

voice to invite men in song; yea, to plead with them to come to the Saviour.

It is not legitimate, however, as the manner of some is, for a man to sing to a congregation on the Lord's day, "Come to Jesus," whose life all the week says "Come to the devil."

Nor is it legitimate for a choir to make the song a mere exhibition of musical skill, where there is no possibility of spiritual impression, because of the words or fragments of words not being intelligible. It is fraud and shame to say, because a text of scripture is torn to shreds, and the *disjecta membra* scattered over the notes of a piece of music, and the choir repeats words and fragments of words without meaning, that that is sacred, merely because the unrent, un mutilated verse is taken from scripture. Vain repetition in praise is found in Christian congregations, and is no better than the vain repetition in the prayers of the heathen. Much singing in that sense is no better than the much speaking in the other.

When a choir is permitted to address its song to the congregation, or when an individual is permitted to do so, care must be taken that the life points in the direction of the song. If song and life are at strife, the spirit of praise in the sanctuary is destroyed, and God and His house are dishonored.

What should the subject-matter of praise be? The position has been taken by many in the Presbyterian Church that the psalms are the only legitimate songs of praise in the sanctuary. They tell us that we have there an inspired book, which the Holy Spirit has prepared, and which ought to be sufficient for the church for all time. This argument proves too much. If it implies that nothing but inspired songs should be sung, then either the church for the first three thousand years of its history sang uninspired songs, or the revelation in song of that period has been lost. None of these songs, except perhaps two or three, have come down to us. If the ages before David could sing praises acceptably to God in words which do not form a part of the volume of inspiration, why cannot the people in the centuries after Christ sing praises acceptably, even though their songs do not form a part of the inspired volume? We do not believe that so large a part of the volume of revelation has been lost as such an argument implies.

The Psalms of David do not exhaust the subject-matter