

Sabbath School, and seriously to limit its employment by our congregations. Already a step in the direction suggested by the Committee has been taken:—portions of Psalms having been inserted among the hymns in the children's hymnal. It has yet to be shown that evil has resulted therefrom.

What is contemplated then is, that a selection from the Psalms, including, it is hoped all, or very nearly all verses usually sung, shall be printed along with the collection of hymns; said selection to occupy the foremost place in the compilation; the numbering of the whole to be consecutive, so that, supposing the entire number of Psalms, selections to be one hundred, the hymns following next in order shall be one hundred and one, and so on, without break in the numbering from beginning to close. Be it so reiterated that by so doing, no interference is for a moment contemplated, even were it possible, with the printing, circulation, use of the Psalms as now authorised and current. There will be editions of the Psalms by themselves, of the Psalms and Hymnal also, no doubt in one volume, or of these books in our volumes, under the proposed arrangement, as there are now; and a Minister when announcing verses to be sung, may do so either by saying: "Let us join in singing the 121st Psalm, or by giving that Psalm as printed and numbered in the Hymnal, or both, as he may judge desirable. Every selection will of course, be prefaced by a reference indicating what Psalm it is, or from what Psalm selected. So that in either case, (except where a second version is printed and preferred) it can be sung equally from Psalm book or from Hymnal. Can any arrangement be more fair and advantageous?

The intent, be respectfully repeated, is Conservation. The Committee yield to none in their desire to uphold and continue the time-honoured use of the Psalms in public worship. And with all its occasional roughness, its members love the current version, albeit they do suggest a few changes which, they believe, will be accepted as manifest improvement, from the excellent Irish revision. While not presuming to speak with authority in the name of that Committee, the writer is agreed in the foregoing respect. They are "all of one mind," of one mind also in their desire that neither should the portion of the children in the Psalms be overlooked, as at present it largely, not to say entirely is, nor that the employment of the Psalms in congregational (and family) worship shall fall into disuse, as, beyond all question, it is tending to do. For these and like reasons, he ventures very earnestly to press the proposal of the committee with regard to the Psalms upon his brethren.

As to the Paraphrases, which, it needs hardly be said, are hymns under a different and awkward name, association has rendered them very dear to most Presbyterians at or over middle life. To the younger members however, they are not so familiar, and are daily waning in interest. Whoever sings the first, or could conscientiously invite a Christian congregation to sing the whole of the fifteenth, or verses ten and eleven of the sixty-seventh. On the whole it is hoped that the recommendations of the Committee respecting the Paraphrases, and the five hymns so oddly appended to them, will be favourably accepted.

A common remark is, that there are scores of good hymns omitted, even when those now submitted for adoption are taken into account. When challenged for examples, however, the "scores" have invariably dwindled down to some one or two, which, not unfrequently, when examined, could be shown to be, for one reason or another, *not* adapted for public worship, and to select for that purpose was the work imposed by the Assembly upon the Committee. Considerations of bulk and expense of publication have also not to be forgotten. But it is open to any member of the Church to offer suggestions, and meanwhile, the more fully the whole subject is discussed, the greater the advantage to our church life.

Remote, too, as actual agreement among Presbyterians throughout the world with regard to the adop-

tion of one Manuel for Praise in public worship may be, some very considerable approximation to unity has already taken place. The road is all but paved. A comparison of the several books now current, will indicate an astonishing closeness in nearly all respects of arrangement, of selection, even of music. The hope may therefore, be cherished, that one day, union will be effected. No inconsiderable part of the honour due to those aiming thereat will certainly in that case, devolved upon those members of the Hymnal Committee, especially, who reside in Toronto.

D. M. R.

St. John, N.B., Feb. 1894.

Christian Endeavour.

PRAYER MEETING TOPIC, MARCH 4.—"Our birthrights and how they are lost," Rom. viii, 12-17, 31-39. Christian brothers and sisters you have a birthright by virtue of your regeneration, are you enjoying the possession of it? Let us glance at it for a moment as it is unfolded to us in that wonderful first chapter of Ephesians. The whole chapter might well be prayerfully studied in connection with our topic; but limited space will only permit us to notice briefly one or two verses. Verses 11-12 give us three thoughts concerning it:—1. It is obtained in Christ. 2. It is in accord with God's eternal purpose. 3. It is for His glory. Verses 13-14 add two new facts to our knowledge of it:—1. The gift of the Holy Spirit is an earnest or pledge of it. 2. It is a purchased possession. Lastly, we glean from the concluding verses of the chapter, that the Holy Spirit is to reveal to us the wonders of our inheritance or birthright, and that it is contained in its fulness in Christ the head of the Church. Now for a moment let us consider, how our birthright may be lost. The great cause is, I think, want of appreciation of its value. Like Esau, our judgment is naturally so blinded that we cannot rightly compare the mess of pottage that the world offers us, with the infinite glory of our inheritance in Christ Jesus. And so many a soul has eternally lost its birthright, and many a Christian his present enjoyment of it, in exchange for the world's mess of pottage. Let us join in Paul's prayer "That the God of our Lord Jesus Christ may give unto us the spirit of wisdom and revelation."

REFERENCE PASSAGES.—Jno. i. 12; 1 Pet. i. 3-4; Luke xii, 32; 1 Jno. iii, 1-2; Phil. iii. 20-21; Gen. xxv, 29-34.

Helpful hints for workers when dealing with a person who is trusting in a false hope.

1. *The one who trusts in his good works.*
2. *The one who believes all will be saved.*
3. *The one who believes in another opportunity after death.*

OUTLINE.

- I. *The one who trusts in his good works.*
 - I. His good works may justify him before men, but not before God—Luke xvi. 15.
 - II. They are displeasing to God—Isa. lxix 6.
 - III. He will not be saved by them—Eph. ii. 8, 9.
 - IV. To be saved by works he would have to keep the law (Gal. iii. 11, 12), and keep it all (Jas. ii. 10) which no one does (Eccl. vii. 20), and so all without Christ are under the curse of the law—Gal. iii. 10.
 - V. By trusting to his works he rejects Christ (Gal. v. 4.), which is the one great sin (John xvi. 9), and while so doing he can not be saved—1 John v. 12.
 - VI. If he will not trust in his works, but in Christ, he will be saved—Gal. ii. 16; Rom. iv. 5; Titus iii. 5.
2. *The one who believes all will be saved.*
 - I. The wicked are not annihilated (Matt. xxv. 41; Isa. xxxiii 14), but are eternally punished—Psa. ix. 17.
 - II. The resurrection of life and the resurrection of damnation—John v 29.
 - III. Eternal life and eternal punishment—Matt. xxv. 46, R. V.
 - IV. The believer is saved; the unbeliever is lost—Mark xvi. 16.
3. *The one who believes in another opportunity after death.*

Heb. ix. 27; Eccl. ix. 10; Isa. xxxviii. 18