

the full realization of the Church's glorious unity—"That they all may be one." On this subject we make the following quotation, to which we ask the earnest attention of our readers:—

"It is a remarkable fact that those who are generally branded as obstructives to the union of the churches are in reality the best friends of that union. The epithets, bigoted, exclusive, narrow-minded, are never used with so much freedom as when they are applied to those who insist upon an inspired psalmody, and especially those who make the practical acknowledgment of the principle, a term of ecclesiastical communion. But is it so that they are the narrow-minded exclusives, and enemies to union that they are represented to be? I very emphatically deny it. They are the very best friends and promoters of true scriptural union. On no other principle than theirs, can existing differences ever be removed, and the churches become really one. Almost all existing hymn books are sectarian and are often a source of discord. There are Methodist hymn books, Baptist hymn books, Episcopal hymn books, and Presbyterian hymn books. All these are sectarian. They embody the peculiarities of the respective denominations that use them. Just so long as these hymn books are used, these peculiarities will be perpetuated, and by the power of song, men's minds and hearts will be more and more deeply impregnated with their respective religious systems. It is very evident, therefore, that before these existing differences can be removed, and the churches become really one, there must be an entire change in the psalmody of the hymn-singing denominations. They must give up their sectarian hymn books, else they never will, they never can become truly one. They must adopt a system of praise that is entirely free from every sectarian element, else their differences will be everlastingly perpetuated. The advocates of an inspired psalmody see the difficulty, and they offer to the churches the only solution. The inspired Book of Psalms is not sectarian. It is neither Methodist, Baptist, Episcopalian, nor Presbyterian. It belongs to the universal church of God. Let the different sections of the church lay aside their denominational hymn books and return to an inspired psalmody—let them return to the one Hymn Book provided by the Saviour through the inspiring influences of His Spirit, suited to the church and intended for the church in every age—let the same scriptural, inspired, and non-sectarian songs of praise ascend to the Throne from the family altars, the prayer meetings, and the sanctuaries of the people of God, and then we may look forward with joyful hope to the speedy realisation of the church's unity, when the Lord "shall be one and His name one throughout all the earth."

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"I have been a member of your Church for thirty years," said an elderly Christian to his pastor, "and when I was laid up with sickness only one or two came to see me. I was shamefully neglected." "My friend," said the pastor, "in all those thirty years how many sick have you visited?" "O," he replied, "it never struck me in that light. I thought only of the relation of others to me, and not of my relation to them."