

Psalter they found the Lord proclaimed "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." These psalms drew the people from self to God. Unlike a certain type of modern hymn which exhibits a certain sentimental egotism which makes self the centre, these grand psalms taught the people to make God the centre, and to view self in relation to Him. As they thus in their praise contemplated God, they also, like the Psalmists, learned to know themselves. They also found that the experience in life expressed by the Psalmists met their own experience at every point. And thus in very gladness they found in the psalms of thanksgiving a full expression of their own joy, in the psalms of penitence the expression of their own sorrow for sin, in the doubts and fears and the solution of them in trust and hope in God an expression of their doubts and fears and the secret of conquest.

Those who had been nurtured upon the psalms and by God's grace had made them part of their lives were capable of attaining strength and holiness in life, and, sustained by God's message to them in the psalms, of walking in the valley of the shadow of death fearing no evil. As we read in the history of Scotland how much the psalms were to the strongest in the hour of need, and as we learn that they were the very food upon which the most devout and mature of our own saintly forefathers were nourished, we see the power they have had over the lives of others, and we may learn of the power they may have over us. And so we earnestly plead that throughout our Church the young people may prize and use them well. While the psalms form the richest praise we have, the music with which they are associated is worthy of them. The young people's society, which not only habitually uses them, but studies them as it uses them, dignifies itself, and, by the blessing of God, its members grow thereby. We shall find in the use of the psalms in our praise, and in all study we are able to give to the that which will strengthen, establish, settle us in our holy faith.

The Bravest Act.

An officer was telling of what he considered the bravest act he witnessed during a war. At a dinner, where wine flowed freely and ribald jests were bandied, a slight, boyish fellow who did not drink was told that he could not go until he had drunk a toast, told a story, or sung a song. He replied, "I cannot sing, but I will give you a toast, although I must drink it in water. It is 'Our Mothers.'" The men were so affected and ashamed that some took him by the hand and thanked him for displaying courage greater than that required to walk up the mouth of a cannon. This, added the Colonel, was the bravest act I witnessed during the war.

The Only Way to be Saved.

A missionary visiting a dying man inquired about his soul.

"Well," the sick man said, feebly, "I think my chance of getting to Heaven is pretty good."

"You must have some reason for thinking so. Please tell me what it is."

Slowly the answer came, "I have been kind to my wife and children, and I have not intentionally wronged my fellowmen."

"It is nice to be able to say that; but what kind of a place do you think Heaven is?"

"I think there is no sin or sorrow there, and they sing a good deal."

Turning to Rev. 1: 5, the missionary said:—"Yes, they do sing, and I will read you a song they sing. 'Unto Him that loved us and washed us from our sins in His own blood.' Notice, they have not a word to say about what they have done. It is all about what He has done. Now, suppose you were up there, and had got there because you had been good to your family, there would be one sinner in Heaven who had never been washed from his sin by the blood of Jesus. You could not join in the song they sing, could you?"

The silence grew painful. His look, as he answered, was as one waking from a dreadful dream. "I never thought of that before."

"God has, and wrote a verse for such as you. I'll read it. It is Romans 4: 4. 'Now unto him that worketh is the reward not reckoned of grace, but of debt.' When you could work, you received your wages, because you had earned them. You could talk to your wife about what you had done, and need not mention the man who paid you. Now if you could get to Heaven by what you have done, there would be no grace about it. You would be there without a Saviour, and you would have no song."

The sick man saw the truth, and frankly confessed he was a sinner. The missionary read 1 Titus 1: 15, and the man repeated, "To—save—sinners!"

Then the missionary read Acts 16: 31, "Believe on the Lord Jesus Christ and thou shalt be saved."

The man did believe, and his hope was founded, not on what he had done, but upon what Christ had done.

The next morning, when the missionary called, his face was bright with joy, as he said, "Oh, I'll have a song. It will be 'Unto Him that loved us, and washed us from our sins in His own blood.'" A few days afterwards he fell asleep in Jesus.—Sel.

There were never so many open doors to Christianity as now. The young people of to-day must put the enterprise, enthusiasm, energy, devotion of this aggressive business age into their religion and into their church work and life.