

the Lower Provinces to appoint a Committee to whom shall be assigned the duty of selecting a collection of hymns suitable to be used in Sabbath Schools or public worship in this Church."

The mover supported the Overture in a short speech. He said the want adverted to in the preamble of the Overture was really felt. That children cannot understand the Psalms, the utterances of which are frequently figurative and metaphorical,—that in order to sing them intelligently, the worshipper must in a great many instances paraphrase them in his own mind, and associate with the words ideas which they are not literally calculated to suggest. If it was legitimate to paraphrase the Psalms in this way in a man's own mind, it could not be wrong to use plain words which would convey the exact meaning attached to the passage. He would yield to no man in the strictness with which he held the doctrine of Inspiration. He believed every word in the bible was inspired. But this statement, so far as the words were concerned, could be predicated only of the Old Testament Hebrew and New Testament Greek Scriptures. Our versions contained, not *inspired words*, but only *inspired sentiments* which ought to be set forth in the words which would most clearly and accurately convey them. If in our songs of praise, therefore, we retain strictly scriptural sentiments, we have fulfilled all the necessary conditions of an inspired Psalmody. It had been maintained that we are limited to the Book of Psalms for matter of praise; but that, he said, was a position that could not be defended. If that book had been exclusively binding upon any Church, or the Church in any age, that was the Jewish age and Church, during which there was so much of straitness and type and metaphor in use in the Church. But what do we find under that very dispensation? Why, that when the heart of the worshipper was full of gratitude and felt itself impelled to break forth in songs of praise, in a fervent burst of original expression and not in the words of psalm or hymn, it pours forth its meed of praise to God. In support of this statement he referred to the case of Mary, who, having received the announcement of the prospective conception and birth of Christ, frames her own song in which "her soul magnified the Lord, and her Spirit rejoiced in God her Saviour." If this privilege belonged to an Old Testament Saint, he would ask whether our privileges have been widened or narrowed by the introduction of the New Testament Dispensation? We should have liberty where God has not bound us. He was not asking that the Psalm book be laid aside, but that a larger and better collection of Paraphrases and Hymns than that already attached to it, be associated with it

in the authorised Psalmody of the Church. He concluded by moving that the Overture be transmitted for the consideration of the Synod.

Rev. S. Houston cordially seconded the motion. Rev. A. Donald would not commit himself to the sentiments of the Overture or of the speech with which the mover supported it; but he would offer no objection to its being transmitted for the consideration of Synod.

Mr. Robert Wood thought the Psalms were very good and we had better stick to the old. He was against transmitting it.

Mr. John Robinson thought no change should be made in the Psalms, and he agreed with Mr. Wood in opposing the motion.

Rev. James Gray could not say with Mr. Donald that he would offer no objection to the transmission of the overture. He thought the subject should not be stirred up, or a discussion provoked upon it, at the present time. There were too many subjects brought up upon which there was a diversity of opinion. He did not agree with the views expressed by his friend the mover of the Overture. It is true, many of the Psalms are difficult to understand; but this objection lies against other passages of scripture; and, besides, it is not true that all the Psalms are obscure and hard to understand. Many of them are as plain as any hymns. He thought we had not the same liberty in praise that we have in prayer. He thought in praise we should, as far as possible, use the very language of Scripture. He would not be bound exclusively to the Psalms. A metrical translation of other portions of Scripture might be used. He would have no objection to singing a hymn when he was alone or with a friend; but in public worship it was a different thing. He would therefore oppose the transmission of the Overture.

After a few remarks in reply, by the mover, the vote was taken when there appeared a majority against the motion. The motion therefore was lost, and the Overture quashed.

The Presbytery then adjourned to meet at the call of the Moderator during the meetings of Synod.

SUMMARY.

The Presbyterian mission in Egypt is attracting much interest in Great Britain now. A meeting in its support was lately held in Exeter Hall. Lord Lawrence, Maharajah Duleep Sing, and other notable men were present, and took part in the proceedings.

The Canada Synod met at Hamilton this year.