

provide for its greater efficiency or drop it altogether. All of which is respectfully submitted.

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REVIEW OF "CHRISTIAN HYMNOLOGY."

(Continued.)

My previous articles reviewing "Christian Hymnology," by the Rev. Moses Harvey, covered his first three papers on that subject; and though he has extended the discussion through seven numbers of the *Record*, yet no additional arguments have been adduced. Having in his third article ascended the stream of uninspired hymnology to its head, we left him gazing wistfully through the past Apostolic ages, trying to discover the relics of some uninspired hymn used by the primitive Church, but finding none, he is reluctantly compelled to exclaim, "it is deeply to be regretted that we are in possession of no hymns of the age immediately succeeding the Apostles, not even a fragment has been preserved amid the wreck of time." The primitive ages having refused to support his theory, he returns and descends the stream as it courses through the dark ages and modern times, and revels in all kinds of poetry, both of orthodox and heterodox, and finds abundant proof to support the use, both of orthodox and heterodox, human hymns in the public worship of God. It was not, and is not now my intention to follow him in all his wanderings through the field of poetry, but in his sixth article he has recourse to bald assertions instead of argument, and covertly attempts to cast ridicule upon those who differ from him, by unfairly presenting their views; consequently the importance of the subject requires that these should be examined. I regret that Mr. Harvey should follow this course, because it discovers not so much a desire to elicit truth as to accomplish a purpose.

I would refer here to the principle on which I commenced the review of Christian hymnology, namely, to ascertain, as far as it can be known, the mind of God on the subject; for all must be will worship for which there is no divine authority! Mere human opinions are valueless in an inquiry of this nature. In every thing relating to divine worship we must appeal to the law and the testimony. Our inquiry must be, "What saith the Lord." If the divine word does not authorize the use of the inspired psalms in the worship of God, then they must be laid aside; but if God has appointed them for this purpose, we dare not ignore the fact. And so with regard to hymns. If the divine word does not au-

thorize their use, then all appeals to the feelings, and all human reasoning about the propriety and advantage of their use are worthless—they must be abandoned. From this position we are not to be drawn by any plausible sophistries or unpleasant epithets, and though we walk with the few, we will not feel the less safe, while the light of the divine word shines around us.

The service of praise formed an important part of divine worship in the ancient Church. Was it there by divine or human appointment? Can any man with the Bible in his hand, and who believes in its inspiration, doubt that it was of divine appointment. It is very clear that every thing connected with the worship of God under the former dispensation was of divine appointment; and that those inspired men to whom was intrusted the establishment of this worship, regulated everything in strict accordance with the guidance of the Holy Spirit. That in the service of praise, in the former dispensation, the inspired psalms formed the matter is evident from the divine word. That they were designed for the use of the Church in all ages, is capable of the clearest proof. It is not necessary to adduce all the arguments that might be advanced to prove this fact, and we will simply notice, that the collection of inspired poetry designated the psalms, was made under the immediate supervision of the Holy Spirit for the special use of the Church. The Old Testament dispensation and everything peculiar to it was about to pass away, but the inspired psalms were carefully collected for the use of the incoming dispensation. That it was not made for the Old Testament dispensation, is evident from the fact, that it was not made till near the close of that dispensation. It is absurd to suppose that it was made altogether for a dispensation which was just about to pass away. This would be like preaching the gospel to dead men. This argument applies to the whole of the Old Testament Scriptures. The volume of the Old Testament was completed by God himself near the close of the old dispensation. It would impugn the divine wisdom to affirm that it was for a dispensation which was near its close. It is so plain that it is self-evident that it was especially designed for the New Testament Church—the Church of God till the end of time. Again, the psalms were used by Christ and his Apostles, and by the primitive Church, which is surely sufficient proof that they were designed and suited for the use of the Christian Church. It is presumptuous in man to exalt his wisdom above the divine, and affirm that which God intended for the use of the Christian Church is not suited to its wants!

In his first article, Mr. Harvey tells us