

responsively with instrumental accompaniment. "Sing praises unto Him with timbrel and harp; with the sound of the trumpet with stringed instruments and organs, with loud cymbals; praise Him upon the high-sounding cymbals." No mention being made of them, David seems to have drawn the line at *drums*—the favourite and distinguishing music of the 'Salvation Army.'

The scripture Paraphrases, first introduced in 1545, and revised as we now have them in 1782, have ever since held a place in the estimation of the Scottish people little if at all inferior to the Psalms of David. Their authorship is ascribed to Isaac Watts, Logan, Addison, Cameron, Morrison, Blair, and Philip Doddridge who composed the inimitable lyric, commencing with 'O God of Bethel by whose hands Thy people still are fed'—without which no collection of modern hymns seems complete. And Logan gave us the beautiful 53rd hymn 'Take comfort Christians when your friends in Jesus fall asleep.' The first three of the collection of the five hymns appended to the Scottish Paraphrases are attributed to Addison, the fourth to Watts, and the fifth to Logan. The opposition in Scotland to the use of 'uninspired hymns' in public worship continued until recent times, and so great was the revulsion, they have already in many quarters superseded the Psalms almost entirely. As an instance of wedded attachment to the Psalms it may be mentioned that the United Presbyterian Church of the United States of America use them exclusively, and keeps itself aloof from all other Presbyterian churches on that very ground.

The "Sacramental Season" in Govan, as all over Scotland, was then a time of special solemnity, and the protracted services were calculated to strike with awe the minds of the rising generations. The Communion of that day was celebrated twice a year, which indicated that Govan was even then in rather an 'advanced' stage, for an annual celebration of the Sacrament had not long before been the custom here and elsewhere. Like the solemn feasts held in Jerusalem during the Jewish dispensation, it partook of a national character, and attracted unusual crowds of participants and spectators. The services connected with it occupied the best part of a week, commencing with Thursday, the statutory 'Fast day'