

preaching station. Our beloved young Brethren cannot be expected to perform such a work alone, influence and means are required, and also vigorous co-operation; these can be supplied by the churches in the city honoured as the seat of our School of the Prophets. An effort like this is not a novelty in the history of Academic Institutions, we have known it tried, and crowned with success.

Other modes of action will readily suggest themselves to those in every city, who sigh and cry for the abominations that are done in their midst. Whatever is the form of the onslaught, let it be made. Let the work be done by all means. The duty of holding forth the word of life, is binding on every church. The spirit of aggression on the domain of error and sin, ought to be cherished and strengthened by action. The emissaries of Rome are busy, aiming at obtaining and retaining "a local habitation and a name," in all our cities. The agents of the wicked one, are at work by double time—in the day as well as in the night. An insipid, immoral, and ungodly literature, is poisoning the minds of the coming generation. The hold of a reason-beclouding, conscience-obliterating, and soul-destroying vice, is dragging thousands to an early grave. Arise, then, children of light;—let your light shine. Watch ye, stand fast in the faith, quit you like men, be strong.

THE DIFFICULTIES OF HYMN-BOOK MAKING.

One result of the pending discussion of the Hymn-Book question, is a very abundant exercise of the critical faculty in relation to hymns, hymn books, and the Editors of the same. Not all this criticism can be just and wise, for there are many important principles concerned, which are not at once apparent, and whose operation it needs no slight effort to trace. It may conduce to a better understanding of these, and so to the formation of more judicious opinions in relation to different books, to set forth some of the labours and perplexities involved in the task of compilation.

Imagine yourself, then, gentle reader, audacious enough to have undertaken such a work, and making ready for its performance.

Before you begin, listen for a moment to the protest of the Covenanter, who contends, even unto death, that the "Psalms of David" (by which he means Rous's uncouth metrical version of the English translation of the Psalms, for the sweet singer of Israel was guiltless of such rhymes,) are the only permissible utterance of the praises of a Christian congregation. You will agree with him as to the surpassing excellence of the Book of Psalms, you may concede that the literalness of his version compensates, and to no small degree, for its defects of versification, that its embracing every verse of every Psalm is of some advantage, and that more smooth and paraphractical versions are often wanting in soul and strength, and you can heartily sympathise in the reverence and love that are awakened by the associations of the book. But on the other hand, you may demand scriptural proof that all other spiritual songs are *forbidden* to be sung; you may show him other songs in the scripture itself, sung by the Church militant and triumphant; you may ask him to account for the extraordinary distinction he draws between prayer and praise as spoken, and prayer and praise as sung,—for our Psalms and hymns are half prayer, and our prayers are half praise,—and the