

forty-first Psalm is first read ; then this Psalm having been said, &c. (Eadie).

Now if this was the practice of the church in the year 300, there is every reason for supposing that the "Constitutions" and "Canons" were but compilations or arrangements of the chief elements of Apostolic worship, which included the use of the Psalms of David. In the "Constitutions" are many things in doctrine and worship which the Apostles "knew not of," but the Apostles were well acquainted with the Psalms, quoted them in their discourses, and sang them in public worship ; and the first Jewish disciples did the same. We read of warnings in Scripture against various Judaizing tendencies and practices, but never a word against the Jewish Psalms. The duty of singing them never was repealed ; the practice of singing them never seems to have ceased.

I cannot, therefore, reconcile Mosheim to himself, except by supposing, that, previous to the fourth century, the use of the Psalms was more common to the Greek or Eastern Churches than to the Western ; and that, in the fourth century, the use had become general in all churches.

But did the church use, from the beginning, what we call hymns—hymns composed since the days of Christ ? Let the records of History both inspired and uninspired give the answer.

Eusebius is well known as "the father of Ecclesiastical history." Born about the year 270, he became Bishop of Cæsarea in Palestine, in 315. He was a good man, of brilliant talents, and extensive scholarship. The Emperor Constantine calls him "dear brother." Enjoying the most intimate friendship with the Emperor, "he had access to the State Archives as well as to the rich libraries established at Cæsarea and Jerusalem." He had ample materials for the compilation of Church history, and the right sort of talents, both natural and acquired, for engaging successfully in the work. His Ecclesiastical History is next to Holy Scripture, the chief authority to which all historians must now refer for the facts of the first three centuries.

Eusebius (in book v. chap. 28) quotes an author of the second century, who is arguing in favour of the divinity of Jesus Christ, and who uses these words :—"Whatever Psalms and hymns were written by the brethren from the beginning, celebrate Christ the Word of God, by asserting His divinity." Here let it be noted, that, these Psalms and hymns are affirmed to be composed by "*the brethren*"—a common phrase in the church, at that time, to designate Christians and to distinguish them from the Jews and Pagans. It is also noticeable that "*the brethren*" had been writing Psalms and hymns *from the beginning* :—the very fact or truth we are in search of, in answer to the query,—Were other compositions, besides Old Testament Psalms, used in Apostolic times by the Christian Church ?

While it has been admitted that such hymns were very early used by Christians, it has been denied, however, that they were early used in *public worship*. Simple historical facts recorded both in Eusebius and in the Holy Scriptures settle, I believe, that point.

In the year 265, Paul of Samosata was condemned and excommunicated for his heresies and immorality by an Ecclesiastical Council held at Antioch. Eusebius names some of the leading bishops who were present, and then adds, that "The vast number of others, both presbyters and deacons, that assembled in the said city, for the same cause, one could hardly number."

Eusebius gives "an official document" of that council setting forth the charges on which the "arch heretic" was condemned ; and among others this :—"He stopped the psalms that were sung in honour of our Lord