

sense of justice is the first element in his strength. In addition to this there must be "great reverence for the government and laws of God and for all that is good in those sacred and civil institutions which God has given to man." Under this head referring to the martyrs, he observes "it is grand to contemplate these simple men and women, with the boot, thumbkin and gibbet before them, standing with sealed lips when a single equivocation would have saved them from torture and death. Their enemies called this obstinacy. Angels must have called it the sublime of moral heroism." "Another principle on which moral courage is founded is, according to the Lecturer, pure and ardent love and among other the examples of this he beautifully introduces the moral courage of him, whose declaration was: "The cup which the Father hath given me to drink shall I not drink it?" Another principle referred to in this connection is a good conscience. Having dwelt on these principles as the basis of moral courage the Doctor sums up this part of his address by remarking "Now you see plainly that it is faith, uniting the soul to the great Truths of God, that gives man strength." * * * The conclusion, to which we arrive, is, that he who has little moral courage has but a feeble hold of great principles, a dim perception of justice, little love, weak faith and a rickety conscience." The address closes with an application of these principles to the circumstances of the young men, to their prospects as Physicians, Lawyers or Ministers and to the prosecution of the labours upon which they are about to enter.

One cannot read this address without admiring and we should think catching some of its spirit. Its power is simply commensurate with its piety. The Lamp of its Author's spirit is evidently trimmed with the oil of the Sanctuary. There is not an expression which would lead any of the young men addressed to suppose, that religion in the Vice Principal's mind hold any but the first place. God, the Bible and Christ; christian men and christian martyrs; the holy spirit, prayer and evangelical morals are introduced not in terms diluting the sense for the benefit of tastes, dainty and delicate, or by an apologetic preface, but they are brought forward in Scriptural terms and handled and built on as the corner stones of the whole discourse. No other impression can be left on the mind but that 'Wisdom is the principal thing.'

Close thought and originality form also prominent features in this lecture. Here there is no mere spinning of mental threads. There is real intellectual music and no mere jingling of bells. There is a vast amount of thought, and each successive thought has a value of its own. As when a file is manufactured all the incisures must be made stroke by stroke and that is the only file that will cut; so this address abounds with original matter and mental force manifest in every sentence. Every clause

is the stroke of a master workman. Hence, it strikes, it impresses, it discovers something and leaves withal some tangible benefit in our hearts to remind us we hope years afterwards, that we have read "Moral Courage," an address delivered at the opening of the fiftieth session of Queen's College.

THE EXCLUSIVE CLAIMS OF DAVID'S PSALMS;
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At the very time that there is a standing Committee of our Church employed in the selection of sacred pieces to be added to the paraphrases and hymns, it is not a little curious to meet with a volume like the above, bristling all over with arguments against the admission of all such uninspired productions into the holy ordinances of the sanctuary. With all respect, however, for the opinions of an author who, from the length of his treatise, seems thoroughly to have weighed and examined every part of the question with the most scrupulous care, we are sorry we cannot agree with him in the conclusions at which he seems to have arrived. It would be out of all reason to suppose that we have carefully perused every part of the work; we have merely glanced over its leading arguments. And our excuse is that we humbly think that the Psalmody question lies very much upon the surface. We do not feel inclined to attach the same deep and vital importance to the issue of this controversy as the author seems to do.—While entertaining the most profound reverence for every part of the sacred volume, even to the very letter, and for no part more than the Psalms of David, we yet do not think they ought to be *exclusively* used by the Church in the celebration of the praises of God. On the contrary, we believe that songs and hymns written by men of special talent for the work, may, with perfect consistency and without the sacrifice of one iota of that reverence which is due to the inspired writings, be employed in the public services of religious worship. In the present treatise, the evidence in support of the author's views, is arranged under four heads.

1. The Psalms were given by inspiration.—
2. They were given to be sung by the members of the Church—the worshippers of God.
3. No subsequent book or books have been written by inspiration for the same purpose.
4. The Book of Psalms is no less adapted to the present state of the Church, than to her state when they were originally written.

With each of these statements we entirely agree, and yet we confess we cannot clearly see our way to a rejection of uninspired hymns from our religious services. It is perfectly true that no previous or subsequent book or books have been written by inspiration for the same purpose. But while we would not be understood as favoring the objection urged by some to the consistency of the author's argument arising from our inability to sing the

Psalms in Hebrew and to the tunes which the old Jews were accustomed to employ in the temple of Jerusalem; and while we would ever feel disposed to give to them as songs, the chief place in our religious services, we cannot see anything unwarrantable in the practice of employing, together with the Psalms, other sacred hymns of acknowledged excellence, and to which no fairer can be found in point of doctrine. Our superior respect for the Psalms is not whit lessened by the use of uninspired writings for the same purpose—songs in which the full heart of the pious and gifted believer has poured itself forth in strains which find a ready response in the bosoms of others likeminded with himself. As a part of the Holy Writ the "Books of Praises" would hold its ancient place in the hearts and affections, though other minstrels than David might strike the harp, and awaken in the breasts of the pious worshippers assembled in the house of prayer feelings of kindred devotion. We unhesitatingly affirm that there is a most evident distinction to be drawn between the Psalms as a portion of Scripture profitable for doctrine, for reproof, for correction and instruction in righteousness, and the Psalmody as adapted for the purposes of Psalmody.—While singing a sacred hymn of mere human composition, we know that it is not a song of "the sweet singer of Israel," and we would never dream, however excellent its character, of ranking it with the Psalms, though like them it might be publicly sung and sung with profit. To draw an illustration of what we mean from the office of preaching. It will on no hand be contended that because preachers are uninspired men, they ought not to frame discourses of their own, which are, like the paraphrases and hymns, mere human compositions, but rather to content themselves with a bare reading of the scriptures—particularly of the discourses and sayings of our Lord.—This, with the singing of a Psalm would render the service a very brief affair certainly; and if carried out would undoubtedly curtail the labors of the clergy, although it would, we shrewdly suspect be equally certain, in these froelinking times, to have as decided an influence upon the value of their livings! In the discourses of the great Teacher of mankind, who is the alpha and the omega of revelation, we have the models of all true preaching; and if it be said that the praises of Jehovah have already been sung by the man after God's own heart, it may with equal truth be replied that the Gospel has already been preached, and that too by Jehovah Jesus himself. But although the Gospel has already been fully preached, that is not to the exclusion of human illustration of its truths. It was not meant that the principles and doctrines of the Bible were to remain shut up, and be imprisoned in the very words in which they were originally given forth, but that their spirit was to be diffused in many a different tongue, as well as by an infinite diversity of appeal through