

pattern shown in the mount." The ordinances of the new dispensation, in order to their validity, require a similar Divine appointment. When the Redeemer commissioned his apostles to make disciples of all nations, He was careful to add these words, "teaching them to observe all things whatsoever I have commanded you." Paul, under the direction of the Spirit, writes in the same style to the Corinthians, "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them to you." So that Christian ordinances are as dependent for their authority on Divine prescription as were those of the abrogated Jewish economy. The regulating principle of worship still is "observe all things *whatsoever I have commanded you.*" "Keep the ordinances *as I delivered them to you.*"

It may not be out of place to state that such is the great principle, in respect to worship, of the whole Presbyterian church. It is embodied in her standards and testimonies, and was exemplified in her purest and best days. It was the principle adopted by the Westminster divines and embodied in the *Confession of Faith* and *Catechisms*, the recognized formularies of the Presbyterian faith and polity. In the XXI. Chapter of the *Confession* it is affirmed that "the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that He may not be worshipped according to the imaginations and devices of men, \* \* \*, or in any other way not prescribed in the holy Scripture." In the list of sins forbidden in the second commandment the *Larger Catechism* includes "all devising, counselling, commanding, using, and any wise approving, any religious worship not instituted by God himself." The *Shorter Catechism* declares that it forbids "the worshipping of God by images or any other way *not appointed in His word.*"

It will thus be seen that it is an established principle of the Bible, and accepted by all branches of the Presbyterian family, that whatever is not of *Divine appointment* has no right to a place in the worship of God. Very becoming and useful it may appear—the æsthetic feeling may pronounce in its favour—the tone of public sentiment may be unfortunately on its side—yet, destitute of the seal of *Divine prescription* it is *forbidden* and is sinful.

Now, it is just here that the great objection to uninspired hymns, in the service of praise, comes in. *There is no Divine authority for them.* It is easy to establish a Divine warrant for the use of the Psalms. They were given by inspiration of God, for the very purpose of being used in praise, and were so used, during all the ages of the old economy that succeeded the time of David. When the Redeemer came to set up the new dispensation, He did not abrogate the previously existing Psalmody. He and his disciples honoured the Psalms by singing a portion of them at the last Passover. The early Christians used the Psalms by apostolic authority. The songs of the Synagogue passed over to the Christian Church. There is, thus, the authority of positive prescription, and of approved example, for the use of the Psalms in praise. But where is the authority for the use of any other compositions? We emphatically affirm that it cannot be produced. All the attempts made to establish such a *Divine warrant* as will meet the essential conditions of