

But have we no warrant from the New Testament? It is admitted that the example of Christ and his Apostles is as binding as a precept. The observance of the Sacrament of the Lord's Supper is surely to be regarded as an act of worship. Jesus Christ when he had instituted the ordinance of the Sacrament of the Lord's Supper, concluded the services on that solemn occasion, by singing with his disciples the psalms usually sung at the observance of the Passover. It is surely warrantable for Christians to do likewise, especially as they are enjoined to follow Christ who has left them an example that they should follow his steps.

He further remarks that, "hymns and spiritual songs, equally with the psalms, can claim apostolic sanction; Paul says, (Col. iii. 16, 17), let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord, &c." "It is indeed passing strange, nay wonderful pitiful, when we have this solemn injunction to use hymns and spiritual songs, as well as psalms, &c." It is really difficult to believe that he, and other hymnologists, who use this argument attach any weight to it, further than by the mere name it serves to influence the minds of the ignorant. It has been observed by a judicious writer: "Rarely has it been found that writers have presumed more on the ignorance and credulity of their readers, than in the confidence with which it is assumed that when the scriptures make mention of hymns and spiritual songs, human compositions, and not those of divine inspiration, must be intended. These teachers should have shewn, that among the songs of the Bible, none corresponding to the denomination of hymns and spiritual songs could be found." Mr. Harvey assumes without one particle of evidence, and in the face of reasons that are really unanswerable, and ought to be convincing, that hymns and spiritual songs mean human compositions. Many of the most accomplished scholars, such as Drs. Lowth and Blar, &c., show that the collection of sacred poetry in the Holy Scriptures, contains species of poetry corresponding to those mentioned by the Apostle. Dr. Lowth observes that the Greek translators might have properly given the title of hymns to the book of psalms, as that word agrees much more exactly with the Hebrew title *Tehillim*, than that which they adopted. He further states that the Hebrew word *Shir*, and the Greek word *Ode*, *Odé*, which we render by the word song, is that employed by the Apostle in Col. iii. 16. As specimens of the Hebrew *ode*, or song he refers to psalms 2, 3, 76, 91, 138, &c. In the Hebrew *Tehillim* and

*Shirim* Dr. Lowth could readily find the hymn and song, though men of lesser note could discover neither one or the other. A reference to 'Trommiius' Concordance of the Septuagint, under the word *hymeo*, amply proves that compositions corresponding to the hymn and song of the Greek New Testament are to be found in the Psalms. When Christ and his apostles are said to have sung an hymn at the institution of the Lord's Supper, the reference is to the psalms which were always sung at the passover called the great Hallel, and which included 113-118 psalms. Here we have the pen of inspiration designating some of the inspired poetry in the collection of praise made by the Holy Spirit for the use of the Church, hymns. Yet, Mr. Harvey assumes that because the word hymns is used, human compositions are included, without giving any evidence to prove it. In what light would a man be regarded who pursued such a course in the investigation of any scientific truth?

Again he says, "since these hymns and spiritual songs which the apostle enjoins are not given us, we must therefore either compose them ourselves, or neglect or explain away a clear injunction of scripture." A cause which requires such an argument as this to support it, proclaims its own weakness. In what a ridiculous position does it place the inspired apostle. It represents him enjoining christians to do what they were unable to do. The apostle enjoins them to speak to one another in hymns and spiritual songs, when according to Mr. Harvey, they had none. And suppose there were no christian poets among them to make any, (for all christians are not poets), then they could not obey the apostolic command. How unnatural and repugnant to reason is such a view. But when we consider the apostle enjoining them to use the collection of praise prepared for the use of the church by the Holy Spirit, contained in the Holy Scriptures with which they were familiar, and which they revered as the word of God, how appropriate, natural, and forcible is the injunction of the apostle. It accords with the injunction of another apostle, "Is any merry? let him sing psalms."

It is well known that the Jewish converts to christianity were very tenacious of all that belonged to their ancient church. They had frequent disputes and contentions with the Gentile converts, because they neglected to observe the Mosaic rites and customs. But while many things are mentioned about which they disputed, we never read of any contention about the psalmody of the church. The Songs of Zion were dear to the Jewish heart. Had these songs been set aside, or others introduced with them would not the sucklers for Ju-