

these Psalms of David. Hymns of any kind were out of the question, and the introduction of them, would have split up many of their congregations. By and by this prejudice was got over in a great part of Scotland, and among the various Presbyterian Bodies. There are still some to be found who confine their singing to these excellent songs of inspiration; and it is well known on this side of the Atlantic, that those many Churches in the United States which are off-shoots from the Scottish Secession are still strongly prejudiced against Psalmody of human composition, and abide rigidly by what they call Rouch's version of the Psalms of David. Many speeches and pamphlets have been published on this controversy, and by some it has been considered the great question by which the purity and consistency of the Church is to be determined. We confess we are at a loss to understand on what Scriptural principles they sustain their argument. It might as well be maintained that we are not to approach God in prayer, except in the language of inspiration: for the Bible probably furnishes us with as many specimens of prayer as of praise; and much of the book of Psalms itself is the language of supplication. It is, however, to be regretted that many of the English Churches, and of the Churches in the United States, have gone to the opposite extreme, by excluding from their Psalmody the inspired collection altogether. For although we object not to well selected hymns of human composition and undoubted evangelical sentiment, yet we deprecate the idea of superseding the inspired collection, which, presenting such appropriate variety, should always have their place in the public worship of God, and which, where correct taste and enlightened judgment are exercised, will always be considered as the most valuable department of our Psalmody.

The Associate Synod contemplated an enlargement of their Psalmody so early as 1748, which, however, was to be restricted to Scripture songs from other parts of the Bible than the book of Psalms. The design was not carried into effect, and nothing towards extending the Psalmody was accomplished till 1811, when, in consequence of an application to the Synod from Wells Street Congregation, London, to be permitted to make a selection of hymns for their own use the Synod expressed themselves favorable to an enlargement of the Psalmody, and appointed a Committee to take this matter into consideration, and in the meantime gave their sanction to the use of the Paraphrases, generally appended to our metre Psalms.

Few, if any, of the congregations of the General Associate Synod made use of anything besides the Psalms of David before 1820, when the Paraphrases were sung where congregations either expressed a wish to use them, or where there were not found prejudices against their use.

The Relief Church had a selection of Hymns of their own, which they used in their congregations along with the metre Psalms.

Before the union, in 1847, a Committee was appointed by the