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"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING"—PS. 137: 5.

THE SCOTTISH HYMNAL.

THIS admirable collection of "Hymns for Public Worship" has at length been put into definite and permanent form. It is now before the public and in the hands of the Church. We need not, we hope, at this time of the day, say a single word as to the propriety of giving opportunity to those congregations, who desire so to do, to sing praise to God by means of other compositions than the authorized metrical version of the Psalms of David. Every one must see that the principle of hymn singing is conceded in our having already, in addition to the Psalms, a collection of "Paraphrases," and, in addition further, we have had for a long time a collection of *free* hymns, and these certainly not the best which the hymnology of the day could furnish. Now, the principle being thus conceded, why not have a collection of hymns of a sufficiently pretentious character to embrace the best, most scriptural and devotional hymns extant in the Church, of both ancient and modern date? We know, many persons maintain, that in the worship of God, nothing but God's inspired word should be sung. But we must notice, in view of taking such a position, what the nature of our worship is. The *prayer* part of our worship must, according to the Directory and usage of the Church, be extempore,—i. e., must be in the words of man. Is it not therefore somewhat anomalous to compel our people to pray by the extempore effort of one man, while non-inspired words are prohibited in praise? The Church, seeing this, and knowing the growing desire among her people to get her sanction to a collection of hymns, found that the only logical course was, either, on the one hand, to forbid hymn singing altogether, or, on the other, to sanction a compilation of hymns for the Church's use. She found, also, that the only *wise* course was the one followed. A committee was forthwith appointed, the desires of her clergy and people were met, and now the "Scottish Hymnal" affords an ample addition to the version of the "Psalms of David," &c., now in use in the Church. So great was this desire after a wider range in her worship of praise, that, in some instances, we know of the gross irregularity of singing Psalms and Hymns, such as Isaac Watts', which were never submitted to the Church for approval. We are happy, therefore, that the Church of Scotland has so successfully removed any inducement to the continuance or repetition of any such irregularity.