

scriptural praise, will ever prove a failure. The introduction of human songs into the Church, either for the purpose of supplanting, or supplementing, the Songs of Zion, must ever be met with the Divine challenge, "Who hath required this at your hand?"

One of the most common arguments for the use of uninspired hymns in praise, in addition to the Psalms, is that which is derived from what is said about the Saviour singing a hymn, with his disciples, at the last Passover, and also from the apostle's directions in regard to "Psalms and Hymns, and Spiritual Songs." The "hymn" which our Lord and his disciples sang was, however, a portion of six Psalms, commonly designated "the Great Hallel." Dr. Adam Clarke expresses this as his opinion, founded on "the universal consent of Jewish antiquity." Commentators in general adopt the same opinion. In regard to the "Psalms and Hymns and Spiritual Songs" of which the apostle speaks, a late writer says, "All these terms are just so many distinct designations of the same compositions, the Psalms of David. When God promises to pardon "iniquity, transgression, and sin," every intelligent person perceives that these terms indicate the same thing, viz., sin viewed in various aspects. We find that eminent men, inspired and uninspired, have designated the Psalms by these various titles. Josephus alludes to them under the names of Songs and Hymns. In the apostolic canons they are called the Hymns of David. They are spoken of in the Talmud as Songs and Praises or Hymns. The song which Christ and the disciples sang at the Passover is called a hymn and yet it was composed of six Psalms. In the title of the Hebrew copy of the Psalms they are called *Sepher Tehillim* which signifies the Hymn Book. In the Septuagint version of the Psalms—the version which it is generally believed, the apostle used, and with which the Ephesians and Colossians, being Greeks, were familiar—some of them bear the title of a Psalm, others the title of a Hymn, and some the title of a Song."

*Usage in the Church* is oftentimes appealed to as an argument in favour of hymns in the service of praise. The cry is oftentimes raised, that the common sentiment of Christians is in favour of hymns, that it is but a small fraction of Christendom that still holds out against their use. The exclusion of hymns from the devotional services of the late Council is styled by some Journals "a concession to a small section of the Presbyterian body." Now, in reply to such assertions, we remark, (1) It is not true that it is but an insignificant fraction of Christendom that adheres to the principle of an inspired psalmody. It is not true that Psalm singers constitute a *small* section of the Presbyterian body. The Reformed Presbyterian Church in all parts of the world is a Psalm singing Church. The United Presbyterian Church of North America uses the Psalms exclusively in the service of praise. The General Assembly of the Presbyterian Church in Ireland recognizes the songs of inspiration as the only authorized psalmody of the congregations under its care. (2) Even if uninspired hymns had the sanction of a much larger portion of Christendom than can now be claimed for them, it would utterly fail to establish their *right* to a place in the service of praise. Public opinion is not always a safe guide in determining the value of any system. Estimated by votes, Paganism has the advantage of Christianity,