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Toronto, May 9, 1895.

The New Hymnal.

It will be remembered that during the meeting of the body best known to the public by the name "Pan-Presbyterian Council," in Toronto a proposal was made to representatives of the various British and Colonial Churches looking in the direction of a common Book of Praise for the Presbyterian Churches in Britain and its dependencies. The proposal was well conceived and as well received and quiet but influential efforts have been made since to bring about a consummation so greatly to be desired. So much did the importance of the subject impress the Hymnal Committee that recently two of its members, well known for the earnest interest they take in the public service of praise were authorized to represent Canada at a meeting of the joint committee held at Edinburgh, Scotland. The delegates were Revs. D. J. Macdonnell and A. MacMillan, of Mimico. They have returned and have presented a report to the Executive Committee. While the terms of the report have not been fully given to the public it is understood that the object of the Edinburgh meeting may fairly be considered as within reasonable hope of fulfilment, so far as Scotland, England, Australia and New Zealand are concerned, and as the points of difference with respect to Canada do not seem to be vital, the Canadian Church may surely come within the scope of our expectation also. The difference that at present does exist lies in the fact that the Canadian draft, alterable by the General Assembly, contains more hymns from the Moody and Sankey book, than in the draft prepared by the British Committee. It is considered probable that a concession by Canada on this point would bring the two Committees into such agreement as would ensure a common book of praise. It is of great moment that our Hymnal Committee should weigh well the undoubtedly great advantage to Presbyterianism of such a book. The duty which the delegates' report places upon the Committee is exceedingly onerous and there should be no delay in bringing that report before the Committee as a whole in order that a full discussion may be possible before the draft is sent on to the General Assembly.

The Oasis in the Pilgrimage.

There is nothing more discouraging in a minister's experience than to work on for months and years, doing his best to instruct, and comfort, and help the people of God, entrusted to his care, and never to have any personal testimony from any, that his ministry had been blessed to their souls. Even the strongest in

intellect and in faith desire and require, from time to time some evidence, voluntarily tendered, on the part of his people, that he has done them good, that his work is appreciated, and is not without fruit. And how precious it is when such personal testimony comes unexpectedly, and from those who have removed from the sphere of one's influence! It is "as cold waters to a thirsty soul, as good news from a far country." Only a few days since, such testimony was given to one of our ministers, on the part of one who had been a parishioner some ten or twelve years since. She said she had, during the two years she had sat under his ministry, received such blessing to her soul, that she had never forgotten it. Her mother had afterward left the city, but in going, had said she felt more at leaving his church, than in leaving her home. This caused his heart to exult for joy, because he had been the means of helping the spiritual life of some of God's people. It was as an oasis in the wilderness.

And yet, precious as it is, it is but an indication, how God uses His own servants for the upbuilding of His people on their most holy faith. The work goes on from week to week, God's work through their ministry. The souls of believers are being fed and nourished in grace, and doctrine. No word spoken in His Name will return void. It will accomplish all His will. The great matter is to be faithful, a workman rightly dividing the word of truth; and full of the spirit of prayer, and dependence upon the Holy Ghost. These conditions being observed, there will be large fruitage, far larger than ever one will know, even though there may be but few personal acknowledgements thereof.

Such faithful service on the part of ministers, is the lever of power, in the Church, which raises her members to a higher spiritual life, and to a more effective spiritual service than any other means. Evangelistic methods are good it may be, but often unsettling in their effect and misleading. What the Church needs ever more and more, is the faithful ministry, which will nurture the flock of God in the green pastures of truth and doctrine, and lead them into closer fellowship with their Saviour.

Scottish Philosophy.

The luminous and thought-binding lecture on Caird's philosophy which was delivered in Winnipeg last week by Dr. Orr of Edinburgh, and of which a synopsis is given on another page, throws a flood of light on the kind of philosophical training the students in Scottish Universities and especially in Glasgow have been getting within recent years. Dr. Orr is speaking of an old and respected teacher of his own, to whom he has repeatedly and publicly expressed his indebtedness for training in the art of thinking, and it is not likely that he misrepresents the case. But at any rate there is other evidence. Any one who pays occasional visits to the Old Land or who in any way keeps up his acquaintance with ecclesiastical affairs there, knows that the number of students who enter the arts classes with a view to theology and who change their minds before graduating is large, and what is of far more consequence, the number who make shipwreck of faith during their undergraduate days is not small. Even if it were much smaller than it is, it would still be a disquieting matter to think about. Now, make all the al-