

The book commences with ninety-eight selections from the metrical Psalms. These selections are taken from only eighty-five of the whole hundred and fifty; and there are, thus, sixty-five Psalms wholly omitted. Some of those selected are divided into two or more parts, while in the majority of cases, only portions of the Psalm are taken, so that the whole selection is little more than one-fourth of the complete Psalter. The following is a list showing, *first*, the Psalms which are taken entire; *second*, those of which only certain verses are selected; and, *third*, those which are left out altogether.

I. Those inserted in full: Psalms 1, 2, 4, 8, 15, 19, 20, 23, 24, 29, 46, 65, 67, 72, 84, 93, 96, 98, 100, 103, 110 (new version), 116, 117, 121 (two versions), 122, 124, 125, 126, 128, 130, 133, 138, 145 (second version), 148, 150; thirty-five in all.

II. Those of which certain portions are selected: Psalms 9: v. 7-11; 16: v. 5-11; 17: v. 5-9; 22: v. 23-27; 25: v. 4-11; 26: v. 1-8; 27: v. 1, 3-5, 7-10; 13: 14; 32: v. 1, 2, 5-7; 33: v. 1-5, 8-12; 34: v. 1-10; 36: v. 5-9; 37: v. 3-7; 40: v. 1-5; 42: v. 1-4, 7, 8, 11; 43: v. 3-5; 45 (second version): v. 1, 3-6; 48: v. 1, 2, 12-14; 51: v. 1, 3, 7-13; 57: v. 1, 2, 7-11; 61: v. 1-4; 62: v. 1, 6-8; 63: v. 1-8; 66: v. 1-4, 16-20; 68: v. 18-20; 71: v. 15-20; 73: v. 24-28; 76: v. 1-7; 78: v. 4-7; 80: v. 1, 17-19; 85: v. 6-13; 86: v. 8-12; 89: v. 1, 5-9, 13-18; 90: v. 1, 2, 14-17; 91: v. 1-6, 10-11; 92: v. 1-4, 13-15; 95: v. 1-6; 102: v. 13-22; 104: v. 1-5, 31-33; 105: v. 1-5; 106: v. 1-5; 107: v. 1-9; 118: v. 19-29; 119: v. 1-6, 9-16, 33-37, 57-60, 89-94, 129, 133; 132: v. 7-9, 13-16; 136: v. 1-5, 25, 26; 137: v. 1-6; 139: v. 1-12; 143 (second version): v. 1, 2, 6-8; 146: v. 5-10; 147: v. 1-5; fifty in all.

III. Those wholly omitted: Psalms 3, 5, 6, 7, 10, 11, 12, 13, 14, 18, 21, 28, 30, 31, 35, 38, 39, 41, 44, 47, 49, 50, 52, 53, 54, 55, 56, 58, 59, 60, 64, 69, 70, 74, 75, 77, 79, 81, 82, 83, 87, 88, 94, 97, 99, 101, 108, 109, 111, 112, 113, 114, 115, 120, 123, 127, 129, 131, 134, 135, 140, 141, 142, 144, 149; sixty-five in all.

The Hymnal proper contains 615 Hymns and 15 Doxologies. Of the Hymns, 326 are from the Hymnal at present in use; 104 are from the children's Hymnal (not including those Hymns which are common to both books); 38 are from the Paraphrases (and Hymns) at the end of our Psalms books; and 147 are new, that is to say, are selected from other sources.

J. Y.

Toronto.

THE NEW ERSKINE CHURCH, MONTREAL.

In a former issue we gave some account of the services held at the opening of this new church, which, by its superior excellence in every way, adds so much to the reputation of Presbyterianism in Montreal for liberality, good taste and enterprise. Our sketch can only be brief and necessarily very imperfect, for, as one account of it says, "nothing but seeing it oneself can give an idea of how thoroughly and artistically the whole design and work of the church have been conceived and carried out." The material of construction is limestone and New Brunswick olive green sandstone. The auditorium, ninety feet square, is spacious and light, having a large and commodious gallery. A novel feature in the church is having the pulpit, organ and choir seats in one corner. From the pulpit as a centre, the seats, according to the method now generally followed, radiate upon a floor rising slightly as it recedes towards the back. The gallery is horse-shoe in shape, and is so constructed as to bring the whole congregation closely together, and do away with some of the defects which are very often found in them. The seating capacity of the church is 1,200, but, by a novel device which will be presently noticed, the Sunday school room or hall can be added to this when required, so as to furnish accommodation for 2,000. The Sunday school room is separated from the main auditorium by two large doors 32 feet wide by 18 feet high, which, by a simple contrivance are made to slide up and down. It contains thirteen class-rooms divided from the main room by partitions so

contrived that the whole can be thrown into one. These doors, instead of detracting from the look of the church, are rather an ornament being done in panels and highly polished.

The ceiling is divided into spaces which are of the most telling neutral tints. To relieve any monotony in this, it is supported by numbers of pillars of a dull gold color. The walls also are of delicate tints set off by dados and panels, in various shades of bronze and gilt. The pews are of light hard-wood, highly finished, and are wide, roomy and most comfortable, and so arranged that each seat commands an unobstructed view of the pulpit. The woodwork generally is of the same description as the pews. The organ, the choir seats and pulpit in one corner add to the general handsome appearance. The pipes are of tints which harmonize with the walls, and are finished and ornamented in bronze. It was taken from the old church and rebuilt by Messrs. S. R. Warren & Son of this city. A new and handsome oak case has been made for it, richly carved, and the pipes arranged in a large centre panel with two supporting bays. On one side of the organ is a large marble tablet with the following inscription:—"To the memory of Wm. Taylor, D.D., pastor of this congregation for 43 years. Died September 4th, 1876. Aged 73 years."

The windows of this new Erskine Church are worthy of mention. They are executed in a variety of glass known as opalescent. It has a broken surface and is in waved and irregular convolutions which nowise diminish its purity, the roughness and imperfection of which, instead of forming a merely limpid communication between the eye and the day, take hold of the light and give the sparkle of jewels to the sunbeams. You no longer feel a necessity to look through, but are able to look at these windows, and each of them gives a new centre of radiance and local habitation to the light. They are luminous, full of points which catch the light like the facets of a diamond giving to them a gem-like luster. The colors are in soft yellows, pinks and greens, and the design is formed by the lines of the lead following a pattern. These windows, as likewise the whole of the interior decorations, were executed by Messrs. Castle & Son, Montreal.

As regards the lighting, it is by incandescent lamps, in large numbers and evenly distributed. The fittings are of polished brass, as are also the railings, etc., of the gallery. All through the body of the church and in the gallery the floors are handsomely carpeted, giving the place a rich and furnished appearance. The decorations of the Sunday school room are slightly different, being of a plainer description. There are some very handsome pieces of open woodwork, and in several places there are tiled gas grates. This is the case also in the pastor's rooms behind the pulpit. To Mr. Alex. C. Huthison, the architect, belongs the credit of designing, and carrying to a successful completion, a structure, which, for suitability for worship, and all the various features of church life and work at the present day, is not surpassed in the Dominion, if it is even equalled. We congratulate the congregation of Erskine church upon its possession of a house for the worship and service of God which will long remain a monument to its liberality, enterprise and devotion. Its entering upon it with the debt all provided for, as we understand is the case, is worthy of its past history, and a guarantee that it will not fall from the honoured place it has held among the churches of the body for interest in, and generous support of all, the missionary and benevolent schemes of the church.

OBITUARY.

The First Presbyterian Church, Brockville, recently suffered a severe loss in the death of one of its elders Mr. Robert Graham. He passed away to his rest and reward at the ripe age of seventy-three. Of him it may be said that "he came to his grave in a full age, like a shock of corn cometh in at its season." Mr. Graham was a native of the North of Ireland and came to this land at an early age. He was a respected and worthy citizen of Brockville for over fifty years. The esteem in which he was held by the people was manifested in the high positions he held in the community and in the church.

HOME MISSION FUND.

The following circular has been sent to all the Presbyteries with the respective amounts apportioned them for Home Mission Fund:

MY DEAR SIR: The amounts required for Home Missions for the current year is \$79,000.

After a careful estimate of the membership and ability of the several Presbyteries, the sum of \$79,000 has been apportioned to the Presbytery of.....

The expenditure this year is very largely in excess of any former period in the Home Mission work of the Church, and the amount asked from Presbyteries proportionately higher.

On account of the floods that devastated large portions of British Columbia at the beginning of the year, very many of the stations are utterly unable to meet their share of the missionaries' salaries, the families having lost their all. As for harvests, they have none. In such circumstances, the Committee have no other alternative but to make up the deficiency to the missionaries, who have suffered in common with the people, as far as the funds will permit it.

In the Northwest Territories, also, on account of unexpected failure in crops, in localities hitherto prosperous, the people are unable to meet their obligations, nor, indeed, can much be expected from them for some time to come. This, with the great expansion of the work among the foreign emigrants, as reported last year, has laid the Committee under obligations unusually heavy.

In the estimate made and published immediately after the meeting of the last General Assembly, the sum of \$73,000 was named as the amount required for Home Missions. At the recent meeting of the Executive it was found that the claims for the past six months (April to September) were \$8,000 in advance of what they were at the same date last year. It is, therefore, plain that at least \$79,000 will be required to enable the Committee to close the year free from debt.

The British Churches are coming to our help this year, and from them valuable aid is confidently expected; but, in addition to the sum coming from this source, strenuous efforts must be made by Presbyteries and congregations. The committee feel that they have reached a crisis in their work, and that unless special contributions are received from our wealthier members, in addition to the regular collections of the church, retrenchment on a large scale must be made next year, accompanied by a reduction in the salaries paid to our self-denying labourers in the mission field. So far the Home Mission Committee has never once failed to meet its obligations. Whether it will be able to maintain this honorable record next year, depends very largely upon the Presbyteries, ministers and missionaries of our church, to whom this appeal is made.

In name of the Committee,

WM. COCHRANE,

Convener Home Mission Committee.

The Presbytery of Portage la Prairie held an adjourned meeting at Portage la Prairie, on the 10th inst., Rev. Mr. Wright being Moderator. Leave was given the congregation of McGregor to moderate in a call. Rev. Mr. Carswell asked to be relieved from the congregation of McGregor, having more than completed his term there. At the urgent request of the Presbytery and congregation he consented to continue for some time longer, the Home Mission Committee being empowered to accept his resignation, should he feel disposed to leave before the next meeting of Presbytery. There was a proposal to join McDonnell to Lakeside, thus forming one self-sustaining congregation, and to unite Bagot and Burnside. After some discussion it was agreed to appoint a committee consisting of Rev. Messrs. Ross, McRae, Carswell and Mr. Henry, to collect more information regarding the district within reach of Bagot and to report to Presbytery at its next meeting. The committee appointed to strike standing committees and to nominate suitable persons for clerk and treasurer reported, nominating for clerk Rev. Farquhar McRae, and for treasurer, Mr. W. W. Miller and suitable persons for the standing committees.—FARQUHAR MCRÆ, Clerk.

ANOTHER INSTANCE OF PROMPT PAYMENT.

Under the usual contracts it has been the custom of life insurance companies to defer payment of claims under their policies for 60 or 90 days, thus withholding from the beneficiaries or heirs the immediate protection which in very many cases is so essential.

Since the introduction by the North American Life Assurance Company, of Toronto, Ontario, of the immediate payment of death claims upon satisfactory proofs being furnished, most of the regular life companies have adopted the "prompt payment" motto of the North American.

The following is but one of the many thankful acknowledgments received from the beneficiaries of deceased policy-holders:

Chatham, N.B., 8th October, 1894.
Hugh S. Wright, Esq., District Manager North American Life Assurance Co., Woodstock, N.B.:

DEAR SIR,—Allow me to express my thanks for the prompt manner in which you have completed the claim papers for policy No. 14,261, on the life of my late son, Fred. J. W. Staples, who died on the 23rd ult.

My thanks are also due to your company for sending me a check in full settlement of claim the same day the papers reached Toronto.

The North American is evidently bound to maintain its record for prompt settlement of death claims, this being the second in this town which has received similar treatment within the past two weeks.

Yours respectfully,
REBECCA J. STAPLES.

Christian Endeavor.

HOW TO KEEP THE LORD'S DAY.

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

Nov. 4.—Mark ii. 23, 28.

"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." This topic might be very profitably handled by enlarging upon the several points presented from the above statement, from the Shorter Catechism; but we shall take, instead, as a working outline, the eight rules which Dr. Samuel Johnson laid down for his own guidance with respect to the observance of the Sabbath.

1. "To rise early and in order to it, to go to sleep early on Saturday." This is an admirable rule, and if carefully followed would be most advantageous. The Jews ceased to work early on the day before the Sabbath so that they might be the better prepared for observing the day when it came. But in many places to-day the tendency is in the opposite direction. The stores, which ordinarily close at six o'clock on the other days of the week, are kept open till nearly midnight on Saturday. At summer hotels, Saturday night is frequently fixed upon as the time for the "Hop." Saturday is often the day selected for an excursion. The result is that when Sabbath morning dawns the merchants and shoppers who were detained in the store, the guests at the summer hotel, and the excursionists who were away on a long trip are all too weary to observe the Sabbath as it ought to be observed. Now if all would resolve, with Dr. Johnson, to retire at a seasonable hour on Saturday night, they would be in a better condition to spend the Lord's day in a proper and useful manner.

2. "To use some extraordinary devotion in the morning." The pleasure and profit of the services in the sanctuary will be enhanced when this rule is properly observed. Those who rise late, dress hastily, breakfast hurriedly, rush to church, and even then find themselves too late for the opening exercises, need not wonder if they derive but little benefit from the services. The seed sown in the sanctuary does not take root in their hearts simply because the soil is not prepared for it; but if they would spend some time in "extraordinary devotion," if they would pray that the blessing of God might rest upon the services; if they would look for the help, guidance and comfort of the Holy Spirit, they would not leave the church without an abundant blessing.

3. "To examine the tenor of my life and particularly the past week; to mark the advances in religion or recessions from it." No one will deny that it is an advantage to any Christian to examine himself occasionally. Paul advised the Corinthians to do this (2 Cor., xii. 5). If this duty is not attended to on Sabbath, it is not likely ever to receive attention.

4. "To read the Scriptures methodically, with such helps as are at hand." Dr. Johnson's mind was cast in a large mould, and for that reason ordinary books would not satisfy him. He felt that he must go to the fountain of all knowledge—the Bible.

5. "To go to church twice." This is a rule which should be observed as circumstances warrant. It was perhaps easy enough for Dr. Johnson to observe it, because, for the most part, he lived in London, and was therefore within easy reach of a church. Some may live at such a large distance from a place of worship that they cannot attend twice, but no Christian can long maintain a higher type of spiritual life unless he attend church at least once on Sabbath.

6. "To read books of divinity, either speculative or practical." It is very much better to do this than to spend the time reading newspapers or writing letters.

7. "To instruct my family." One cannot conveniently observe this rule if he invite company for Sabbath. It is to be feared that too often the instruction of the family is handed over to the teachers of the Sabbath School.

8. "To wear off by meditation any worldly soil contracted in the week." This rule is just as necessary now as ever it was. Indeed, in this busy, bustling age, it is likely that most people get considerably besmirched during the six days of the week, and if their moral natures are not purified on Sabbath they will soon be badly begrimed with "worldly soil."

It will be noticed that Dr. Johnson's programme did not leave him much time for rest, but then:—

"Absence of occupation is not rest;
A mind quite vacant is a mind distressed."