

than a prose version. It is as easy for a poet to translate poetry into metre as into prose; and translations from the original, when correctly made are divinely recognized as the word of God. That objection is utterly frivolous. The other objections in this connection are really unworthy of notice. I may, however observe, that Mr. Harvey refers to a statement in the Confession of Faith, "that there are some circumstances concerning the worship of God which are to be ordered by the light of Nature and Christian prudence." He mistakes when he thinks this refers to the making of hymns. The circumstances in divine worship which the light of nature and Christian prudence may regulate are, whether Christians in the worship of God sing a fast or slow tune, or only chant, or read one, or two lines at a time, or none at all in singing. Whether ministers stand on the floor or on a platform three feet high, or in an enclosed box or pulpit, in addressing the people; or whether they divide a sermon into three or more heads, or whether they make it three quarters or an hour long. These, and similar things are the circumstances, which the light of nature and Christian prudence may regulate in the service of God.

An attempt is made to show the inconsistencies of those who reject hymns yet use extempore prayer and make sermons from a text of Scripture. He says, "yet strange to say those who condemn us for going beyond the words of the psalms in praise, use extempore prayer without compunction, and never feel that a sermon from a text of Scripture disparages the word of God, which is perfect and inspired, or invidiously attempts to add to it, or place itself upon a level with it." I would now refer to this argument, having really disposed of it in a former article, but for the frequency with which hymnologists refer to it. Now the reason why those who reject hymns, yet use extempore prayer, and make sermons from a text of Scripture without any compunction, is simply this, that they have the express command of God for doing so. "Christ says after this manner pray ye." "Go ye into all the world and preach the gospel to every creature." The gospel is the text they are commanded to preach from. We have the example of Christ, himself, who took a text when he went into the Synagogue and preached from it, and of Solomon, and David, and Daniel, &c., in extempore prayer, and the apostolic injunction, in every thing by prayer and supplication let your request be made known to God. But God has no where enjoined men to make hymns to praise him in the sanctuary; for he has taken this matter in his own hands, and made a collection of inspired poetry for the service of

praise. He has not done this with regard to prayer or sermons. He has given us models of them, and left men to make them according to their own judgement and necessities. It is very easy to see the divine wisdom in this arrangement. We refer to a single point. Extempore prayers are used only by those who make them. The same is largely true with regard to sermons. There may be error in a sermon but no one will preach it again. The sphere of its influence is very circumscribed. But it is not so with the matter of praise. It is for universal use, in all countries, and in all ages. If it be erroneous in sentiment, the extent of the injury it may produce, is incalculable. God has, therefore, wisely kept song making in his own hand.

Mr. Harvey seems to think that the gospel dispensation is very much like the time when there was no king in Israel, and every man did what was right in his own eyes. He says, "the truth is we have no Leviticus regulating the minutiae of worship!" From this sentiment we beg leave to dissent. We believe that there is a King in Zion who has given particular laws for the government of his Church, and for the regulation and guidance of the services of the sanctuary. We are not sure that we understand what he means by the minutiae of worship. Certain it is that the matter of praise cannot be regarded as one of the small, or trifling parts of worship. It is one of great importance, and the Great Head of the Church has shewn this by the care with which he has provided for this part of divine worship.

Again, we are told, that "if we insist on some scriptural warrant in order to render our service lawful, we can have no warrantable praise at all." Most extraordinary statement. We cannot understand how a man who receives the whole word of God as of divine authority could come to such a conclusion. We really would like to know whether he receives the Old Testament Scriptures as of divine authority. How any man who recognizes the authority of the Old Testament Scriptures could make such a statement is unaccountable. We refer only to a few passages. Praise waiteth for thee, O God, in Zion. "Come before his presence with singing." "Enter his gates with thanksgiving and his courts with praise." "Sing unto him, sing psalms unto him." "Let us come before his presence with thanksgiving, and make a joyful noise with psalms." Here we have divine warrant both for praise and the matter of it. What higher authority can we have for praising God in the sanctuary. What higher authority do we need. If any man rejects the divine authority of the Old Testament, we can understand how he could make such a statement, but not otherwise