers nations in Gaul, and places of Britain inaccessible to the Roman armies, have yielded subjection to Christ; for He is now come, before whom the gates of all cities are thrown open, and the bars of iron are snapt asunder."

That the missions of primitive times were everywhere and on all occasions conducted in the spirit of the Divine Master, we do not affirm; but viewing the formidable obstacles that were successfully overcome, we are warranted to point out the first era of Christian missions as signalised by extraordinary energy and zeal—a pattern, in these respects, to all subsequent times of the Christian Church.

II. *The missions of the middle ages*, under which term we at present include the long period from the eighth to the twelfth century, were directed to barbarous and heathen nations in the central and northern parts of Europe. Their history is full of heroism. It is true, that the Missionaries held and propagated a Christianity enfeebled and corrupted by superstition. Yet no one can deny that their labors were prompted by a pious zeal, and prosecuted in the face of hardships and dangers the most serious, often at the cost of life itself.

The countries added to Christendom at the period now referred to, were influenced chiefly by means of what are termed "*Foreign Missions*;" and their several "Apostles" were not natives, but foreigners. Thus, Patrick, the Apostle of the Irish, was a Scot. Gallus, or St. Gall, the Apostle of Switzerland, was an Irishman, a favorite pupil of the famous Abbot, Columban. Boniface, or Winifred, the Apostle of the Germans, was an Englishman. Anschar, the devoted Missionary to Sweden and Denmark, who has been entitled the "Apostle of the North," appears to have been a Frenchman. Adalbert, the martyr of Prussia, was a Bohemian. Otho, the Apostle of Pomerania, was a Bavarian. Russia was christianised through the labors of certain Greek Monks, in the tenth century.

Wherever pious men attempted the conversion of Pagan nations and tribes, preaching to them, even in a very imperfect way, the gospel of Christ, they obtained success. But when Princes, more zealous than wise, endeavored to compel the reception of Christianity and submission to the Baptismal rite, at the point of the sword, they met a stubborn resistance. Charlemagne attempted this course with the Saxons, and failed. The Hungarians indeed were nominally converted in this military manner; but the consequence was, that they retained for more than a hundred years a partiality for their old Pagan worship.

The Missionaries of the middle ages we hold in honorable remembrance for their courage, patience and zeal. But the Christianity propagated by them was laden with superstitious observances, and became subservient to the dictates of the See of Rome. Darkness that might be felt brooded over Christendom. At last light broke. The 16th century is rendered illustrious by the Reformation.

"The web, that for a thousand years had grown  
O'er prostrate Europe, in that day of dread  
Crumbled and fell, as fire dissolves the flaxen thread."

During the sixteenth and seventeenth centuries, the Reformed Churches were engaged in organising and defending themselves. It must be confessed that they were excelled in missionary enterprise by the Church of Rome, which by means of the early Jesuit missions recovered some of its lost ground, and won new territory and new influence in Asia and America. The eighteenth century was for the most part a period of reaction, coldness, and declension.

III. *The missions of the nineteenth century* form a new and interesting epoch. Denmark, Germany and Switzerland have sent forth many excellent Missionaries; but the main support of modern missions has been found, as every one knows, in the British and American Churches. Such of those Churches as follow the Presbyterian polity have conducted their missions in their ecclesiastical capacity. Other Churches have been obliged to remedy their defective constitutions by the expedient of forming Missionary Societies, to which members are admitted on a pecuniary qualification. Such are the Baptist, Methodist, London, and Church Missionary Societies, all of which are nearly contemporaneous in origin, having been formed within the closing ten years of the eighteenth century.

The chief labors and successes of modern Evangelical missions have been in Polynesia, New Zealand, Western and Southern Africa, India, Burmah, and, to a smaller extent, in China. They are scattered more widely than the missions of former epochs, and are at least making an attempt to establish Christianity, as no longer *one* religion among many, but the *sole* true religion for the whole world.

A comparison of the present missionary epoch with the two former suggests certain important grounds of encouragement.

1. Compare them in respect to *length of time*. The first and second missionary movements continued for hundreds of years. The third has not much exceeded half a century. If so much has been effected in so short a time, in the

face of the most complex difficulties, is it not reasonable to expect, if the Lord will, an immense success, when the laborious initial work has been accomplished, and the word of the Lord begins to have "free course?" In all estimates of modern missions, one should remember how modern they are, and not wonder that the results are limited, for the movement is little more than begun.

2. Compare them in respect of *advantages for the prosecution of the Lord's work*. Here the modern missions have a marked superiority.

(1) The lands of the Heathen and Mohammedan nations are now known and accessible. In primitive times, and in the middle ages, Missionaries made their way into strange unexplored countries, and addressed themselves to nations and tribes, of whose history and numbers and mental and moral habits nothing whatever was known. But the world is now traversed in all directions by intelligent travellers—the great facts of geography and ethnography are ascertained—the census of the world's population is with tolerable accuracy known. Thus the Church is enabled to manage her missionary enterprise with a comprehensive regard to the wants and claims of the various countries and populations of the globe, and the missionary servants of the Church go forth with a clear understanding of the circumstances in which they are likely to be placed.

(2) The principles of religious liberty have made great progress. Former missionary epochs have been in days when no idea of freedom of conscience seems to have been received among men, and opposition and persecution were esteemed necessary features of religious zeal. In such a state of the public mind, the missionaries of the cross of Christ must always have risked liberty and life, and often been much hindered in their work. It is too true, that the Popish, Mohammedan and Pagan systems are still of an intolerant spirit; they cannot be otherwise; but it is also true, that liberty of conscience and of worship is much more generally conceded now than in earlier periods; and, in the Providence of God, the nations that are disposed to refuse religious freedom have become so dependent on the more powerful and enlightened Christian countries, that Missionaries of prudence are in little danger any where of suffering those extremities of torture and death which the ambassadors for Christ in early times were often called to endure.

(3) The printed Bible now goes with the living Missionary—giving to the modern movement an immense superiority over the primitive and the mediæval, and affording an assurance of the thoroughness and permanence of the work. The cause of God, in the Protestant missions of the present century, is built on that sure foundation, the word of God which "endures for ever."

What is lacking yet? Millions of printed Bibles in many tongues—preachers—money—influence—open doors of usefulness—the Church has in an unexampled degree. What is now needed, but an increase of missionary zeal, prompting to larger gifts and more fervent and continual prayer?

O'er the realms of pagan darkness,  
 Let the eye of pity gaze;  
 See the kindreds of the people,  
 Lost in sin's bewildering maze:  
 Darkness brooding  
 On the face of all the earth.

Light of them that sit in darkness!  
 Rise and shine, thy blessings bring:  
 Light to lighten all the Gentiles!  
 Rise with healing in thy wing:  
 To thy brightness  
 Let all kings and nations come.

PUBLIC WORSHIP. *A. E. B. 10*

It is necessary that the attention of the Church should be drawn to this subject. This is one of the most solemn and important duties which the Christian has to perform in this world. We all agree that there ought to be public worship, and that it should be engaged in with devout solemnity of mind and of manner. We all feel that as creatures, we ought to give homage to the Creator. It will not be disputed, that this homage consists in adoration, or the involving of his Holy Name, in the expression of our confidence in Him, in confession, petition or supplication, and thanksgiving: all this too in a public way, and on the ground of the command to worship God and to ask that we may receive, to seek that we may find, to knock that it may be opened to us. The faculties of our body are in this matter to give expression to the affections of our soul, the outward act is to be the counterpart of the inward feeling. With our lips, it is required that we audibly praise God, in the song and in the prayer. With our bodies, we are required to assume certain attitudes, such as of kneeling, standing and lifting up the hands and eyes to heaven. It may be said of public worship as it is of faith, that without works it is dead. It is only by acts that we can "show forth the praises of Him that hath called us." The external act, or the worship of the body, is as much a duty as the internal affection. To magnify the one at the expense of the other, is to mar the sacrifice and service of the whole man in the adoration of Jehovah. In stating this, let it not be supposed that we advocate the revival of ritualism in the public services of the sanctuary; any tendency of this kind we should deem it necessary to oppose with all our might. What we aim at, is the perfecting of the *rites* which we possess and have adopted in our Church fellowship on the authority of Scripture; that in short *all* things be done decently and in order.

What then is the state of our Public Worship?

As a non-liturgical Church, we have been represented by our adversaries as sadly defective in point of reverence and worship. Our services, say they, are bald and meagre, our Churches are places where men are wont to preach and not to pray. Against these charges, we urge the superior simplicity and beauty of free spontaneous prayer over that of frequent formal repetitions, and the greater adaptability of our order to all the Christian wants of the Church, compared with that of a fixed service book. We can say that we sing the inspired Psalms of David, that we pray after the manner of Jesus Christ, Apostles, Evangelists and holy men of old; and while we do pay some regard to preaching the word, we yet devote a due proportion of our Sabbath service to the *direct* worship of Jehovah. We have thus a way of worshipping our God in and through Jesus Christ our Lord, by and with the promised aid of the Holy Spirit, which we think every way sufficient to meet the requirements of Holy Scripture and to edify the Church of God.

But the question which we would now consider is not as to the propriety of our *form*, so much as to the way in which as a Church we perform that which we profess in this matter. Have we perfected our *ideal* of worship, or is there something yet to be desired in the way of improvement and reform? Does the minister perform his part to perfection, and do the people perform theirs? What is the general character of the worship in our Churches, as regards the minister on the one hand and the people on the other?

To begin with the last first, let us look at the general appearance of many of our congregations as they are engaged in the exercise of Divine Worship.

## I. PUBLIC SINGING.

Our singing is the first part of our service and is especially worthy of note. In this there will scarcely ever be found any instrumental aids, such as organs, harps

or violins; the pitch fork or the tuning pipe of the precentor is all that we can tolerate in this respect. The precentor, a most important personage in our Churches, conducts this part of the service, sometimes with, but most frequently without the aid of a choir or band. He may be a man of good parts, and accomplished in the art and science of music. But this, alas! is not generally the case. Most frequently our precentor is one who can shout and make a noise neither musical nor melodious in its character, and who, in the selection of his tunes or in the mode of their expression, has little or no regard to the subject of the Psalm. Sublimity and pathos, mourning and joy, judgment and mercy, are all mingled together in a recurring monotony of sound. These anomalies would not be tolerated in the place of amusement, and we wonder how they come to be thought decent in the house of God. Church music, were we to judge from the difficulty of obtaining even a tolerable precentor, and that too in city congregations, would seem to be one of the lost arts. It is devoutly to be wished that as some attention has been drawn in Scotland to this matter, and a normal school instituted for the training of precentors, we too in Canada will ere long experience the beneficial influence of this movement. If we wish to improve our Psalmody, we must obtain better precentors. It is vain to expect that a congregation will ever sing better than its leader, or that it can ever sing with melody to the leading of an unmusical precentor.

If the precentor is not all that might be desired, what are we to expect from the people? Alas! it is too true that we have much to mourn over in the way in which they praise God. In the first place, many have evidently no right idea of what worship really is, or of its solemnity and importance. It is frequently spoken of as the *preliminary* part of the Sabbath service; as if it were only an introduction, or a kind of decent preparation for the more serious business of the preaching, and not indeed the first and chiefest business of the day. The result of this is that many without shame or regret enter Church after the service is well advanced, and think themselves in time if they only hear the sermon. But a more prevalent and serious evil than even this, arising out of the want of a proper idea of worship, is that many do not sing at all. They act as if singing was no business of theirs, and they seem during the time of praise to be wandering upon the mountains of vanity. Ladies are much to blame in this matter. Their voices are naturally musical, and they possess more generally the faculty of song than do their brothers or husbands. Many of them are besides taught the art at the cost of much time and money. The Church has a special claim upon them in this part of her service. It is not much that a woman can do in the Church. She is prohibited from speaking or ruling, but she may counter-balance these disabilities by adding to the beauty and charm of the worship by the melody of her voice in praise.

Discord is the true name to give to much of our Church music. Some, ambitious to be heard above others, sing out of all harmony with their neighbours, and few sing with any regard to correct time. The Psalm thus drags its "slow length along," and the sweet melody of true music which thrills the soul with a tremor of ecstasy is seldom heard in our Churches. Why may we not follow the example of the old saint who "during the singing of Psalms stood in an erect posture, never studying his ease by leaning or supporting his body. His look was often raised heavenward; his countenance in a manner shone, and his whole frame involuntarily followed the direction of his soul?" We can sympathize with the reply which he made to the monkish pun "that he seemed fonder of Psalms than of Salmon. It is a fact, says he, but my disgust is also excited when I see men not duly attentive to them." What an analogy, bad Salmon and bad Psalming! Some may say that it is of no consequence how we sing provided we sing with the heart. Much truly may be excused in one

who sings "heartily as unto the Lord." It is not of such that any complaint is made; they are not the drones in our service. They too are the persons who have most regard to the manner as well as the matter of their praise. They have no idea of presenting to God that which is least troublesome to themselves or least pleasing to others. Congregations would do well to remember, that public praise is not only an expression of devotion, but also an appointed means of stimulating the heart to the highest acts of worship, an end which it is obvious neither screaming, nor discord, nor silence will ever accomplish: in this as in other things "evil communications corrupt good manners."

What remedy shall we propose for this crying evil? Evidently the office-bearers of the church should deal with it. Ministers should speak, and if necessary preach about it. The young in our Sabbath schools should be taught as a part of christian tuition to sing; and all, not excepting the old, should be urged to *try and try again* what they can do to reform the manner of public praise. It would be well for this purpose too, were the Synod to legislate after the manner of the General Assembly of 1708, which "recommended that Presbyteries use endeavours to have such schoolmasters chosen as are capable of teaching the common tunes; and that the said schoolmasters not only pray with the scholars but also sing a part of a Psalm with them once every day," and again of 1746 recommending "to the schoolmasters in the several parishes, that they be careful to instruct the youth in singing the common tunes." Until correct singing is made a special object of concern by the Church, and a branch of common education in the school, we despair of seeing any improvement in this part of worship. Might it not also be made a subject of study at college? Our ministers would thus be taught the principles of music and to some extent be trained in its practice, so that they would be able if necessary to lead the praises of God respectably, or to counsel and encourage their congregations in the cultivation of sacred music. The priests of Rome all sing, and why may not the ministers of Christ do the same? If strenuous measures are not taken immediately to reform the service of song in our Churches, there is little doubt but that for the sake of decency, the organ will become an indispensable necessity, if not to aid the public singing, at least to melodise the public discord.

## II. PUBLIC PRAYER.

This is another part of Divine Worship in which the people have something to do, and which requires for its exercise both the *thought* and the *act*. How are they generally demeaning themselves in the attitude and manner of this Church service? Some attitude in prayer, as a sign of reverence and devotion, we find adopted by every Christian Church. Some kneel, some stand, and some sit. It has been our practice for ages to stand. We do not think of any consequence whether people kneel or stand,—both forms are scriptural and becoming. Whatever be our recognized Church form, let us by all means observe it decently and devoutly. In this respect, many are very exemplary. With closed eyes and fixed engaged attitude they worship God, under a sense of His awful presence. But how many are there who act otherwise! Leaning on pews, or standing in all sorts of positions, with folded arms, or with hands thrust in pockets, they look about, or look vacant. Were ministers to pray with *their* eyes open as they seldom do, their thoughts would frequently be disturbed by the irreverent and listless manner of many of their hearers; as it is, their ears are sometimes saluted with, not a solemn amen, but an audible yawn, or an unnecessary amount of coughing, or other favorite bodily exercises. The want of the *appearance* of worship in many of our Churches is very painful and disturbing to pious minds. The evil is not the fault of our form, for were



every one carefully observing the *form*,—were all standing erect with their faces to the minister, and their eyes either closed or looking up to heaven, there could not fail to result an appearance of deeper solemnity and awe, than can be shown by any other form. As it is, many of our congregations have an aspect of disorder, confusion and indifference during this part of the public service. What shall we do to remedy this? Let each take diligent heed to his own manner, and reform at once every thing therein that is incongruous with the sanctity of worship. Let also the subject be talked about. Let Christian men and ministers expostulate with those who violate the decorum of the house of God, and let heads of families train their children to the *attitudes* as well as to the spirit of Adoration. As a help in this matter we would also propose, that in order to fix attention upon the petition offered by the minister the people should use the audible response of the ancient Church. Yes, response; and let no Presbyterian imagine we are becoming prolate in urging responses to be used in our worship. Turn, good-reader, to 1 Cor. xiv., 16, and read what you find there. Is it not recorded “how shall he that is in the room of the unlearned *say* (not think) AMEN at thy giving of thanks.”? This is the Apostolical response, and its disuse in the Church is a modern innovation which ought to be reformed. Our Wesleyan neighbours, it is true, have *overdone* this practise but we erring in an opposite extreme have *outdone* it altogether. Why may not the people say AMEN to the petitions of the pastor? Instead of this being a hinderance to the minister it would be a positive help and stimulant. He would then be sure that the people were following him and his heart would be enlarged in the conducting of this Divine service.

But we must now consider how the *minister* does his part of the public worship. That he may do this with effect, it is necessary that he should be able to read the Psalms that are sung in an intelligible and impressive way. Slovenliness in this matter is both sinful and inexcusable. The direct worship of prayer is, however, that with which he has most to do. In this we find a great variety of manner, as doubtless there is a great variety of spirit. There are some who, by a naturally lively temperament sanctified and refined by gifts of grace, can pour out their souls to God in a rich affluence of appropriate expressions, which, with a sweet attraction, draw out the affections of the people in sacrifice to God. This is a blessed unction and not to be obtained in any case without much secret devotion and spiritual meditation. There are, however, others not less evangelical than these, whose prayers are yet neither so earnest nor so powerful, but who nevertheless might add much to the simplicity and force of their services by adopting suitable methods. The long and rambling prayers which may sometimes be heard from Presbyterian pulpits show a sad want of consideration on the part of the minister, and are enough to drive out both the spirit and the form of devotion from the congregation. A minister has no excuse for extemporary rambling, and confusion of thought or poverty of expression. These are the sure indications of want of preparation. Extemporary prayer, so called, is not necessarily unprepared either as to its style or matter. On the contrary, from its very nature it requires for its effective performance a preparation of heart and mind which the reading of fixed forms renders unnecessary, and hence its value as a mode of worship. No system is however so liable to abuse as this. It has no cloak to hide that which is defective in it. Its influence good or bad immediately acts upon the circle of worshippers. Upon the minister therefore a solemn responsibility rests in the exercise of public prayer. Long and *lengthy* prayers are unquestionably a weariness to the flesh. People cannot keep their minds fixed upon them. After the first five or ten minutes, even the most devout feel it difficult to follow the speaker, and hence the minister is left to a large extent to do all the praying himself. He

thus becomes in fact a priest praying *for* the people, and not a minister praying *with* them.

Some attempt should be made, we think, to give interest and liveliness to this part of Divine worship. What shall it be? Shall we revive the Liturgy and Service Book of John Knox or of John Calvin? Shall we re-enact the ordinance of the eighth General Assembly holden in Edinburgh, June 25th 1564, "that every minister exhorter and reader shall have one of the Psalm-books lately printed in Edinburgh and use the order therein contained in prayers, marriage and ministration of Sacraments in the Book of Common Order." What an agitation the revival of such a decree as this would create! Lest this question should be forced upon us, we would do well to set our house in order and have some regard to the devotional necessities of the people.

Now it cannot be said that as a general rule our prayers are too long. The objection generally made to them is, not that they contain too much, but too much at one stretch. The Church of England prayers are, as a whole, much longer than ours, yet the people do not generally complain of their being tedious; and the reason of this is partly their higher conception of worship, and partly because the prayers are broken up into brief petitions upon definite subjects. Now this is just what we want. In the *first* place, a higher conception of worship, and in the *second*, a regard to the infirmities of the worshipper as to the manner of prayer. For this latter, we do not need to curtail the whole time occupied by us in devotional services,—of this there can be no just complaint—but we need in some way to *individualise* somewhat definitely the subjects of prayer and to break them into parts by some intervening exercise. For example, we see no reason why the form of the "Directory" should not be revived, which requires that the minister "after solemn calling on them (the people) to the worshipping of the great name of God, is to *begin with prayer*;"—a prayer (as may be seen by the directions) of *invocation and praise*, very short and to the point. (Can any one tell us when and why the practise fell out of use?) This might be considered as standing in the place of our usual introduction of praise in the first prayer. The first prayer might then begin with confession as in the Directory, and go on to supplication and thanksgiving. Again, the prayer "before sermon" might we think, as is sometimes done, be suitably divided into two parts. The first pertaining to the direct worship of Father, Son and Holy Ghost; such as praise, confession, pleadings for mercy and forgiveness, union to Christ, increase of grace, sanctification and the influence of the Holy Spirit, with thanksgiving. Let this occupy 10 or 15 minutes at most. Then let the second Psalm be sung. After which might follow the second part containing special supplications for the Church, the world, all ranks and degrees of men, the sick, and the sorrowful; for a blessing on the word to be preached and for all special blessings, concluding with the Lord's prayer. All to occupy not more than at most other 15 minutes. By this distribution of subjects, the prayer after sermon would only require to be a brief supplication for the Divine blessing on the past services. In this way, tediousness would be avoided and prayer would not be straitened.

Another point of reform which we would urge is, that the minister should follow a distinct and generally uniform order in the subjects of his prayer. Order in this matter is we believe a necessary condition of the intelligent public service of God: it is the law of heavenly things of which the Lord's prayer is a beautiful example. And further much liveliness would be imparted to the prayer were the minister to note in some pointed and emphatic way the transition from one subject to another. Were the subjects, in botanical phrase, to be *articulated* with a clear *dissepiment* between the parts, a child might follow the prayer

without weariness and with interest. Clearly marked division aids comprehension equally in nature, in art, and in grace. Why may not the minister say with a clear pause. "Let us confess our sins" or "Let us implore the Divine mercy," or "Let us give thanks to God," and such like? In this way the hearers would be *directed* on what subject to fix their thoughts, and engage their affections. Our people would also, we apprehend, be greatly benefited were each minister to publish for himself, in the form of a tract, a Directory for his own congregation, as to the mode in which he himself conducts even the details of public worship.

We would only further add, that ministers, probationers and students would do well to study the best models of prayer which the records of the Christian Church contain, and especially those of our own reforming fathers, Calvin, Knox, Bucer, Baxter and others. There has lately been published in New York a "Book of Public Prayer," compiled from Presbyterian sources. These prayers are well arranged, beautifully printed, and can be had at a moderate cost. The whole subject of Presbyterian liturgies has also been ably discussed and their history carefully reviewed in a book published two years ago by a minister of the Presbyterian Church in the United States, entitled "Eutaxia or Presbyterian Liturgies." This book has also been re-printed in London with a commendatory preface by the Rev. Dr. Binney. There would thus appear to be a growing feeling among non-liturgical Churches that some reform is required in the mode of their worship. The ancient antipathy even of Scottish Presbyterians to the "Service Book" is rapidly dying out. Devout and intelligent men, conscientiously attached to our polity may be found who complain that their public devotions should be altogether subject to the caprice, the carelessness, or the incapacity of the minister. Now the only way to remove all cause of complaint is by the Church generally giving due attention to the manner as well as to the matter of public prayer, and to the cultivation of a spirit of true devotion.

The best remedy for these and all other defects of our practice is doubtless a revival of true religion by the outpouring of the Spirit of God upon the Church. Let this but come, and we shall have singing and praying such as no art or form can give. When men's hearts are filled with the Divine presence, they will sing and speak and act as the Angels of God. Devotion will then become the life and food of their souls. Every act of worship will partake of the "beauty of holiness." But while this is true, let it not be urged as an excuse for that which is slovenly, indecorous and profane in the service of God. These things hinder and grieve the Spirit. Let no one allege that the *forms* which the Lord himself has appointed and sanctioned, in his own worship, are of no consequence. Did not the neglect of *form* in the administration of the Supper at Corinth destroy the very spirit of the ordinance and lead St. Paul to say, "For this cause many are weak and sickly among you, and many sleep"? These are words of pregnant signification to the Church, and are we believe strictly applicable to this matter of worship. Once it could be said, that we Presbyterians, were a psalm-singing and a devout people. Shall we suffer this reputation to be lost? In the United States we see congregations of professing Christians, who by their neglect of forms have all but lost the appearance of recognizing the awful presence of Jehovah in the sanctuary. Tendencies of this kind may exist in Canada, which it may be well for the generations to come that we should arrest. No ornament will sit with more winning grace upon our Church in this land, than a cheerful devout solemnity of manner while we are engaged in the public worship of God.

FRANCIS NEWMAN AND THEODORE PARKER. *R. F. Burns*

We mean not to give the history of the individuals whose names head this article. We introduce them merely as being identified (the one in England, the other in America,) with one of the most recent "phases" of modern infidelity.

It wears the Christian mask, and on this account is peculiarly dangerous. It professes to keep on a good footing with Christianity, but slyly waylays it, stabs it, robs it, lets out its very heart's blood, and reduces it to a shrivelled, mutilated carcase. Its kiss is that of a Judas, to betray; of a Joab, to kill. Sometimes Christ is held up as a mirror of perfection, a model worthy of universal imitation, furnishing the most lovely portrait of all the graces that can adorn humanity. At other times, with singular inconsistency and impiety, unhallowed hands are laid on that character in which his bitterest foes found nothing they could successfully assail, and on which the most lynx-eyed observer could not detect a spot or wrinkle, or any such thing. Newman hesitates not to accuse the holy, harmless, undefiled one, of "moral unsoundness," "egregious vanity," "vacillation and pretension," "vain conceit of cleverness," "blundering self-sufficiency," "arrogance and error combined." He calls him "an uneducated man, claiming to act a part for which he was imperfectly prepared," and charges him with having purposely rushed on death to escape the necessity of living as an impostor! Horrible though these railing accusations be, they lie imbedded in a book which, for young men especially, has many attractions, and has already passed through several editions. They must of course recoil with tremendous force on the reckless aggressor, but there is a strange fascination about his history and style, and a startling novelty about some of the views propounded by him, which blind not a few to his mental and moral defects, and lay siege to the faculties of the understanding, through the wayward fancies and feelings of the heart.

The Christian Deist (singular paradox!) reveres the Bible, adopts its language, admires its moral code, even receives in a sense its doctrines. But its foundations are sapped, its language is perverted, its doctrines are wrested. "Original sin is only the necessary limitation of a creature. Justification by Faith is the ready reception of the penitent by God, through simple Faith in the divine willingness to receive him, irrespective altogether of the work of Christ. The New Birth is a change of sentiment and resolution on the part of man, with which the Holy Ghost has nothing whatever to do. The Divinity of Christ is only a higher degree of the universal divinity of man, and his mediatorial work only the ordinary work of a teacher of religion." Modern Deism seems to pay homage to the Bible while (as Mr. Rogers says) "it sponges out nine-tenths of the whole, or, after reducing the mass of it to a *caput mortuum* (a mere worthless residuum) of lies, fiction, and superstitions, retains only a few drops of fact and doctrine, so few, as certainly not to pay for the expenses of the critical distillation." It speaks, too, of *Inspiration*, but not in the sense in which it is declared that "all Scripture is given by Inspiration of God," and that of old time, "holy men spake as they were moved by the Holy Ghost." Inspiration, according to this new light, is but the enthusiasm of a fervid fancy, the stirring of an impulsive genius, like the ravings of a Pythoness, or the flights of a Poet. We are gravely told by Newman's American comrade, that "the wisdom of Solomon and the poetry of Isaiah are the fruit of the same inspiration which is popularly attributed to Milton or Shakspeare, or even to the homely wisdom of Benjamin Franklin; that the pens of Plato, of Paul, and of Danté,—the pencils of Claude and Raphael,—the chisels of Canova and of Chantrey,—no less than the voices of Knox, of Wickliffe, and of Luther,—are ministering instruments in different degrees of the same Spirit."

The words which the Holy Ghost teacheth are ranked in the same category with the words of man's wisdom; nay, meet with a treatment from which these are exempt. The fence reared by a divine hand around the field of the Word is rudely torn down, and from being a garden enclosed, it is converted into a common, over which any who please may recklessly rush, and trample down in their impotent fury whatsoever is good for food and pleasant to the eyes, and to be desired to make men wise.

Notwithstanding all their friendly overtures and lofty pretensions, and a copious interlarding of their speeches and writings with Scripture terms, worthy the age of the Puritans and Covenanters, these men, it is to be feared, are in reality as hostile to the Bible as the fiercest of older Infidels. Tom Paine boasted (a blustering bravo) "that he had gone up and down the Christian's garden, and, with his single axe, demolished every tree, till not a sapling was left." These men think that they too will become famous according as they have lifted up their newly sharpened axes, after a different fashion, on the tall trees, the planting of the Lord; but every stroke misses, and all the while they are themselves the sufferers. Eyeing the Tree of Life in the distance, its branches running over the wall, its twelve manner of fruits hanging in ripe clusters, its leaves for the healing of the nations, these archers sorely hit at it; they whet their tongues like a sword, and bend their bows to shoot their arrows, even bitter words. But they really come not nigh the object of their attack. Shot up into the harmless air, they fall worse than pointless, for with the rapidity and force of their ascent do they come back upon their own heads. And yet, they profess to have no evil intentions, to be only striking off encumbering suckers, removing excrescences, with which time and superstition have encrusted it! Thus Newman, adopting a similar figure, pictures himself, after being tossed to and fro and carried about by every wind of doctrine, seeking rest, but finding none; "resting under an Indian fig tree which is supported by certain grand stems, but also lets down to the earth many small branches, which seem to the eye to prop the tree, but are, in reality, supported by it. If they were cut away, the Tree would not be less strong; so neither was the Tree of Christianity weakened by the loss of its apparent props. I might still enjoy its shade and eat of its fruits, and bless the hand that planted it."

Passing strange, to describe the Tree of Christianity as not less strong, though it has been tapped all over and drained of its vital sap! What Newman, Parker, and their friends regard as exhausting and disfiguring suckers, as unnatural and unhealthy fungi, are those very truths the Believer counts most precious, and which give to the Tree all its strength and fruitfulness.

We may take a specimen of the truths thus summarily dealt with.

1. Touching God. Mercy, in their esteem, is the prime attribute in his character, and Father, the chief title he bears. They forget that God is a Lawgiver, a Judge, a King, and that he cannot enforce his laws, administer justice, or wield his sceptre of righteousness, without punishing the guilty. They are blind to the fact that there are as many illustrations of God's punitive justice in the *world* as in the *Word*; that in fact the disclosures of the one exactly harmonize with the declarations of the other. For God to command the sacrifice of the Patriarch's innocent son, and to sanction the destruction of the Canaanites or the perfidious murder of Sisera, is, in their esteem, to invest him with a most repulsive aspect; but nothing is said by them of views precisely similar, presented by that very light of nature whose superiority, or at least sufficiency, they assert. Cities and villages are entombed by the yawning of the earth, by the sliding down of the avalanche, or by a desolating discharge from some raging volcano. Many innocent persons are swept away on the bosom of the rushing water,—fall victims to the devouring fire,—are mowed

promiscuously down by those relentless ministers of vengeance, the sword, the famine, and the pestilence.

Much easier is it for us to explain any of the instances recorded in the Bible, on which they are ever harping, in consistency with our double view of God, (uniting goodness and severity) than for them to explain these natural displays in consistency with their single view of Him, as an over-indulgent parent doating indiscriminately on all.

2. And as they object to the view the Bible gives of God, so, in like manner, to the view it gives of Man. This, also, is too dark and forbidding. To call him deceitful above all things, and desperately wicked, is foul slander. Paul's picture in the Epistle to the Romans is a gross caricature. Man is naturally good. His heart is originally like a sheet of clean paper. It gets soiled only from the atmosphere of the earth, from contact with the world. Evil example and the force of circumstances give a wrong bend to the character and course. They do not condescend to explain how bad example is so prevalent—how we require so many stringent measures to punish and to prevent crime—how this wide-spread badness came originally to be produced. It seems rather unphilosophical (particularly for those who pride themselves on their philosophy) to *explain a thing by itself*; to account for a general tendency to evil, by putting it on evil example, which, of course, itself involves *such a tendency*. The question naturally arises,—How came bad example to be so common? Who forged the first link in that chain which girdles so many and drags them to ruin—from what is it suspended? When a child begins to talk or reason, we are apt to think it possesses the faculty of doing so. Why argue differently when it shews a disposition (as is invariably the case) to sin?

But is *the world* less crowded with proofs of man's natural depravity than of God's severity blended with goodness? The picture of human nature drawn on the face of human society, is the exact counterpart to what we find on the page of Scripture. Examine the vast majority of the members of the human family, and you would be ready to infer that they had sat for their moral likeness to Paul; so exactly has he, in that memorable chapter so much decried, taken off every feature, line and shade. Historians, ancient and modern, the reverse of friendly to the Bible, have unintentionally verified its statements, in writing of the moral condition of the principal nations of the world. We look around, and in spite of the great swelling words about the innocence and dignity of man, we find him a temple in ruins, with occasionally, it may be, a flower growing amid the general desolation, or a pillar rearing its mutilated form, the relic of a glory departed. And when we turn from the field of the world and the page of history to the chambers of imagery that are within us, and do not stupify or silence the judge enthroned there, we get further confirmation. We feel ourselves to be verily guilty. Our conscience bears witness against us, and our thoughts the meanwhile accuse us. And the greater the self-knowledge to which we attain, and the more we acquaint ourselves with God, the more disposed will we be to take up the confession of him who, when bathed in a flood of glory that well nigh overwhelmed him, exclaimed, "Woe is me, for I am undone: I am a man of unclean lips, and dwell in the midst of a people of unclean lips."

3. Denying the Disease, as a necessary consequence the Newman and Parker school deny the *Remedy*. Newman testifies that "the Atonement may be dropt out of Pauline religion without affecting its quality," in other words, that this fundamental doctrine finds no place in the writings of that great Apostle, who makes it his chief business, in every conceivable variety of form, to establish and expound it. A leading disciple of this school goes the length of saying, that "in the teaching of Christ Himself there is not the SLIGHTEST ALLUSION to

the Modern Evangelical notion of an Atonement." With such parties it would be foolish to attempt reasoning. It is enough to say with Him thus grievously maligned, "*Ye do err, not knowing the Scriptures.*"

An hostility, if possible keener still, is entertained towards the *Evidences* of Christianity than towards its Doctrines. *Miracles* especially are violently assailed. The subtle, though shallow reasoning of Hume, which has been refuted scores of times, is revived. They declare a miracle to be an *impossibility*, and that, even though its possibility could be proved, it is not *fitted to attest any moral or spiritual truth*. A miracle is opposed to experience, therefore it cannot be. Admirable logic! Why! did a miracle accord with general experience, it would *cease to be a miracle*. A miracle is a suspension or contravention of the laws of nature. But were these always or often suspended or contravened, its nature and design would be changed.

To say, too, that a miracle is opposed to all experience, is a simple *assumption without proof*. It makes a particular, the standard of a general experience. Because this is contrary to what I, or those within my limited circle, have been accustomed, therefore in no case and under no conceivable circumstances, can it so be! I am not at liberty thus to set up my narrow experience as an universal test. What may appear at variance with nature's laws in one part of the world, may be quite in accordance with them in another. Grant the reasoning of these wise men, and the Oriental Prince was quite right in denying the existence or possibility of Ice. The idea of water sleeping or becoming solid so that you could walk on it or carry it in lumps, hard as iron, seemed preposterous. It was utterly opposed to his own experience or that of his subjects, therefore, it could not be.

And does it not savour of gross presumption for a puny creature to fetter the action of the great Creator; dogmatically to assert that He may not alter or suspend the laws he himself framed, should occasions occur which he deems of importance sufficient to warrant his doing so? Nor is it fair to put the fallibility of human testimony even against the fixedness of nature's laws. *It* is fallible, *they* are fixed, therefore we must reject *it* and believe that in all cases *they* are without variableness. Here again lurks the fallacy of drawing from particular premises a sweeping general conclusion. Some witnesses turn out false. Undoubtedly! But this is no reason why we should cashier the evidence of all. Every historical fact or document, weighed in such balances, might be found wanting. Admit this principle, carry it out to its legitimate length, and we must cast overboard the richest cargoes of knowledge that have floated down to us on the tide of Time.

How much of our knowledge do we receive at second hand, and when there is not a tithe of the evidence that exists in favor of the miracles of the Bible! Let that evidence be carefully and candidly examined, and the conviction must force itself on the impartial enquirer that its falsity would involve wonders greater than its truth. It is much easier to believe that the miracles so attested are true, than that the parties attesting them in the face of difficulties the most formidable, and dangers the most appalling, and with a world in arms against them, and no worldly object to be gained, should have joined in palming on the public a series of forgeries which could easily be exposed, persisted in the assertion of their truth, and sealed their testimony with their blood. We would leave it with any unprejudiced jury to say, on which side lay the more remarkable miracle or the greater measure of credulity. And as to the alleged impossibility of proving any moral truth through a material medium, we prefer acting on the advice of the faithful and true Witness who brought his teaching to this very test, desiring that his words be judged by his works. "If I do not the works of my Father, believe me not, but if I do, though ye believe not me,

*believe the works, that ye may know and believe that the Father dwelleth in me and I in Him."*

Some of these modern infidels, or expounders of "modern thought"—the mild designation on which the changes are rung so frequently in an unfortunate article in the last *North British Review*—go a step further and deny, not the necessity of a revelation merely, but even its very *possibility*. Newman affirms, "an authoritative external revelation of moral and spiritual truth is essentially *impossible* to man. What God reveals to us, he reveals *within*." One or two things would need explanation ere we would be in a position to take in such a wholesale assertion.

1. These parties strenuously uphold the religion of nature. They profess to mark the "footprints of the Creator" in the mighty expanse of creation. This revelation in the natural world is most emphatically from without, and is therefore an important exception to Newman's universal assertion, that God can reveal himself only from *within*. If God can thus reveal himself externally in the meanest of His works, surely He can do so in that word which He hath magnified above the mightiest of them all!

2. Besides, on this principle, no *book whatever would be of any use*. Every book on whatever subject it be, is, in a sense, a revelation *from without*, and cannot therefore communicate to the mind what should properly spring spontaneously out of it. Hence, it is quite unnecessary for Newman and his zealous associates to continue writing as they are doing, with the view of carrying to their devotees pearls of truth which ought to be fished up from the depths of the inner man. The startling revelations these books contain can have no influence, since everything is revealed within, unless it be blasphemously affirmed that that is possible with man which is impossible with God.

Perhaps the most dangerous feature in this form of modern infidelity, is the prominence assigned to this so called internal revelation. Ignoring the Fall, it asserts the continuance of the old converse between the creature and the Creator. It asserts a spiritual principle to be implanted in every man's breast. This lamp, which is supposed to be ever burning within, does away with the necessity for any additional light from above. The soul goes out as naturally after God, as the eye after light, the ear after sound, the palate after food.

Were it so, then we would find all more or less pious and devout. There would be uniformity in the views possessed and propounded on religious topics, and of course there could be no necessity to attempt to ameliorate the condition of the heathen. We have only to put history in the witness box and ask, are these things so? in order to be forced beyond the pale of such a Utopia. In making the intuitive element the basis of their system, these talented though misguided men rest the whole on a mere gratuitous assumption to which reason and revelation, history and experience give the lie direct.

We have enlarged intentionally on this part of our subject, because the works of Newman and Parker have obtained a considerable circulation amongst intelligent young men, and are exerting a most deleterious influence. To such we would affectionately and earnestly say, "cease from the instruction that causeth to err from the words of knowledge." Rest assured if you allow yourselves to be drawn aside from the "old paths" into the byeways to which, such "blind leaders of the blind" point, you may soon be found reposing on enchanted ground and lying in Giant Despair's Castle. Listen not to the insinuating strains of those who are to many, as they that have a pleasant voice, or who play well on an instrument. It is the music of the Syren. On such works should be labelled "poison," poison more dangerous than the potions of the fabled Circe. You may call it simply "pure wine," but it is drugged, and by quaffing it you may become intoxicated. "Touch not, taste not, handle not." Depend upon it, you will find "*The old is better.*"

R. F. B.



## ANCIENT HYMNS.—No. II.

## EVENING AND MORNING HYMNS.

In our last paper we gave a literal translation from the Greek of the ancient "Hymn of the Angels." To this we now add the translation of a fourth verse, as follows :

Blessed art Thou, O Lord, teach me thy statutes,  
 Lord, Thou hast been our dwelling place from generation to generation !  
 I said, O Lord, be merciful unto me !  
 Heal my soul, for I have sinned against Thee.  
 O Lord, unto Thee I flee for refuge ;  
 Teach me to do thy will, for Thou art my God,  
 Because with Thee is the fountain of life,  
 In thy light we shall see light ;  
 Continue thy loving kindness to them that know Thee. Amen.

The three verses formerly given were used as a morning hymn ; and the verse of which the above is a translation, being substituted for the third, the hymn was used in evening worship. There are many metrical translations of the hymn, besides those we have already given from Tate and Brady, and from Wesley. It has been received by the Lutherans, Episcopalians and Wesleyans, but has not as yet found a place in the sacred songs of other Protestant Churches. We offer the following free translation, in which we have endeavored to preserve the accent of the Greek song :

## I.

Glory, in the highest glory,  
 Be to God our Heavenly King !  
 Tell again the wondrous story,  
 With the angels gladly sing :  
 Now peace on earth in Christ is given,  
 Good will to men, the lov'd of Heaven.

## II.

Thy name we praise and magnify,  
 Jehovah God, our Heavenly King !  
 Thy love we bless and glorify,  
 As our morning song we sing.  
 To Thee, our Father, now we raise  
 Our hymn of thanks and joyous praise .

## III.

O Jesus ! Saviour, Thee we own,  
 Lamb of God, for sinners slain !  
 O Thou, the Father's only son,  
 Hear our prayers to Thee again  
 Christ Jesus, hear us when we pray,  
 Oh ! take our many sins away.

## IV.

Have mercy ! Thou for sinners died  
 Thou 'rt our Advocate with God ;  
 Oh ! hear us at thy Father's side,  
 Justify us in thy blood.  
 Exalted on thy Father's throne,  
 Receive our prayers, Thou Holy One ?

## V.

O Lamb of God, the Father's Son,  
Thee we own, our only Lord!  
Thou with thy Father ever one,  
Holy Ghost with Thee ador'd,  
Supreme Eternal Blessed Three,  
We raise our morning song to Thee.

## VI.

Our Father's God we bless each day,  
We praise thy glorious name,  
Grant us safe guidance through this day,  
Keep us safe from sin and shame.  
Eternal praise to Thee be given,  
Now on this Earth, and then in Heaven.

## VII.

Lord God! thy statutes teach Thou me.  
Thou who art my dwelling place,  
To Thee, my refuge now I flee;  
Heal my spirit by thy grace.  
Of life the fountain is with Thee.  
In thy light; light and love we see.

There is another ancient hymn of an unknown author, called the "Hymn of the evening Lamp," which has been translated by Dr. Pye Smith as follows: "Jesus Christ! Joyful light of the holy glory of the eternal Father! Having come to the setting of the sun, beholding the evening light, we praise the Father and the Son and the Holy Spirit of God. Thou art worthy to be praised at all seasons, O Son of God, who givest life, wherefore the universe glorifieth Thee."

The following is a literal and lineal translation of the same hymn from the Greek version of the Apostolic Constitutions.

Light serene of the Holy Glory,  
Of the Everlasting Father, Jesus Christ;  
Having come to the setting of the sun,  
Seeing the evening light,  
We praise the Father and the Son,  
And the Holy Spirit of God.  
Thou art worthy at all times,  
To be praised with sacred songs.  
Son of God, who hast given life,  
Therefore the world glorifieth Thee.

To these we add an attempt at a metrical translation.

## I

Jesus, Lord of life and light,  
Of thy Father's glory bright,  
Now the day its course has run,  
To the Father and the Son,  
And the Spirit, endless praise!  
In our twilight song we raise,

## II

Endless praise to Thee belongs,  
 Morn and eve in holy songs,  
 Thou who reign'st in life above,  
 Effulgence of eternal love,  
 We, a joyful tribute bring,—  
 The universal Anthem sing.

The only other remnant of ancient sacred song is an evening hymn in the Apostolic constitutions, but as it is only a variation of the Song of the Angels, it is unnecessary to our purpose to give a translation of it.

Altogether apart from the rare delight of reading the very words, and entering into the devotions that cheered and animated the hearts of the early Christians, those hymns are of great value in the argument against Unitarianism and Romanism, both of which are at variance with these sentiments. In the first argument they have been ably used by Dr. Pye Smith, in his "Scripture testimony for the Messiah." In the other, they may be used to show that in the age when these hymns prevailed, prayer and praise were given to the Three-One God, to the entire exclusion of Saints; but we desire in a few words to apply them to another purpose. In looking at the Scripture Paraphrases allowed by our Church, to be used in public devotions, we find a number of them lacking alike in the clear statement of Apostolic doctrine, and in the true spirit of devotion. As sacred poems we admire them, but as hymns or spiritual songs for public worship very many of them are inappropriate. What is needed is a selection of Scripture Paraphrases of a purely devotional character. The real nature, as well as the value and importance of this part of public worship has been little understood by the Churches, and the collections of hymns used among Protestants, are, almost without exception, to a great extent unsuitable for praise. The defects in the Hymn-books have tended to foster those abuses which in many congregations have turned this part of public worship into a mere musical entertainment by an organist or a choir. We deprecate any change that would lead us in this direction. But we believe a change for the better might be made, by the substitution of devotional Scripture Paraphrases for many of those now in use, which all acknowledge to be unsuitable. Holding fast our Psalms in metre as among our best spiritual treasures, we would nevertheless advocate the selection of some truly devotional hymns, hymns of praise to the adorable Trinity, hymns magnifying the Lord for his perfections and excellent works, hymns extolling the matchless work of redeeming love, hymns expressive of gratitude for all the gracious benefits He hath bestowed on us, and let these be substituted for the Paraphrases which we seldom use in our worship. One thing must be carefully borne in mind is such a selection, and that is, that all songs designed for the worship of God should derive their inspiration from the Word of God.

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### A PRESBYTERIAN MANUAL.

Do not imagine, kind reader, that we purpose to write a Manual of the Presbyterian doctrine and polity at the present time. This would be too great a burden for our little Magazine to bear, as well as quite too much for our Constituents to peruse. It may be well, however, to point out what literature we possess in this department, and how a want might be supplied for our own Church in Canada. We see by a memorial presented to the Presbytery of London in the Church of England, by the young men of that Church, that the want of such a work is generally felt there. Other Churches have their Manuals, and why should not we have something of the kind? Mr. James, the distinguished

Independent minister of Birmingham, has long ago published a guide for Church members and congregations of his own body; and various publications of the same nature have been issued from the American press. The Wesleyan Church has also long had a very minute directory for the various duties required of its ministers, agents and people. The time has therefore come, we think, when something should be done to put within the reach of our people as well as our ministers a "vade mecum" of our doctrine, worship and discipline.

Nothing so comprehensive as this has yet been attempted in the Presbyterian denomination. The books which we have, pertain either to the Scriptural elucidation and defence of our system, or to the procedure of our Church Courts. The latter of these are intended almost exclusively for the use of office-bearers. The oldest of these "forms of process" was printed at an early time by the authority of the Church of Scotland, and pertains only to the department of scandals and immoralities. We have also "Gillan's abridgment of the Acts of the General Assembly," a reprint from the older works of Bell and Dundas; and we have the somewhat celebrated "Collections and observations methodized concerning the worship, discipline and government of the Church of Scotland, in four books, by Walter Stewart, Esq., of Pardovan." This book, up till 1820, with the exception of the before mentioned abridgement of Acts, was the only Manual which was accessible to Students of ecclesiastical law, and although now somewhat antiquated, and considered rather loose in its statements for the historical and legal precision of modern days, it is yet a book of much value and should be in the possession of every minister who wishes to be competently acquainted with Church processes. In 1830 a fourth edition of "Pardovan" was published by Alex. Peterkin, Esq., of Edinburgh. It is said to be carefully corrected, and in addition to contain "The form of process in the judicatories—the first and second books of Discipline—Acts of Parliament, relative to the establishment of the Church;" and in the second volume, a more correct "Compendium of the Acts of the General Assembly, from 1500 to 1830, with some curious information in the preface concerning the fate of the early records of the Church. Since that time the Acts, Records and proceedings of the General Assembly have been more fully and carefully printed by the "Church Law Society," together with a valuable book of "Syles;" but these are difficult of access and of little use to general readers. To go back in our Chronology we find in 1803, a "View of the Constitution of the Church of Scotland," by Principal Hill, of St. Andrews, printed as part of his "Theological Institutes"; and published in a separate volume, with a few corrections, in the year 1817. This tractate is characterized by the author's usual comprehensiveness and clearness. More popular than any that had been published before, it also contains many directions for the practice of the Church Courts. This useful book has, however, been altogether superseded by, or absorbed into, the more formal directory for "The Practice of the several judicatories of the Church of Scotland," by Dr. Hill of Glasgow, son of the Principal, and which has passed through five editions, the last of which was issued in 1851, and adapted to the altered condition of the Church of Scotland since the Disruption, especially in reference to "Calls" and to the management of the poor. This is unquestionably a valuable work, and one from which great assistance may be obtained in Church business, and in the construction of any Manual for our own use. It rests solely upon its own merits for its authority. It commits the Church to nothing. It merely elucidates the principles of procedure, and adduces the practice most generally adopted by the best ordered Church Courts in the execution of their functions.

The Church in Ireland seems next to have moved in this matter, and that too with some purpose. In 1841, after much care and deliberation, there was published "for the use of the General Assembly," whether by its authority or not

we do not know, "The Constitution and Discipline of the Presbyterian Church, with a directory for the celebration of ordinances and the performance of ministerial duties." This book is altogether more comprehensive in its design than "Hill's," and much more minute in its directions. It treats of the Church and its Scriptural Constitution—its Head—government—powers and privileges; of the Session, the Presbytery, the General Assembly, and of Church censurer. It further contains a *revised* Directory for the public worship of God, somewhat altered—whether amended or not is another question—from that in our Confession of Faith. In many of its departments this book is very minute, and in a less settled Church than that of Ireland, or one younger and less formed in its manners, it might be found irksome, inconvenient or inapplicable in many of its parts. It has, however, been highly valued by all competent ecclesiastical lawyers, and has given an orderliness to the character and procedure of that Church, worthy of all commendation. A new edition is now required, and the whole contents are, we understand, under review by a Committee of the ablest men in the Church, from whose labors we anticipate the best results.

The next work on the subject which we would notice, is that published under the authority of the United Presbyterian Church, entitled "Rules and Forms of Procedure in the Church Courts," dated 1848. This book partakes more of the character of a popular Manual than any of the others that we have mentioned. The introduction is a defence of the Presbyterian polity. The other chapters pertain to the practice of Church Courts—to the rights of members and the management of congregational affairs—to Ordinations, Electives, Church Discipline, Theological Education, and the Missionary and Benevolent Schemes of the Church. In the appendix there are various useful forms for congregational and other purposes. This book has been received with a high degree of favour, and is worthy of much commendation. The Church was ripe for constructing and adopting it. The practice of congregations and of the judicatories in that body had long been fixed, and was for the most part uniform throughout the country. This work is just an embodiment of what was before their acknowledged use and wont,—of principles and practice hallowed by traditions, and found suitable after the test of long experience. It may be called a pre-raphaelite picture of the United Presbyterian Church.

We have next to note the latest literature of Church law, prepared and published for the use of the Free Church of Scotland, under the title of "Digest of Rules and Procedure in the Inferior Courts," with an appendix containing forms and documents. This, like "Hill's Practice," has been compiled by an accomplished minister of the Church, the Rev. R. Forbes, without the authority or sanction of the Assembly. It, therefore, rests on its own merits for acceptance, and will be quoted as a convenient, but not an authoritative guide and counsellor in points of ecclesiastical practice. It has already won high praise from the most eminent men in the Church; and while it has not escaped criticism and some censure at the hands of the erudite in such matters, it is yet generally acknowledged to be a most admirable Manual so far as it goes, and promises, when completed, to occupy the place in the Free Church which "Hill" holds in the establishment. This book begins with the "Deacons' Court," one of the most important ministries of the Free Church. It treats of its members, officials, meetings, jurisdiction, business, and miscellaneous matters. After the same form it deals with the Session, the Presbytery, and the Provincial Assembly, or Synod. The General Assembly is for the present all but unnoticed, but its treatment is promised at a future time. The appendix is, perhaps, the most valuable part of the book. It contains a large number of most useful and necessary forms for the drawing up of official documents and the conducting of ministerial business. We regard this work as a model for future compilers.

Its style is chaste and classic, and every page of it indicates careful labour.

Passing from Europe to the continent of America, we find here a literature of Presbyterian practice not inferior to any of the productions of the old world. At an early time in the history of the Church on this continent, the necessity for publishing a formal Constitution was strongly felt. Minister's, elders and people needed some hand-book to guide them, scattered as they were, throughout the yet uncleared country, and far from brethren with whom to consult. We consequently find that, in 1788, the Synod of New York and Philadelphia published a "Form of Government," with an introductory chapter of "Preliminary Principles." This book ripened in successive years to that which was ratified by the General Assembly of 1821, (before the division into old and new schools,) under the title of "The Form of Government and the Form of Process of the Presbyterian Church in the United States of America." This, to our thinking, is the best manual of Church constitution and practice that has yet been constructed. It has been elaborated by men of distinguished ability and ecclesiastical experience. Its style is that of the Confession of Faith. While it is comprehensive in its character, it yet avoids that minuteness which is so objectionable a feature in some directories. It is the constitution and charter of both the great sections of the Church in the United States. We know of no book of the kind that we would more readily put into the hands of enquiring laymen and students than this. The circumstances of the Church from which, and at the time which, it originated were much akin to our own, and the greater part of its forms might with advantage be adopted by us. Along with this we would notice the publication of the early Records of the Synods and Assemblies of the Church in the United States by the Board of Publications, and the still more valuable book compiled by the Rev. S. J. Baird, entitled: "A collection of the Acts, Deliverances, and Testimonials of the Supreme Judiciary of the Presbyterian Church from its origin in America to the present time: (1856,) with Notes and Documents explanatory and historical, constituting a complete illustration of her Polity, Faith and History." A more complete, useful, and interesting body of Church law is no where to be found than this. The arrangement is most excellent and the table of contents is full and minute.

We would only further instance another admirable production of a similar kind, entitled: "The Constitution of the Reformed Dutch Church." It belongs to a different *species* of the Presbyterian *genus* than that of our own. There is a thorough Church character and a smack of genuine reformed antiquity about it. The conservative element, perhaps, bulks larger than is agreeable to all republican palates. It constitutes a strong Church executive, while at the same time it amply secures the liberties of the Christian people. Many lessons of legal wisdom may be derived from its pages.

Having considered the Presbyterian (reformed) literature on this question, we would, ere sketching out what we should regard as a rough draft of a Manual for ourselves, only further direct the attention of our literary friends to another work of sterling merit issued last year from the American press. It is called a "Lutheran Manual of Scriptural Principles, or the Augsburg Confession, illustrated and sustained chiefly by Scripture proofs and extracts from standard Lutheran Theologians of Europe and America; together with the Formula of Government and Discipline adopted by the General Synod of the Evangelical Lutheran Church in the United States, by S. S. Schmucker, D.D." This is a very scholarly and interesting production. It contains an admirable dedication "To the ministers and Churches of the General Synod," also an introduction, in true German style, of a Historico-Theological kind, admirably conceived and executed, in section third of which there is an able account of the origin of human Creeds and of the principal Creeds of Christendom. Then follows the

Augsburgh Confession, English and Latin in parallel columns, to each section of which, there are learned and critical notes. This part of the book forms, in fact, a valuable theological Medulla. We do not, however, certify its soundness in the Faith. This Church, as is well known, has adopted New School views, of which Albert Barnes is the popular expounder. Excepting this, Schmucker's Manual may be read with much profit, especially by students. After the Confession there is the "Formula sanctioned and published by the Synod," which closely resembles that of the Dutch Reformed, and to which Scripture proofs in full have been added by the Editor. At the conclusion of this part of the book there is a novel document, a written constitution, consisting of six Articles which cannot be altered except by the consent of two-thirds of the Synods attached to the Convention. How far such a formal charter may be useful it is difficult to say. This one is unquestionably, although ably drawn, of a loose and indeterminate kind. It does not constitute a Government, but rather inaugurates an Assembly of Divines, much like that of the Evangelical Alliance. It is, therefore, no model for us. The latter part of the work contains a purely Lutheran tractate, entitled: "Abuses Corrected," valuable for its masterly exhibition of the corruptions of Romanism and for its vindication of the Cardinal doctrine of the Reformation. At the conclusion we have a "Defence of the Christian Sabbath and a copy of the Confession in the German tongue." Such is the nature and general contents of this last Manual of Church order; from which it will appear that, upon the whole, it is much the best and most popular of any.

We have our own ideas, long cogitated in our mind, as to what would be good and useful for ourselves in Canada. Let it not be said, however, that we propose to clip the wings of our nascent Church, or to tie her down, like Gulliver among the Lilliputians, with a thousand delicate cords. We wish only to propose a good strong mooring, which will bind us to the immovable anchor of Apostolical constitutions, and by the aid of which we may ride freely in every gale. We hold it as an ecclesiastical postulate, *that no laws or regulations, let them be ever so wise, can ever be a substitute for living wisdom and common sense in the management of Church affairs.* For ourselves we would be contented to do all our work without the aid of any horn-book. But it is desirable that we should have some store or repertory of information on ecclesiastical questions, to which young ministers, probationers, and the people generally of our Church might have recourse. Elders, deacons and people need to be made acquainted with our *manners* and to have their attention drawn to the details of our polity. Much blundering, and mischief, and litigation might thus be avoided. For these purposes we want a Manual that will combine the popular and the formal elements,—that will be suitable for laymen, as well as a guide to clergymen. Having these objects in view, we would propose as follows:—

1. That our Manual of Church government, Discipline and Worship should have a historical introduction, brief, clear and comprehensive: an outline sketch, in short, of our origin and of our colonial history. For the first part there is an abundance of material, and for the second the material may yet be gathered from the fathers and doctors of our Church. The manuscript volumes deposited by the venerable Dr. Burns in our theological library in Toronto, would, doubtless, yield interesting material; and the Doctor himself could, from the stores of his memory, furnish much that might be wanted. We might mention other venerable fathers, whose labors have been abundant in these lands in times long past, and who now can delight their children in the ministry with many a story of the olden time. We hope that this hint will awaken useful reminiscences for our projected Manual.

2. We would propose a brief history of our Confession of Faith, with an endeavor to *articleise* its doctrines, that is, to embody them in short *articles*. *Im-*

pious proposal, some will say, to break down the statuary of our temple into dust! Not so, good friend, we only wish to photograph our venerable Symbols that they may be seen at a glance. Our Shorter Catechism is almost this very thing, and we are not of the number who suppose that inspiration is necessary to accomplish this delicate task. With the counsel and review of the wise and thoughtful, we think this feat, presumptuous as it may appear to some, is yet quite a possible thing.

3. We should have a *revised* Directory for public worship with critical notices concerning the relation of the present form, to the "Service Book" of John Knox, and the Genevan and Strasbourg Liturgies of John Calvin, to which also we would add notices of Church worship in the Apostolical times.

4. We should have a Directory for our procedure in Church Courts, with forms for ecclesiastical documents. This would embrace a wide range of subject; and for its compilation would require much skill and labour. To make this department complete, references to authorities and to decisions on Constitutional questions by Church Assemblies would be requisite.

5. We should have a concluding chapter or two on the best books both ancient and modern on the history, polity, government, discipline, and order of the Presbyterian Church throughout the world.

All this we think is feasible, and not to be considered by any means as a chimerical project. Who then will undertake this honorable labour? or who will help to sculpture these ornaments of the temple?

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## CHURCH DEBTS.

(From the *Presbyterian, Philadelphia.*)

The Church of Christ cannot build her temples without the instrumentality of men, and proper materials. The men employed must not be "wronged" in the least title. The material must be paid for, the labour must be paid for, and every obligation honourably met. How ought this to be done? Is it by running into debt? Is it by borrowing from one to pay another? Or is it by honest and punctual payments as the contracts demand, from sources already most certainly provided? Which way is the most creditable? honourable? safe? and becoming the high and holy character of the Christian religion? Which is the best way? to provide the means first, and then vigorously proceed? or proceed, and depend for payments on voluntary subscriptions and donations *to be obtained*? If the latter, then the practice of running into debt less or more must be adopted; and the humiliating course of public solicitation for money must be resorted to; and if not obtained in sufficient amount to meet pending claims, either the anticipated donors are blamed, or the solicitor is blamed; when in fact the fault rests in the improper mode of conducting church building, and this improper mode is the result of long-continued custom, pursued by all Christian denominations. Church debts are very formidable evils, and real nuisances, and ought at once to be removed.

They cause constant uneasiness of mind—engender bitter strife—often separate between choice friends—frequently compel pastors to vacate their pastorates; they often induce law-suits—sometimes break up congregations—make distressing applications for money imperatively necessary—prevent thousands of people from uniting with the Church of God—destroy confidence in the minds of non-professors in the professors of the Christian religion. Church debts furnish occasion for the enemies of Christ to scoff at his cause—they help to confirm the opinion in many minds, that the Church is willing to cheat, and to practise pious frauds—and, indeed, more than any other hinderance, they retard the increase of



appropriate edifices for the worship and service of God! Church debts are like Delilah's scissors—they shear off the locks of energetic strength from the heads of those moral Sampsons, who otherwise would stand up in their might in defence of the Israel of God, and in the spiritual subjugation of the precious but impenitent portion of our people. If the world is compared to the *sea*, and the Church to a *ship*, then church debts are the sand-bars, breakers, and sunken rocks which impede and endanger the progress of the vessel! If the Church is like the *moon*, then church debts are eclipses which obscure the brilliancy of her glory! If she be a *bride*, then church debts throw her into dishabille and shame, and she is prevented from appearing in her true character and dress," like a bride adorned with her jewels." And if the Church be the garden of the Lord, filled with choice plants, then church debts are the *cut-worms* which gnaw at the root, eat out the germ of promising prosperity, and prevent maturity! But time would fail me to pourtray, in either simple statement or lively illustration, the blighting, baleful, withering influence of church debts upon the cause of Christ. Can anything be done to remedy *present* evils, and prevent future similar ones? It is believed that something effectual can be done.

Let the wealthy followers of Christ of each denomination bring forward "their silver and their gold" in the name of the Holy One of Israel, and extinguish as soon as possible every just debt in their respective departments of the Church of God. This is their privilege, and every privilege involves a duty. When present liabilities are honourably cancelled, then let the authorities of the Church resolve on two things—1st. Never to allow any new church building to be commenced in future, unless just and competent means be positively, or, to say the least, reasonably secured to insure its completion. 2d. And should any church edifice be hereafter erected, and left under a load of debt, let the same authorities see that no minister be placed there, until that load is removed out of the way, and competent and honourable provision be made for his support! Let all this be done, for it can be done. Then the Church will appear in character; she will "Arise and shine, and the glory of the Lord will be seen upon her!" Her moral power will be greatly augmented. The hearts of her people "will flow together," and they will "fly in clouds" to their sanctuaries, like "doves to their windows!" I say every lawful church debt in our churches can be soon paid, and fully paid, by the wealth that is in them. There is no use in denying it—this work *can* be accomplished. What say you, my rich, large-hearted fellow Christian? Will you come straight up to the work and begin at once? Do you like this doctrine? If you do not, please "show a more excellent way;" and if you do like it, then I conclude by asking most respectfully the question—"Who will respond and say, I believe the doctrine, and am ready to sustain it according to my ability?" ✕

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#### THE LAMP OF GOD.

True Religion, sprung from God above,  
 So, like her fountain, full of charity,  
 Embracing all things with a tender love,  
 Full of good-will and meek expectancy,  
 Full of true justice and sure verity,  
 In heart and voice; free, large, even infinite,  
 Not wedged in straight peculiarity,  
 But grasping all in her vast active spright,  
 Bright lamp of God! that men would joy in thy pure light.

HENRY MORE.

## WORDS OF THE WISE.

## ISAAC AMBROSE ON WORLDLY PLEASURES.

"The directions of self-denial, in respect of worldly pleasures, are these :"

"1. Look on pleasures, not only as vain, but as vanishing: they are soon gone from us, or we are soon gone from them. 1. They are soon gone from us, 'the fashion of this world passeth away': all pleasures are but like a mountain of snow, that melts away presently. 2. We are soon gone from them; it is but a while, and then we and all our pleasures must together vanish; if death draws the curtain, and looks in upon us, then we must bid a farewell to them all, never laugh more, never have merry-meeting more; never be in jollity any more. Oh! when we are called to eternity, then all our delights will leave us, and bid us adieu forever; and how doleful will this be to all the sons and daughters of pleasure! Your season is done, you have had your time, it is gone, it is past, and cannot be recalled."

"2. Consider, this is not the season that should be for pleasures. The Apostle James lays it as a great charge upon those in his time, that they 'lived in pleasure on the earth.' This is a time to do the great business for which we were born. Oh! did we think that eternity depended upon this little uncertain time of our lives, we would not say that sensual pleasures were now in season. Surely this time should be spent in seeking to make our peace with God; this is a time of suing out our pardon, of mourning, and sorrow, and trouble of spirit, and no time for jollity and fleshly delights. If a condemned man had two or three days granted him that he might sue out his pardon, were that a time for pleasures and sports? Thus it is with us; the sentence of death is upon us, only a little uncertain time is granted us, to sue out a pardon; let us know then what is our work, and let us apply ourselves to it."

"3. Ponder the carriage of the saints before us. You know the mean provision that John the Baptist, the forerunner of Christ, had: his fare was locusts and wild honey, and yet there was not a greater born of woman before. Timothy, although he was sickly, yet would not take liberty to drink a little wine, but only water, till Paul wrote to him; and in that liberty there was but little granted, and that for his stomach's sake, and his often infirmities. Basil in an epistle to Julian, mentions the mean fare he and others with him lived on; they had no need of cooks, all their provisions was the leaves of plants, and a little bread: and Hierom reports of Hilarion, that he never eat anything before the sun went down, and that which at any time he ate was very mean: and Hierom himself lived so abstemiously, that he had nothing daily but a few dried figs with cold water."

"4 Do we for Christ, as Christ hath done for us. What! was he content to part with the pleasures of heaven, the bosom of his Father, to redeem poor man? and shall not we part with the pleasures of a little meat or drink for him? Is not all his glory revealed in his word and work, sufficient to show him worthy of our love, and to make us willing to part with such empty, poor, slight things, as sensual pleasures? Surely the daughters of pleasure must undress, if ever they will be beautiful in Christ's eyes; their ornament must not be the "outward adorning of plaiting the hair, and of wearing of gold, and putting on of apparel, but the hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"5. Meditate on those pleasures above, and say, (you that have the experience of the pleasantness of God's ways.) 'If the nether springs be so sweet, what will the upper be.' If the lower Jerusalem be paved with gold, surely that upper Jerusalem is paved with pearls!' It is an excellent speech of Bernard—"Good art thou, O Lord, to the soul that seeks thee; what are those

to the souls that finds thee? If grace be pleasant, how pleasant is glory! Therefore the saints die so pleasantly, because there is a meeting of peace and glory: grace is delightful, glory more delightful; but when both these meet together, what delight will there then be?"

## POETRY.

## ABIDE WITH US.

Abide with us—the hours of day are waning,  
And gloomy skies proclaim the approach of night.  
Leave us not yet, but with us still remaining,  
Cheer us until the morning's welcome light.

Abide with us—before Thy gentle teaching,  
The clouds of grief that wrapped our spirits fly,  
And, to our inmost souls, thine influence reaching  
Lays all our unbelief and terror by.

Abide with us,—oh! when our hearts were failing  
How did Thy words revive our dying faith!  
The hidden prophecies of old unveiling,  
Shewing the mysteries of Messiah's death.

Abide with us—so prayed they, though unknowing  
Him who had cheered them with his words divine.  
So, Lord, with us abide, Thy peace bestowing  
Till every heart becomes Thy living shrine.

Paris, C. W.

A. J. W.

## REVIEWS AND NOTICES OF BOOKS.

NEW GRENADA. Twenty months in the Andes, by J. F. HOLTON, Professor of Chemistry and Natural History in Middleburg College, U. S., with Maps, illustrations and Appendix, pp. 605. New York: Harper. Montreal: B. Dawson.

This American traveller and Naturalist lands at Sabanilla, goes on to Cartagena, and thence by the Magdalena river to Honda, and on by land to Santa Fé de Bogata the capital of New Grenada and the seat of its government. Having fixed his residence in this city for some months and explored the region about it, he then crosses the country to the Province of Buenaventura on the Western or Pacific side where he leaves us. The narrative is throughout colloquial in its style, sometimes lively and amusing, and generally interesting. It is, however, disfigured by a few Americanisms which mar its literary character, and against which corruptions of the English tongue, we beg to utter an indignant protest. The discomforts and delays of travel in this semi-civilised country, are faithfully recorded by Professor Holton for the warning of future travellers. The Magdalena on which we first find him, would appear to be a sluggish and muddy stream; its banks, far from picturesque, are overgrown with tangled tropical forest vegetation, and are sparsely inhabited by a mixed race of Spaniards, Negroes and Indians, dirty in their habits, poor, and scantily clothed. The river abounds with fish, alligators, turtle, snakes, and a host of batrachians.

In the department of Natural History, we confess to a feeling of disappointed expectation. For the sake of popularising the book, Mr. Holton has neither done justice to himself nor to the wealth of New Grenada in this department. Scientific details have been reserved entirely for the Appendix, which to our thinking, is not the least interesting part of the work. It indicates what the Professor might have done in the way of scientific history, had he so pleased. The jottings on Natural History which are dispersed throughout the narrative, interesting though they be, are yet greatly disproportionate in their brevity to the value of the subject. A chapter generalising the Botanical observations,

another in the same way on Geology, and a third on the physical features of the country would have greatly enriched the book and been an invaluable complement to the narrative of personal adventure. .

We gather chiefly from the Appendix, that the Geological character of New Grenada is peculiar and striking. It lies in the tropical regions of America, between  $3^{\circ} 35'$  south and  $13^{\circ} 30'$  north latitude, and  $65^{\circ} 50'$  and  $83^{\circ} 5'$  west longitude, and has a sea board to the Pacific and to the Gulf of Mexico. Three branches, or Cordilleras, of the Andes run in a north easterly direction through the land, affording an abundant water-shed for rivers, and, by their elevations, a wide diversity of climate. In the east, towards the Atlantic, its rocks belong to the transition period, and are chiefly schistose and gray-wacke. The mountain range upon which the elevated plain of Bogata rests belongs to the Old Red Stone, the lower member of the Secondary formation, and is chiefly a variegated sandstone rising to the height of 10,000 feet above the level of the sea. On the western side of the Magdalena, the formation is Primary and plutonic. Here we have a great mass of granite traversed by a wall of trachyte in which we find the greatest altitude of the Cordilleras. Further to the west there is a large bed of porphyry with an overlying alluvial deposit at an elevation of 7000 feet; then we have an entire range of mountains, composed of argillaceous and quartzose schist. On the east bank of the Magdalena there is a cretaceous deposit overlying the sandstone and rising to an altitude of 3000 feet. Again on the plain of Bogata, at the height of 8000 feet, besides a considerable bed of coal, there is a Tertiary deposit of salt and gypsum over which there is a bed of alluvium, supposed at one time to have been the bottom of a mountain lake, the waters of which are now drained by the river Bogata, and find an outlet by the celebrated falls of Tequendama, which have a depth of 479 feet, or three times that of Niagara.

As might be expected in such elevations, there will be found a considerable range of temperature. We are furnished in the Appendix with an interesting table of "altitudes, climates and productions," from which it appears that under the region of perpetual snow and between the altitudes of 10,000 and 20,000 feet, with a mean temperature of from  $52^{\circ}$  to  $33^{\circ}$ , there is the Paramo or *highlands*, on which grow Lichens grasses potatoes, &c. Next to this is the Tierra Fria or *uplands*, between the altitudes of 4,000 and 10,000 feet, having a mean temperature of from  $71^{\circ}$  to  $52^{\circ}$ , in which are found the Cinchona or Peruvian bark tree and all the productions of temperate and subtropical regions, including coffee, cotton and sugar cane. Next again is the Tierra Templada or *middle lands*, within the altitudes of 2,000 and 4,000 feet, with a mean temperature of from  $78^{\circ}$  to  $71^{\circ}$ , in which are found almost all the productions of the tropics. The lowest belt of vegetation is the Tierra Caliente or the *lowlands*, with an altitude of not more than 1900 feet, and a mean temperature of from  $84^{\circ}$  to  $79^{\circ}$ , in which every thing tropical grows; but while this latter is the least in elevation it comprises about three fifths of the whole area of the country; the middle lands are about one fifth, and the others divide a fifth between them. In this country there are thus to be found the climates of all zones and a natural history representing that of the entire American continent. It may be reckoned the Palestine of the west. It only requires enterprise and virtue to develop its immense agricultural and mineral resources.

Of the people we shall allow our traveller himself to speak :

"What more could nature do for this people, or what has she withholden from them? What production of any zone would be unattainable to patient industry if they knew of such a virtue? But their valley (Cauca) seems to be enriched with the greatest fertility and the finest climate in the world, only to show the miraculous power of idleness and

unthrift to keep a land poor. Here the family have sometimes omitted their dinner just because they have nothing to eat in the house. Maize, cacao and rice, when out of season can hardly be had for love or money; so this valley, a very Eden by nature, is filled with hunger and poverty."

The government is ultra-republican in which there is no stability. The executive is shorn of its power and changes the most stupendous, such as it would take twenty years to bring about in England, are the work of perhaps a single week. The expenditures are double the revenue, the inevitable end of which will be bankruptcy and political confusion. Although there is a President and Senate as well as a Congress, there is yet no check upon legislation. The absolute majority of the whole Congress voting in joint meeting carries every point against the will, it may be, of all the Senate, and in spite of any executive veto.

Of the religious state of the people, Mr. Holton says :

"Few indeed of the more intelligent class ever confess, and, of course these cannot commune, neither do they fast. In fact, religion is in a great degree obsolete, especially with the men. There is nothing to captivate the senses, no splendor, no imposing spectacle in the richest of their churches. It is simply ridiculous like a boy's training with sticks for guns."

Our traveller sums up the character of the New Grenadians thus :

"To tell the truth of them, I have been obliged to speak of their faults and deficiencies. But, after all, I here boldly declare the Grenadians a highly moral people. I speak not of the Scotch, or English standard of morality, that is not fair. They are of a religion highly adverse in its institutions to the laws of chastity, and in this they may be compared with Catholic countries. Now, grant that the proportion of illegitimate births be 33 per cent, I think it must be less, then it is the same as that of Paris. In Brussels it is 35 per cent; in Munich 48; and I believe in sacred Rome far worse. Again as to the crimes against life I suppose, in all the nation, there are not a fifth as many murders as in New York city alone. I have more than once had to blush for the ruffianism of the scum of our nation, like which nothing can be found in the very worst population of New Grenada. Say I not well, then, that the Grenadians deserve a high place among the nations of the earth in point of moral character. And lastly, we two of all the nations of the earth, are without any established Church, granting equal rights to all men of all creeds." And he might have added, *they* have emancipated their slaves.

No Missionary efforts have yet been made in this country. We are glad, however, to find that the old school Presbyterian board of Missions have just sent a Missionary to Bogota. Here is a population of two millions and a half of people, including Indians, in their savage state, and a mixed race of Spaniards, Negroes and Indians, for whom as yet the Christian Church has done comparatively nothing. Although nominally Christian, they are yet far from a saving knowledge of Christ and Christianity. The country is apparently open to evangelization, and it is to be hoped that this incipient effort of our American brethren will be crowned with the divine blessing. Mr. Holton has done good service to Grenada by calling the attention of his people to their spiritual wants. His book is deserving of a place among our highest class of travels. Although not equal in execution, or in scientific value, to Hooker's *Himalayan Journal*, or to the narratives of Humbolt, it is yet vastly superior to nine tenths of the modern books of travel, and is an important addition to our knowledge of tropical America. †

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DESERT OF SINAI. Notes of a Spring Journey from Cairo to Beersheba, by H. BONAR, D.D., Kelso. London: James Nisbet & Co. Crown, 8vo., pp. 408.

Dr. Bonar, with three companions, in the autumn of 1856 set out from Dover through France, by way of Malta and Alexandria, on a journey to the Desert of Sinai, of which this book is the notes. Having passed from Alexandria to Cairo by railway, through the old land of wondrous ruins, the far-famed Egypt, of which we have a few sketches and notes, our travellers from this place, with

Dragoman and guides, cross the desert to Suez, nearly on the route of the children of Israel. Here they stop to survey the actual position of the Israelites, shut in by the wilderness, the mountains, and the sea. Dr. Bonar says:—

"We had now reached the shores of that sea up to which God led Israel. This was our direct route to Sinai, but it was not *theirs*. Had it been a straight road to that mountain that they were seeking, they would have kept more to the east, and there would have been no need of crossing the sea at any point. In coming up to the sea at all they were taking a circuit. But in going south, along the western margin of the sea for miles, they were doing more than taking a circuit. They were *deliberately* imposing the sea between them and Sinai, and voluntarily imposing upon themselves the necessity for crossing a gulf which they could easily have avoided. Only one thing can account for this, and acquit him of the greatest folly ever manifested by the leader of a people. That one thing is, that it was at the direct command of God. God's purpose was to shew his power both to Israel and to their enemies..... Deny the miracle, and you make the circuitous route a piece of reckless folly, or pure ignorance on the part of Moses..... It is only by admitting the miracle in full that you can clear up all mystery, and make the narrative as consistent and intelligible as the event is miraculous and divine. How little is gained by assailing one miracle in a book which relates a thousand! What a poor thing it is to clip and pare off all the edges of a miracle in order to make it look like a natural event! And what a cowardly state of mind is indicated by the attempt to reduce a miracle to its minimum before consenting to believe it."

There is no "paltering in a double sense" in this book in regard to the miraculous events attending the pilgrimage of the Israelites. In this respect it is honorably distinguished from both Robinson's and Stanley's, the most recent travellers in these regions. Our Author's faith is clear and undoubting, and his notes of the topography of the districts through which he passes are remarkably definite and acute. On the "*shoal theory*" of Robinson he says:—

"The shoals all seemed to run up and down the gulph, not *across* it. The *lie* of the immense sand-banks is pretty nearly north and south, with channels of deeper water between them. For though the shoals and sand-banks are frequent, they yet do not run *across* the sea, so as to have formed a highway for Israel to tread."

The same accurate criticism is shown in the topography of Marah, Elim, and Rephidim, and the discussion of the manna question is remarkably interesting and satisfactory. He notices the theory that makes the manna a mere natural growth—the produce of the tarfa-tree—and in twelve particulars, in which he compares the sweet gummy exudation of the tarfa-tree with the narrative of Scripture, and with the necessities of so vast a multitude he shows, with demonstration, how untenable such a supposition is. We shall quote one or two of these.

"(5) The tarfa exudations are in composition and consistency somewhat like honey. They are quite unfit for grinding, or pounding or baking. Who could grind honey? Yet we read of the manna that the people "ground it in mills or beat it in a mortar, and baked it in pans, and made cakes of it," nay boiled it. We brought home several little pots of the tarfa manna, and we are willing to give a handsome reward to any German or English rationalist who will undertake to *grind* it or *beat* it in a mortar, or *bake* it in a pan. They would find it easier so believe the miracle.

"(8) The ancient manna evaporated as soon as the sun rose. The tarfa produce does not evaporate. It gets soft in the sun, or when exposed to heat, that is all. I am willing to let any sceptic expose my pot of manna to the sun—the sun of Egypt or the sun of the desert—as long as he likes, and see whether it will evaporate.

"If Israel had lived upon the manna of the tarfa tree, two miracles would have been necessary, one to render the tarfas about ten thousand times more productive than they are, (and this all the year through) and then another to keep the children of Israel in bodily health while living on that one (medicinal) article, and without the first miracle they could not have been fed at all. Without the second they would have died in a few weeks. If Israel's manna were really a new created thing from God, there is no difficulty either to its amount or to its quality. The God who made it and sent it would see that it was right. Just one miracle was needed—no more."

We have also a good account of the Sinaitic inscriptions in the Wady Mukatteb. After considering all the theories which have been broached as to the origin of these as yet undeciphered characters—that which ascribes them to the Israelites, to the Arabs, to the Greek Christian pilgrims, to the Phœnicians,—Dr. Bonar prefers the latter, as the most tenable. This people, it would appear, at a very remote time, mined these mountains for iron and copper, of which there is distinct evidence, and have left these memorials of their presence. The characters are more akin to the Phœnician alphabet than to any other, and notwithstanding the ingenuity and learning of Mr. Forster, will yet, he believes, be traced to this source.

The account of Mount Sinai is, as might be expected, a most interesting part of the volume. Its leading features are noted under the guidance of the Scripture account, and the travellers have no doubt in fixing upon the traditional Sinai as the true "Mount of God" on which Moses received the law and at the base of which in the plain of Er-Rahah, the people were encamped. This is a most quotable book, but our space forbids that we should cull further from its pages. It contains about two hundred and twenty most apposite illustrations of scripture texts and throws a strong light upon the descriptive passages of the book of Job. The whole narrative though unpretending in its form, "bears evident traces notwithstanding of scholarship and learning." It casts a halo of divine sanctity around the memorable scenes of the Exodus. The latter part of the book is occupied with the journey from Sinai through the wilderness to the fertile plains of Beersheba in which though there is less to interest the reader there is much, in that it is an untrodden field of exploration, to delight the traveller. Dr. Bonar, leaves us at this latter place promising in another volume to give us notes of travel through Palestine homeward which cannot fail to be equally interesting with the present. It was first intended to illustrate this volume with actual photographs taken on the spot by Mr. Wright, but lack of time and the "cloudy skies of last summer" hindered this design which however will yet probably in a subsequent edition be carried out. These, with a map and a few wood-cut illustrations of natural objects, such as the trees and shrubs of the desert, would greatly enrich the volume, and render it one of the most attractive accounts of these Bible-lands yet published. As it is, we have not read a more delicious book this season. It enriches both the understanding and the heart. It makes one long for a roam in these vast wildernesses. And above all it fills us with joyful praise to God that, notwithstanding the learned assaults of the enemies of inspiration upon the veracity of Scripture, the truth of God yet in every particular "endureth from generation to generation." Every professing Christian should read this book.

## SUMMARY OF INTELLIGENCE.

### MISSIONARY AND ECCLESIASTICAL.

**FREE CHURCH.**—There has been a net increase in the Sustentation Fund from 15th May to 14th June, as compared with the same period last year, of £533 2s. 6d., stg.

In the Free Presbytery of Edinburgh, Dr. Candlish called attention to the increased necessities of the Foreign Missions; and after some discussion as to the impropriety of multiplying unduly special calls upon the liberality of the people, a Committee was appointed to visit congregations on this behalf.

**UNITED PRESBYTERIAN MISSIONARY MEETING.**—A meeting, called by the Missionary Board the United Presbyterian Church was held on Tuesday, in Dr Peddie's church, Bristo Street, for the purpose of designating seven ordained missionaries to foreign parts—two to Caffraria, four to Jamaica, and one to the Island of Cuymana. William Duncan, Esq., occupied the chair; and on the platform were the seven missionaries, and a number of ministers of the United Presbyterian Church, belonging to Edinburgh, Dundee, Cupar, Fife, Kelso, &c. The names and designations of the seven missionaries are as follows:—

The Rev. Daniel M'Lean, for Hampton, Jamaica; Rev. William Gillies, Goshen, Jamaica: Rev. Thomas Boyd, Rosehill, Jamaica: Rev. Duncan Forbes, Stirling, Jamaica: Rev. William Whitecross Island of Cuymana, West Indies; Rev. Tiyo Soga (a native convert), and the Rev. Robert Johnston, to Caffraria.

**ROMAN CATHOLIC MISSIONS.**—The annual statement of income and expenditure by the Society of Lyons for the Propagation of the Romish Faith, gives some insight into the state and progress of their missions. For the year 1854, the receipts were £147,359, leaving out fractions: to which add £30,238, as balance from the previous year, making the entire income £177,597.—The district of Lyons yielded one-third of the sum collected, and that of Paris one-fourth: France thus giving above the half. The next highest were Prussia, yielding one-tenth of the whole: and Belgium, one-eleventh. The entire of Italy yielded about one-seventh. The produce of Spain and Portugal was very trifling; of the one £606: of the other £930. Ireland yielded £4,750; Scotland, £178. In the disbursements, Scotland fares better, receiving £2,850; Ireland, £2,533; England, £6,466. The largest sum total of disbursements goes to the missions of Asia, nearly one-third of the whole; the next largest is for those of America, nearly one-fourth; those of Europe are next; then those of Oceania; and lastly, those of Africa. The whole expenses of management amount to £1,474: but it is stated that the services of the administrators are always, and every where, perfectly gratuitous. In 1855, the receipts were larger than the previous year; but, from the balance from that year being less, the entire amount of funds was beneath that of 1854, being £163,259. This income, however, includes contributions from some new quarters; such as the dioceses of the United States, the Chinese of Kaing-nan, the Sandwich Islanders, and the children of Madagascar: all which had that year entered the ranks of their subscribers. The number of missionaries of all grades, announced in their "Annals" for last year, as sent out to the various fields, amounts to 6 male, and 134 female missionaries: but in the latter are included 98 for the hospitals, and the sick and wounded of the army in the East.

**ROME IN ENGLAND.**—The official journal of Rome, of January 16, publishes a statistical account of the condition of the Roman Catholic church in Great Britain, from which it appears that there are in England 730 churches and chapels, and 164 in Scotland being 45 more than last year. The number of bishops and priests is 1162, being 20 more than last year. There are 23 religious communities for males in England, but none in Scotland; 100 religious communities for females in England, and 6 in Scotland. Last year there were only 18 male communities, and 91 female. The Catholic hierarchy of the empire is set down at 1 archbishop and 12 bishops for England, 4 archbishops and 26 bishops for Ireland, and 6 archbishops and 46 bishops for the colonics. Ten Catholic colleges in England and one in Scotland are stated to be devoted to the education of youth, as well as upwards of forty schools for young ladies, chiefly directed by nuns.

**FEMALE EDUCATION IN INDIA.**—We learn from the *Friend of India*, that a great stride is being made in female education in the Agra district, through the exertions of Pundit Gopal Singh, who, having given himself to the work, has succeeded in establishing 200 schools, with an aggregate daily attendance of 3800 Hindoo girls. The great want is female teachers, at present none but men being employed, a great objection made by native merchants, bankers, and others, who seeing the Pundit send his own daughters, are slowly following his example. The want can only be met as the present scholars grow up fitted for the task.

**REV. DR. MEDHURST.**—We have the melancholy task of announcing the decease of the Rev. Dr. W. H. Medhurst, who expired on Saturday evening the 24th January, only two days after landing in his native country. He arrived in London on the previous Thursday, in a state of great exhaustion, and was obliged to betake himself to bed, from which he never again rose. His last moments were tranquil. He had lain previously for some time in a state of unconsciousness. His age was sixty-one. He had spent forty years in the Missionary field, having gone out in 1816. In 1835, he was called upon to undertake a long journey along the south-east coast of China. Soon afterwards he returned home, and gave during a tour through England, such striking accounts of what he had seen, as awakened an interest perhaps only surpassed by that excited by Mr. Williams at a later period. His work, which he then wrote, upon "China, its State and Prospects," has become a text-book for all who take an active part in the evangelization of her teeming millions.

**DEATH OF THE REV. JOHN MUIR, D.D., GLASGOW.**—The venerable and much-respected minister of St. James's parish, the Rev. Dr. Muir, died on Sunday, at noon, at his residence, Hill Street, Garnet Hill, in the seventy-ninth year of his age.

**FOREIGN MISSIONS IN GERMANY.**—The highest Ecclesiastical Councils in several of the German States have determined that on a fixed Sabbath in the year a sermon shall be preached in all Protestant Churches on Foreign Missions, and a collection taken up, and the proceeds sent to the Missionary Society of Basil.



## LITERARY.

**HUGH MILLER'S LAST WORK.**—The work which the lamented Hugh Miller had completed only the day before his death, is now passing through the press of Gould & Lincoln, and will soon be published. It is entitled "The Testimony of the Rocks, or the Bearings of Geology on the Two Theologies, Natural and Revealed." It will be illustrated by some hundred highly-finished engravings, cut in Paris expressly for the work. In one of the chapters on the "Mosaic Vision of Creation," the author argues with singular originality and force, that the revelation of creation, as given in Genesis, was addressed to the eye and not to the ear of Moses. The account is a description of what Moses saw in a vision, not a description dictated by inspiration in so many words. He supposes that the Almighty caused a phantasmagoric picture of the Six Days to pass before the eyes of Moses, and that he describes these *appearances*. He thus saw each great Day, or *Æon*, under its most characteristic aspect.

**PRESCOTT'S CHARLES V. IN ENGLAND.**—The English journals are high in their commendations of Robertson's "Life of Charles V." as edited by Prescott, and the London *Examiner* speaks of it in the following strong terms:—"This is an edition of a standard work in the highest degree creditable to its publishers. In asking Mr. Prescott to append to Robertson's Charles V. a summary account of what has recently been disclosed touching the life of Charles, after his abdication, they asked exactly the right man for exactly the right thing. They have made the history of Charles V. complete. Mr. Prescott's narrative tells nothing new, but it tells ably, and from full and precise knowledge what the world has learnt but newly. His name is one that might fitly be joined on the same title page with that of Robertson; and of the union has, in the present instance, come strength. For popular use, there will be no edition of Robertson's Charles V. more suitable than this." Four separate editions have already appeared in that country.

**POLYGLOT DAYS IN ROME.**—The Polyglot discourses at the Propaganda College, in honour of the Epiphany, took place on Sunday and Monday, the 11th and 12th ult., attracting an immense concourse of people, chiefly foreigners, who listen to this confusion of tongues as one of the most interesting of the many ecclesiastical ceremonies which Rome offers for the instruction or edification of her visitors during the winter season. Forty-three different languages were made use of by the students now collected in this institution from as many different regions of the globe, some of the most interesting declamations being in the Hebrew, literal and vulgar Chaldean, Syriac, Armenian, Arabic, Chinese, Georgian, Persian, Kurd, Hindostanee, Bengalee, Turkish, Kopt, Burmese, and Sudan languages. The European dialects came next, amongst which an Italian dialogue between a Greek and four negroes was very amusing. Mr. William Spence of Invereskandy lamented, in a Scotch one, over the religious darkness of his native country, deprived of the true faith and worship. The Irish and English declamations were somewhat inappropriately entrusted to an American and a native of Calcutta; but in general each student spoke his own language. The oceanic dialects of Uvea and Tonga wound up the entertainment.

We (*Athenæum*) hear from Paris that all the Assyrian, Egyptian, Greek, and Roman inscriptions to be found on the granite and marble monuments in the Museum of the Louvre, as well as in the Imperial Library, are to be reproduced and multiplied by photography. The celebrated inscription of Rosetta, likewise, written in three languages, which furnished Champollion with the key to the hieroglyphs, will be produced in numerous galvano-plastic copies.

PROFESSOR UPPSTROM, from the University of Upsala, communicates to the world of letters the interesting fact, that the ten leaves of the "Codex Argenteus" of Ulfilas, the loss of which was first discovered in 1834, have been found again. The "Codex" now comprises once more 187 leaves—the same number which it contained at the time when Count Magnus Gabriel de la Gardie presented it to the library of the University of Upsala. The leaves now still wanting amount to 143, but they were lost before 1648, when the "Codex" first became Swedish property.

A small volume entitled "Shall and Will" has issued from the London Press. The Author is Sir Edmund Head, the Governor General of British North America.