

done," and the still more precious hymn of heart-truths, "Just as I am without one plea," (often used in our social services,) which Bishop McIlvaine, of Ohio, said contained all his theology, will now be available for the worship of the "great congregation."

This selection also comprises the two treasured hymns of James Montgomery, "Prayer is the soul's sincere desire," and "Forever with the Lord," said to be inscribed on his monument, at Sheffield. It has been objected to the first of these that, while it exquisitely describes prayer, it is not, in itself, with the exception of one verse, either prayer or praise, and therefore unfitted for worship. The canon of "prayer and praise," whilst most excellent, as far as it goes, is not sufficiently comprehensive. It would exclude many most valuable compositions from Methodist hymnody and from the general psalmody of the Christian Church. We find in the apostolic requirements for worship, "singing unto yourselves in psalms, and hymns, and spiritual songs," a more correct and comprehensive canon of sacred psalmody, and one which would sanction the introduction and use of a large class of hymns needed for general edification. Two great departments of Church hymnody are therefore demanded; hymns which supply language of address to God, prayer and praise, litanies and supplication, and strains of lofty adoration; and also hymns which supply language of Christian intercourse, "singing unto yourselves" for comfort, and for edification. The prayer-hymn of Montgomery, and others of the same class, would come legitimately within this range.

The *defect* in the supplementary selection of hymns, as viewed from a different and distant standpoint, is perhaps sufficiently accounted for in a prefatory paragraph; here also will be found some adapted to personal and private rather than to collective worship. Surely the revised "Collection" contains a sufficient number of hymns, meditations, expositions, and lengthy religious poems, for all the purposes of personal and private edification and for praising the Lord "secretly among the faithful." Instead of occupying the space and adding to the bulk of the volume, by additional compositions for secret devotion, ought not the growing necessities and claims of social and sanctuary worship, and of