

CONCERNING THE HYMNAL.

To the remarks of some brethren on the foregoing theme it is somewhat difficult to reply in fitting terms.

J. S. writes, on the whole, like a man who appreciates the situation; and the hymns he proposes as additions to our store are, in the present writer's opinion, well worth considering. Some of his strictures it would be easy indeed to turn into ridicule. But his aim is so manifestly worthy that they may be let pass.

Mr. MacAlpine begins by assuring his brethren that he stands firmly by the inspiration of the psalms. Really the present writer never doubted his dear brother's orthodoxy in that regard, and devoutly trusts that no one else was calling it in question. There is a French proverb to the effect that "who excuses accuses himself," which, D.M.R. feels quite sure cannot possibly apply to Mr. MacA. But since the Hymnal Committee received no directions from the General Assembly to discuss either the general question of Inspiration or its particular bearing upon the views of Mr. MacA., D. M. R. fails to see the relevancy of Mr. MacA's paper in that respect, upon the subject of hymns. As to his shrieks of holy horror at the daring of the proposal to include the psalms customarily sung as part of the collection, why did not Mr. MacA. terrify the world at an earlier date therewith; seeing that, already, in the Children's Hymnal, the crime had to a small extent been perpetrated, and the Committee encouraged by immunity from evil consequences resulting therefrom, merely desired to vouchsafe, especially to the children, a larger portion of the "forbidden fruit" "forbidden," that is to say, if Mr. MacA's views carry the day? Then, no one proposed for a moment to interfere between Mr. MacA. and what he or some other of your correspondents, elegantly terms "The Cursing Psalms." If he and his people have a taste for that sort of thing, they can indulge their appetite *ad libitum*, every Sabbath, and at all other times, as they feel disposed.

Far be it from the Hymnal Committee to interfere with the partaking of such "strong meat" either on the part of Mr. MacA. or of Mr. Fenwick.

Mr. D. D. Macleod brings matters to a climax. His sermons are, apparently, so transcendental, that from our whole collection of 362 pieces, he found it "a most wearisome, disappointing duty to select suitable hymns." "A worse one than our own," "one so utterly unsuited as ours is," "an inferior book," he has not met with. And yet "The Public Schools of Toronto proposed its adoption!"

Be it only said that if our Hymnal does not contain material suitable to be sung in connection with Mr. D. D. Macleod's discourses, no other standard Presbyterian Hymnal could possibly answer his purpose.

Comparing contents: Of the 362 contained in ours, 270 are to be found in "Church Praise," the excellent manual of the English Presbyterian Church; 228 occupy a place in "The Scottish Psalter," adopted by the Free Church of Scotland; A somewhat larger proportion may be found in the Hymnal of the Established Kirk of Scotland, and a very considerable number in that of the United Presbyterian. The tunes, also, correspond or rather are identical, in the majority of instances, as was to be expected, seeing that Dr. Hopkins was entrusted with the harmonizing of the melodies adopted alike in Church Praise, and the Scottish Hymnal, and the Canadian. In the face of these facts, where is the sense of the outcry vented by Rev. D. D. Macleod? It may be added that what Mr. Macleod elegantly terms "the remarkable collection of religious poetry sent down to Presbyteries," consists, mainly, of selections found in the above mentioned manuals, tending therefore, in other words, to bring ours into closer accord with those which command acceptance on the other side of the Atlantic. And the persons chiefly responsible for the adoption of the hymns in use elsewhere, Drs. Bruce and McMillen, e.g., of the Free Kirk of Scotland, and Drs. Dykes, Edmond, Gibson, and the late lamented Dr. Fraser of the English Presbyterian, are men whose

names would, in most circles, be accepted as guarantees for the good taste and discernment exercised in their selection; men, too, as profoundly acquainted with the genius of Presbyterianism as perhaps even Rev. D. D. Macleod.

Is it quite impossible for brethren to deal with a great and important issue in a temper and with an evidence of consideration more in accord with its dignity? Is it not worth while trying to make our Manual of Hymns suitable to the extent of our united ability, to the service of our Lord, and to do so in a befitting temper? D. M. R.

P.S.—Both Mr. Fenwick and Mr. Macleod insinuate a tendency on the part of the Committee to follow the lead of Episcopalians. As to the *delicacy* of indulging in this line of innuendo against brother ministers, it would be, perhaps, useless to protest. Men who can pen such things can hardly be expected to imagine that they are thereby inflicting pain, and guilty of injustice.

It seems to the writer, however, that the reputation of such men as Dr. Gregg and Dr. Laing cannot be greatly injured in this respect, whether by the stabs under the fifth rib of Mr. Fenwick, or the bludgeon or broadsword welts of the doughty champion of inspiration, to-wit, Mr. MacAlpine, if, indeed, in this case, the words may not be applicable, "methinks he doth protest too much."

D. M. R.

Christian Endeavor.

PRAYER MEETING TEMPERANCE TOPIC.—April 15. "Self-Control and How to Gain It," Col. iii. 1-17. It is easy to misunderstand the meaning of words, and this word self-control as applied to the Christian may very easily be misunderstood. If you think that self-control means self-controlled by self, you are making a serious mistake, and yet it is only too apparent that many Christians apply the word in that way. Self when controlled by self always brings disaster upon Christian life and progress, in fact it ultimately becomes only self-controlled for self, and the power, peace, and joy of a Christian are lost just in proportion as he seeks to hold the reins of his own will and passions. Three prominent thoughts in our topic passage teach the way in which true self-control may be gained, that is, self-controlled by the indwelling of God's Holy Spirit. Briefly these are, Looking Above (vs. 1-4.) Putting Off, (vs. 5-9.) Putting On, (vs. 10-17.) Reference Passages:—Looking above, Titus ii. 11-15. Heb. xi. 24-26; xii. 1-4; Jas. i. 17; 1. Pet. i. 13-16; 1. Jno. v. 4-5. Putting off, Rom. vi. 12-13; 1. Cor. vi. 12; ix. 24-27; 1. Pet. ii. 11; 1. Jno. ii. 15-17. Putting On, Gal. ii. 20; v. 16, 22-25. 2. Pet. i. 5-8; 1. Jno. v. 18-21. Jude, 20. 21-24.

BRIEFLY PUT:—An uncontrolled spirit is like a city in ruins, Prov. xxv. 28. But, to control one's spirit is better than the conquest of cities, Prov. xvi. 32. The true secret of self-control is being a captive of Christ, 1. Cor. x. 5.

Dr. E. F. Clark in Toronto.

The following are a few thoughts gathered from Dr. Clark's eloquent address at the Endeavour mass meeting held to welcome him to the city. He referred to the increasing piety that the young people of this generation are showing, and the fact that older people now more generally believed that children and young people could take their stand under the blood-stained banner of the cross, and follow faithfully in the steps of their Lord and Master. He held up the Rev. Dr. Kellog, late of Toronto, now a missionary in India, as a type of a true devoted, whole-hearted Christian, and said, "We cannot all go to India to proclaim the Gospel, but let us in whatever station of life God has placed us be faithful to Him, and do our best to win the world for Christ by commencing in our own home, and then extending our efforts to our church and country." He said that the C.E. movement rested on five foundation stones. I. The idea of obligation. II. The idea of consecration. III. The idea of service. IV. The idea of loyalty, and V. The idea of fellowship. He closed by urging Endeavorers, while being faithful to their own churches, not to let denominational differences prevent united effort to win the world for Christ. G. Lewis.