

remembrance that the Spirit of God has taught past generations of believers as surely as He is promised to teach us. It is not merely that we should respect the ecumenical mind, ("securus judicat orbis terrarum"), but that we should expect to find from the beginning, under the Spirit's teaching, a true insight into the great Christian doctrines. Any views, therefore upon these doctrines which entirely break with the past, which cannot find their roots in the past and claim legitimate connection with it, have a strong presumption against them. (3.) Any progress in theology which may warrantably be expected will stand closely related to the growing spiritual life and holiness of the Church. The history of the Church concurs with many statements of Scripture in confirming this view. The times in which doctrines have had fresh light poured upon them, and have been grasped with greater firmness, have been almost invariably times of religious quickening—times when the Spirit's breath infused fresh life and energy into His Church; and the men who have been chiefly honoured in the establishment and elucidation of truth have been men eminent for their godliness. Such men were Athanasius, Augustine, Anselm, and the Reformers. It is not to philosophy, therefore, or natural science, or historical criticism, or the general progress of the human race that we must chiefly look for assistance in perfecting theological science. The work is religious, not secular; and the agencies must be religious. "The meek will He teach His way." "The pure in heart shall see God." "If any man desire to do the will of my Father which is in heaven, he shall know of the doctrine whether it be of God or whether I speak of myself." It is still true that "he that is spiritual judgeth (discerneth) all things;" and thus, whilst talent is good if it be sanctified, it is to the increase of humility, faith, purity of heart, docility of mind, far more than to improvements in learning or to the advent in the theological world of men possessed of transcendent ability, that we shall be indebted for any advancement in theological science—in the appreciation and construction of doctrine which the purpose of God may allow before the "day breaks and the shadows flee away."

OUR CONTRIBUTORS.

OUR NEW HYMN BOOK.

I have carefully examined our new Hymn Book. I have also examined the following books; The Scottish Hymnal, The Free Church Hymn Book, The United Presbyterian Hymnal, The Hymn Book of the English Presbyterian Church, The Church Psalmist of the Presbyterian Church in the United States, The Presbyterian Hymnal by Dr. Duryea, The Sabbath Hymn Book by Prof. E. A. Park of Andover, and Schaff's Christ in Song. The Andover collection was prepared with a great deal of care. It contains excellent hymns and shows high literary taste on the part of its author. There are 1,290 hymns in it. The Presbyterian Hymnal by Dr. Duryea is an admirable work. I wish all who are examining our own hymn Book would consult it. It contains 972 hymns. It is published by the Presbyterian Board of Publication. It is unquestionably one of the best hymn books in existence. Schaff's Christ in Song should be in every minister's library. It is a work of rare excellence.

My conclusions respecting our hymn book briefly stated are as follows:—

I. I would omit the following hymns wholly: 5, 8, 9, 22, 26, 27, 36, 37, 38, 40, 43, 44, 46, 48, 55, 56, 66, 82, 83, 88, 89, 97, 125, 131, 132, 135, 143, 157, 164, 174, 176, 183, 184, 190, 191, 196, 204, 214, 218, 234, 243, 248, 250, 254, 258, 271. Also, of hymns for the young, 7, 10, 11.

For 5 I would substitute 953 from Dr. Duryea's Hymnal,—"Our God stands firm a rock and tower." For 88 I would substitute 1,222 from the Andover collection. I would give 118 as given in the English Presbyterian Book, or as in Schaff,—"Jesus lives and so shall I."

Hymns 8, 27, 36, 48, 55, 82, 97, 125, 135, 157, 183, 184, 189, 196, 234, 254, 258 are not in any of the four British hymn books. There are some of them which I cannot find in any book. Perhaps they are original productions. If they are, it was not either Tennyson or Longfellow that composed them.

II. I would give the following hymns as they are given in some other books.

- (1.) As in Scottish Hymnal, 103.
- (2.) As in F. C. Book, 1, 2.
- (3.) As in E. P. Book, 25, 84, 220.
- (4.) As in U. P. Book, 3, 91, 185, 186.
- (5.) As in Andover Book, 41.
- (6.) As in the old U. P. Book, 32.
- (7.) As in Schaff, 6.
- (8.) As in Duryea's Book 39, 52, 60, 64, 99, 114, 154, 180, 200, 201, 203, 264, 265, 269.

In 1 E. P. and F. C. both have "Keep thou thy cross." In 6 in place of "Ye ransomed from the fall" Andover has, "A remnant, weak and small." In 25, instead of "O happy retribution," Andover has "Re-

ward of grace how wondrous." The old U. P. book gives 32 in two parts.

III. In the following hymns I would omit certain verses: 17—2, 3, 5, 8; 28—3; 34—2; 59—1; 105—3; 115—4, 5; 122—2; 128—5; 138—3; 148—2; 162—3; 171—4; 215—4; 224—5; 226—4, 5; 233—2, 6; 241—1, 2; 242—4; 273 to be printed in stanzas of four lines and the last four omitted.

IV. There are expressions or words in the following hymns which I would alter.

In 54 I would change "When from Heaven the Judge descendeth" into, As from Heaven the Judge descendeth. For the verse beginning, "Low I kneel with heart submission." I would substitute the translation of the same verse in the U. P. Hymnal. The last two verses I would omit as they are not a part of the Dies Irae. In 86, I would change "The dead in Christ shall first rise" into The dead in Christ with joy shall rise, or shall glorious rise. The whole hymn should be given, as is done in the U. P. Book. In 94, for "illimitable sway" I would read supreme unbounded sway. In 102, I would cast out "joyful" for the original word pealing. In 106, I would change husband to guardian. In 136, instead of the ridiculous line "come to judgment, come away," I would have the original line, "Stand before the Son of Man." For "O come quickly" I would insert Great Jehovah or the original words Jah Jehovah. In 142, instead of "Whilst thou art calling, Oh call me." I would say manifest thyself to me, or make thy glory known to me; I would omit the last stanza. In 153, I would change the last verse so as to read thus:—

When heaving my last breath,
When through the vale of death
Passing I'll be;
Blest Saviour then in love,
Fear and distrust remove,
O bear me safe above,
Ransomed by Thee.

In 159, I would change "I always trust" to I'll always trust. In 173, I would change "charms" to calms, and "cancelled" to every or reigning. In 188, I think it would be as well to have O Lord as "good Lord." In 195, the Andover collection instead of "all the promises do travail," has,

See the promises advancing
To a glorious day of grace.

In 217, instead of "Hear our solemn litany" I would insert Hear O hear our humble cry. In the place of "rising God" I would say Son of God; I would omit the fourth verse. In 221, I would omit the first verse and begin the second thus:—

"In holy contemplation
We sweetly now pursue."

In 229, I would omit the fourth verse, or else change "and tumult of her war" to "Mid wars and trials sore." In 240, I would change "where faith is lost in sight" to where faith is clearest sight, or where what was faith is sight. In 241 I would omit the two first verses, or else have the first verse thus:—

The Lord has opened in His grace
A fountain full and clear,
For men of every clime and race
The soul to cleanse and cheer.

Or thus:—

There is a fountain clear as glass
To wash all sin away;
For rich and poor, for every class
'Tis open night and day.

In 268, I would give the third verse as in the U. P. Book. Instead of "Jesus born of woman hear," I would have Jesus in thy mercy hear, or gracious Son of David hear. The original words were Gracious Son of Mary hear.

V. I would add a good many hymns. If we make our hymn book small there will be a great deal of dissatisfaction with it. It is impossible to get intelligent men who have read the poets to agree upon a few hymns, one man will call one hymn good, and another man, another hymn. I would not consider four hundred hymns too many. ATHANASIUS.

ALMA MATER SOCIETY OF THE PRESBYTERIAN COLLEGE, MONTREAL.

The first annual meeting of the above society, was held in Lecture Room No. 3, on the afternoon of Wednesday the 2nd inst., with Rev. Thos. Bennett in the chair. After devotional exercises, the minutes of last meeting were adopted; and the Secretary Mr. M. H. Scott, B.A., presented the annual report. The report gave a summary of the doings of the society, from

the time of its organization.—That Just a year ago in the same lecture room the Alma Mater Society was organized with the creditable number of twenty-two members. At a special meeting in October last, the executive committee presented the society with a well prepared constitution, and by-laws, which were adopted. At this special meeting fifteen new members were elected. Since then others have paid their fees, and thus become eligible for membership; so that the number on the roll has now increased to sixty-one. The Secretary was also pleased to report, the favour which the formation of the society received from all graduates and undergraduates.

Letters of apology were read from Revds. W. J. Dey, M.A.; Chas. McKillop, B.A.; E. F. Torrance, M.A.; J. J. Cochrane; F. A. McLennan; and N. McPhee, who were unable to be present, but who sent their annual fee and desired to be enrolled as members of the "Alma Mater Society."

Matters in connection with the students' gold medal, and scholarships, were discussed, when it was agreed that this society establish an annual scholarship of \$50 in connection with the study of Hebrew in the college. The question of starting a College Journal was deferred.

The executive committee was instructed to procure printed copies of the constitution and by-laws, and the secretary to circulate them among the members of the society.

It was also resolved that the retiring President each year should deliver an address at the annual banquet. The following officers were then elected for the ensuing year:—President, Rev. W. J. Dey, M.A.; 1st Vice-President, Rev. A. B. Cruchet; 2nd Vice-President, Mr. John Mitchell; Sec.-Treas. Mr. J. A. Anderson, B.A.; Committee, Messrs. M. D. M. Blakely, B. A., John Munro, B. A.; M. H. Scott, B. A. After calling the roll, and singing the Long Metre Doxology, the meeting was dismissed with the benediction. But it was only to adjourn to the hall below where a sumptuous feast was waiting its members. There after justice was given to what was on the table, spirited speeches were made by Principal MacVicar, Prof. Campbell, Revds. Scrimger, Wright, Black, McCaul, Bennett, Brouillette, Cruchet, Rev. Dr. Wardrop of Guelph and others. And each member on leaving, felt that the first annual meeting of their Alma Mater Society was indeed a success.

J. A. ANDERSON, Sec.-Treas.

Presbyterian College, Montreal, April 4th, 1879.

OBITUARY.

At his residence, Innisfil, on the 29th ult., Mr. Thomas Black departed this life. The deceased was one of the early settlers of Tecumseth and Innisfil. He was born in the County of Tyrone, Ireland. He came to our shores in 1832 being then in the 34th year of his age. He settled in Tecumseth where he remained no less than twenty-five years. From thence he removed to Innisfil where he remained until the time of his decease. He leaves a large circle of relatives and friends to mourn his loss. The deceased was converted to God in the land of his nativity as he was approaching the years of manhood. He was afterwards appointed class leader and local preacher of the Methodist church which offices he held until he left his native land. On his arrival in Canada he connected himself with the Methodist Church in which he laboured with diligence and success in the capacity of class leader and local preacher until a few years ago. He did good work for the Methodist Church both in Ireland and in this country thus endeavouring to serve the Master faithfully. He became a member of the Presbyterian Church in August 1876. He continued his attachment to the Presbyterian Church to the last. He has been a regular attender, a consistent member and a good supporter of the Church of God. Like the great majority of the good old settlers that came from the Father-land he brought no fortune with him only a sound constitution and an unblemished character. Hence by the blessing of God and honest industry he accumulated a considerable amount of wealth which he kept under religious supervision and control. The deceased was a man of "strong native common sense clear judgment, determined will, much moral courage and great energy." His life is too well known to need a pen and ink review. Those who have been long associated with him and knew him best love him most. He walked with God. Hence his death was not unexpected either by himself or his friends. He knew that his end was fast approaching and at the appointed hour he fell asleep in Jesus and has thus gone from the Church on earth to join the Church triumphant.