

and to give expression in praise to an adequate measure of christian experience.

This Book further contains 44 of our present Paraphrases, and these are wisely selected. All the Paraphrases are included that are ever used in our worship, or are worthy of a place in a book of praise. Of the first 17 of our present collection, four only are retained; of the second 17, five only are omitted; of the third and fourth 17, two only. Two are divided into two parts, and two into three, viz, the 25, 26, 23 and 49. The 46 and 47 are united, and the two objectional verses of the latter omitted. In the last verse of the 64, "I" is altered to "thou," and "me" into "thee." From fifteen of them inappropriate verses are judiciously omitted. Such is the renovation which our Paraphrases undergo in this Book.

If again we compare it with the Book of Praise by Sir Roundel Palmer, we find 123 of its Hymns to possess the sanction of this high authority. Ninety-six have also the sanction of Montgomery's Christian Psalmist. As to their authors, 51 are by Watts; 22 by Montgomery; 21 by the Wesleys; 13 by Doddridge; 11 by Cowper; and 4 by Toplady; 7 are from ancient sources; 36 from the German; 7 are by the late Rev. J. D. Burns, of London; 51 are by Dr. Bonar, and the rest by various authors; the whole number of authors being 161. These particulars afford a good test of the character of the book, and show that it draws its matter from a wide circle of the consecrated genius of the christian church. It may be objected that so many as 51 untried, and to some extent, unknown Hymns, from Dr. Bonar, should have been accepted. Upon these it may be said that the verdict of the church has yet to be pronounced, and that it is yet to be seen whether they are suitable for purposes of public praise, or not. These are plausible objections but have little weight when we consider that they would have borne equally against the Hymns of Watts, the Wesleys, Doddridge, and Toplady at their first introduction into the worship of the church, and would, if urged, prevent any recent compositions from being used at all. It is enough to say in defence of Dr. Bonar's Hymns, that they are of unquestionable merit—that 20 of them are translations from the Psalms—that they breathe the deepest and purest piety—that they are highly poetic in conception and rhythmic in expression, and truly lyrical in their cast and character. Dr. Bonar is, besides, one of the few writers of sacred lyrics, that the Presbyterian Church can boast of, who has won the ear of the general church of Christ. The sentiments of his poetry also accord with the hallowed truths of the Bible and the doctrines of our confession. It may, therefore, be deemed a commendation rather than an objection that so many as 51 of Dr. Bonar's Hymns have been introduced into this English Psalter.

On comparing this Book with the collection in use in the U. P. Church, some points of difference and improvement may be discerned. We have no longer the rather anomalous arrangement, according to the Books of the Bible, to satisfy Scottish feeling, by making the Hymns look as like as possible translations or paraphrases of Scripture. In our Book the arrangement aims at giving prominence to the Music. In the U. P. Book again, the number of Hymns is 491, the old paraphrases 53, and the authors 97. In this Book the numbers are 521 Hymns, 48 Paraphrases, and 161 authors. There are 164 Hymns in both Books alike. This leaves 327 Hymns in the U. P. Book that are not in this Book; and 357 in the latter that are not in the former, the greater part of which are taken from both more ancient and more modern sources. The English Hymn Book thus approximates more nearly to the U. P. collection than to any other, and probably contains most of those which in that really good Book have yet come into general use.

In carefully looking over the Hymns it will be seen that many of them are restored to the purity of their originals, and that only such verbal alterations have been made in some as appeared to be conformable to good taste and to the doctrines of the church. Several have been judiciously abridged and some divided; and in a few cases one current version has been preferred to another. Opinions and tastes will, of course, differ as to the propriety of such emendations. In Newton's beautiful Hymn (No. 20) "How sweet the name of