

the difficulties in the way with copyrights, but these can probably be overcome. I would recommend that Nos. 115, 198 of the Hymnal, and Nos. 91, 135, 198, and 210 from the Children's Hymnal be retained and hymns such as the following from Sacred Songs and Solos, 750 pieces, be added: No. 123, "The light of the world is Jesus;" 168, "Now just a word for Jesus;" 236, "Only a step;" 297, "Why not;" 458, "Softly and tenderly Jesus is calling;" 481, "Jesus my Saviour . . . seeking for me;" 491, "Firmly stand;" 573, "Only a beam of sunshine;" and also the following from "Songs of Calvary:" 8, "I gave my heart to Jesus;" 14, "Ye dying come;" 28, "Was it for me;" 98, "Come away to Jesus now;" 114, "Seek Me early." The characteristics of these will indicate what is suggested. The names of these hymns are given, not to intimate that they have an exceptional superiority over others, but as samples of a class of hymns devotional and popular. It would take much more time than I have been able to give to expert investigation of many books to suggest a complete list; I think, however, a fuller collection of this class of hymns is necessary to make the hymnal complete and satisfactory to the church.

3. The tunes and harmonies should be such that the average choir can learn the parts with fair practice. The harmonies should be as simple as is consistent, with an elevated standard of melodious, solemn or joyful praise. In many of the tunes the harmony is needlessly complicated, as in Melita No. 43. This remark is true of many other hymns. The comfort of a choir is often completely destroyed because they fail to render correctly some of the difficult intervals. There is another danger, if a choir finds the harmony a little too hard they may try to adopt the simple tunes of the American Singing School books to our hymns, and thus produce confusion and introduce tunes unsuitable in other respects. Old tunes which have won for themselves a place in the affections of the church should not be arbitrarily altered. Better leave them out altogether than do this. If retained, they should be left with the simple harmony that made them popular. No reviser of harmony should be permitted to mutilate "Peterborough," as is done in the Doxology 4th, "Evan," "Jackson," and other old tunes are not improved by revision, while those who loved them as they were sung for generations, are offended at the changes. I have heard a choir attempt to render "excelsior," "Nearer my God to Thee," No. 174, as it is written in the hymnal, but the people having the usual popular air in their minds, proceeded to sing it in their own way; the result was a sort of tug of war between choir and people, in which neither party came out victorious. The same is true of "Even me," No. 140. It is better to take a new tune altogether than make serious alterations in a popular air.

4. We now come to consider the psalter. The Book of Psalms has a place in the Presbyterian worship that it has, perhaps, in no other. Not only in abodes of worship in many lands in peaceful days such as these, but in earlier times on the hill-side, in mountain glen, when pickets had to be stationed to guard the persecuted congregation from sudden incursions of soldiers, these solemn stanzas in weird melodies were poured forth, the tribute of praise of godly men and women to their Creator, and the aspiration of many hearts ascending upwards for restful peace and dauntless courage in perilous times. The Psalms are hallowed to us, not only by associations of joy, but by the afflictions of centuries; they should therefore have a reverent place in the worship of every Presbyterian congregation.

The question before us is not the use or desire of the Psalms, but whether the use of selections shall be permitted to those who do not wish the whole psalter. It would be tyranny to say to congregations, "You will be permitted to use only portions of the Psalms." Let congregations have freedom to use the whole psalter and in the version so much in use. There should be no change in this matter at present. There are, however, many congregations that do not use the whole psalter, and which would be better satisfied

with selections from the Psalms with tunes set to them as to the hymns and included in the hymnal. There seems little doubt this is the form our books of praise will ultimately take and that we are now in a transition state. It would be very arbitrary to say to congregations desiring to have their book of praise in this form, that they could not have it. The General Assembly's Committee have recommended that the hymnal include selections of Psalms, and in other versions if preferable, in order to meet the wishes of those anxious to have the book in this form, and if it should prove that any great number preferred the hymnal in this way, it would be tyrannical to refuse their request.

It may be urged that the tendency in time will be the disuse of the psalter in its complete form. That might be, yet it would not be politic or right to interfere with the liberty of congregations to use the Psalms by selections as proposed. It is questionable if the use of the whole psalter could be preserved by refusal to meet this request. Everything should be done that will assist in perpetuating the use of the majestic and devotional Psalms usually sung in the church. If a considerable number of congregations should prefer it, selections of the Psalms most loved and sung might be placed with tunes for convenience in the first portion of the hymnal part of the book of praise. It would be most unwise to deny them.

Something may be said on retaining the whole psalter as a legacy from the historic part of Presbyterianism. We ought to be willing to do what is reasonable to preserve the historic continuity of the church. Even sentiment may be worthy of preservation if it has its roots in the life of the church of earlier times, but there is another potent influence at work, the "world moves and we must move with it." The Presbyterian church has found that out more than once. She has been compelled to break with the historic past in allowing the introduction of organs, and in the use of hymns in divine service. How the question of the use of the whole psalter or selections will end we of course do not know, but we should secure to congregations such reasonable liberty to use one or the other in the service of praise to Almighty God, and we earnestly hope the day will never come in the history of the Presbyterian church that will see the Psalms disused in public service.

THE TORONTO YOUNG PEOPLE'S PRESBYTERIAN UNION.

So few have any definite idea as to what the above association is that it has been thought well by the society to place before Presbyterians, through the columns of our church papers, the short sketch of its origin and work, as given by one of the members at a recent meeting.

The Union was organized in 1888. The idea was received from an article in the *Presbyterian Review*, giving an account of such a Union lately formed in Philadelphia. This article came under the notice of one of the Toronto societies, then in a weak condition. It was working along the old lines, and realized that beyond entertainment it was doing little for its own members, and nothing for anyone else. It was at a loss to know what step to take to better its condition, and thought that from such a Union the desired help would come. Accordingly the matter was placed before the other associations and thoroughly considered, with the result that the Toronto Young People's Presbyterian Union was organized. Its object is to bring into closer contact the young people of the various Presbyterian churches of the city, that the strong might help and encourage the weak, that they might consult together as to their work, and gain from the experience of others new methods, and also avoid the tendency to overlap, so often caused through ignorance of the work of others. Mr. R. S. Gourlay was chosen as first-president. During his term of office several devotional and business meetings were held, and the young people of the churches taking part were drawn into closer touch with one another in the work they were endeavoring to accomplish.

Mr. R. N. Donald succeeded Mr. Gourlay as president, and held the position for two

years. The work in these years was much the same as in the first, with the addition of two new departments. A magazine was started and issued quarterly for one year, when it was found inadvisable to continue it, as the societies did not give it the support in the way of contributing articles that was expected. Financially, however, the magazine was a success, which was a cause of congratulation to its promoters, even if they found themselves unable to continue it. There was also an earnest effort made to bring the churches into touch with the strangers, especially students and young people coming to the city for employment. To this end a circular was sent each minister of the Presbyterian church in the Dominion, explaining the object of the Union, and supplying them with cards, so that when a young man or woman from any congregation left to come to Toronto, his pastor would send to the Union secretary a card giving the young man's name and address in the city. The secretary would then see that such a person was called upon, and an effort made to interest them in one of the Presbyterian churches. This, we are sorry to say, did not meet with a very hearty response, but few pastors availed themselves of the opportunity thus given to place the church workers here in touch with their young people when they removed to Toronto.

Mr. G. H. Smith was third president, he too holding office for two years. The Society of Christian Endeavor had been steadily growing and replacing in many churches the Young People's Association. It had its own Union, and while the Presbyterian Union included all Young People's Societies, it was felt when the Endeavor was doing good work, and in many ways the work aimed at by the Union, that the time had come for the Young People's Presbyterian Union to disband. A meeting was called for that purpose, but after fully considering the subject from all points, it was decided to wait and have another meeting before giving up. This meeting, supposed to be the last, was held in Westminster church, and was one of the largest and most enthusiastic ever held. After considerable discussion it was decided not to disband, but to make some changes in the working of the Union, bringing into it more of the missionary element, seeking to interest the Young People's Societies in the mission work of the church as a whole. Since then the tendency has been forward, and those who have the interests of the Union at heart see many things to encourage them.

Rev. W. A. J. Martin, president for the past year, has been untiring in his efforts, as were all the other presidents. Missions have been more earnestly studied in many of our societies, and all are becoming more alive to the need of pressing forward to success the plan adopted to retain in the church the many young people, strangers in our city, who, when they leave home, so soon drift away from all church influence and connection. This work can be done in a measure without the aid of the pastors outside the city, but it can be done in greater measure, and with more assured success, if the pastors outside will unite in this matter with the workers in the city. The opportunity for young people to drift away would be greatly lessened if a friendly hand were extended when they reach the city, and before other influences have had time to draw them away. The secretary for the coming year is Miss Anna Flaws, 44 Wilcox Street, and she will be glad to see that any stranger whose name is sent her, will receive the hand of fellowship from the young people of the church they may wish to attend.

Our motto is, "All things for Christ," and the objects of the Presbyterian Union are these, to cultivate in young Presbyterians a spirit of loyalty to the church to which they belong, a feeling of interest and sympathy in the work of other Presbyterian churches, a more extended knowledge of, and interest in the mission work of our church, both home and foreign, and so to greet those who come to us as strangers, that they will feel as friends.

This is what we aim to do, and we trust that many during the coming year of our work may be led to join us, giving to us the benefit of their help and encouragement, that the year may be the most fruitful the Union has seen.

Christian Endeavor.

WHAT IS CHRIST'S LIFE DOING FOR YOU?—AN EASTER TOPIC.

REV. W. S. MOTAVISH, B.D., ST. GEORGE.

Mar. 25.—11 Tim. 2:1-13.

Easter reminds us that Christ is now risen, exalted and glorified. We think of Him now, not merely as a crucified Saviour, but as a Prince exalted to His Father's right hand in heaven. While it is well we should look back to Calvary and consider the burdens that He bore, it is also desirable that we should look up and see what He is doing for us now. If we do this, His life will do much for us.

I. Belief in the fact that Christ lives will invest our present life with a new charm and with a greater grandeur and dignity. Believing in a living Christ we realize that "Tis not the whole of life to live." We live not for the world only, but for another, and the very thought of living in glory with Jesus, makes this life a greater and grander thing than it would otherwise be. This thought also lends us new support. There is in one of the valleys of Perthshire, a tree which sprang up at the rocky side of a little brook, where there was no kindly soil on which it could spread its roots, or by which it could be nourished. For a long time it was stunted, but by a sort of vegetable instinct it sent a fibre across a little bridge which was close beside it, and that fibre fixed itself in the rich loam on the opposite bank of the streamlet. Now what that bridge was to the tree, a belief in a living Christ is to us. While we live here in an unfriendly world, we draw our strength and nourishment from a better land. "Our citizenship is in heaven, from which also we look for the Saviour." "Our lives are hid with Christ in God" (Col. iii. 3).

II. Belief in a living Christ makes us strong to labor or to suffer for Him. When the disciples were being tossed upon the sea of Galilee, they would have felt stronger to battle with the waves had they known that Jesus was on the mountain-top watching them. But we know that though Jesus once died for our sins, He rose again and now lives to strengthen us for our duties and to help and bless us in the discharge of them. This knowledge should surely rouse our flagging zeal, and stimulate us in the hour of conflict. Jacob, Moses and Gideon all felt able for the work which God assigned them when they were assured that God Himself would go with them, and so we now should feel strong for work when we know that our risen Lord is with us always (Matt. xxviii. 20).

If, however, our lot should be not to labor, but to suffer, we can suffer patiently and resignedly when we remember that Christ lives to bless us with His love. A little boy was once obliged to undergo a painful operation. His father said to him, "Do you think you can bear it, my boy?" The child replied, "Yes, father, I think I can if you will hold my hand." Knowing that Christ holds us in His own right hand, we too can bear cheerfully whatever trials are imposed. Not only so, but we know that if we suffer with Him we shall also reign with Him (II. Tim. ii, 12). "If we suffer with Him we shall be glorified together."

III. Belief in a living Christ should make us confident in prayer. What is He doing for us now? Pleading our cause at His Father's right hand. "He ever liveth to make intercession for us." May we not, therefore, come with boldness to a throne of grace and make our desires known?

IV. Belief in a living Christ should dispel our fears, and especially our fears of death and the grave. Easter reminds us that Christ broke the bars of the grave and rose a conqueror. His resurrection insures ours, for since He has risen from the dead, He has become the first fruits of them that sleep (I. Cor. xv. 20). It was a belief in Christ's resurrection that enabled Paul to say, "Oh, death, where is thy sting? oh, grave, where is thy victory?" It was faith in the fact that Jesus lives, that enabled many a Christian to face death without a shudder. Through faith in a living Christ, we feel that we have a lien on the life immortal.

To excel is to live.—Beranger.