

THE PSALMS IN WORSHIP
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Chapter 9, THE PSALMS IN THE OLD TESTAMENT CHURCH
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In the line of argument this subject is second only to the subject of the divine appointment of the Psalter as an exclusive manual of praise.

Was the Psalter used in divine worship in the Old Testament Church? Were the Psalms used in connection with the services of the temple and the synagogue? Were they used exclusively in these services? If these questions can be answered in the affirmative, then we have solid ground on which to build. If these questions cannot be answered in the affirmative, then there is an impairment of the foundation on which our doctrine of the exclusive use of the Psalms stands. In a sense this question may be said to be the crux of the whole discussion about Psalmody.

PRELIMINARY REMARKS

The Psalter, like the Bible, was a growth. David may be called the father of Psalmody. He left the impress of his inspired genius on the whole subject of temple praise. To the Davidic collection of Psalms others were added in the days of Isaiah and Jeremiah. The period of the Exile was prolific of Psalmody, as it also was of prophetic and historical literature. But the greatest number of Psalms were written after the Babylonian Exile, during the Restoration Period, as it is called. Just when the last Psalms were written we do not know. Most modern authorities and some older ones, e.g., John Calvin, are disposed to make the Seventy-Fourth Psalm and others to be as late as the Maccabean times. We may most safely conclude that the Psalms were all written and collected into the Psalter previous to 100 B.C., and probably at a much earlier date. Whatever view we take as to the date of the completion of the Psalter, it is apparent that it was a matter of growth. Psalms were written by David and others as they were moved by the Holy Ghost. These Psalms were gathered into little hymnals from time to time. Combinations of these hymnals were made until there were five Psalm Books. Finally these five were combined into one Psalter, our present Book of Psalms.

THE ARGUMENT

- I. These Psalms are inspired. The fact that they are in the Canon as a part of Sacred Scripture proves this beyond the need of discussion.
- II. The Psalms were prepared to be sung.

1. Their very name suggests this. The Book is called "Sepher Tehillim," "Book of Praises," or "Book of Songs." The name given to the Book indicates that these odes are to be sung.

2. The titles to the individual Psalms indicate the same purpose. The following are some of the titles: Tehillah, Mizmor, Shir, and Tephillah, which are rendered respectively Hymn, Psalm, Song, and Prayer. At the head of many of the Psalms there are directions about the music to which the words are to be sung: e.g., "Lamenatseah," i.e., to the leader of the singing; "Al-hasscminith," i.e., to be sung by bass voices; "Al-alamoth," i.e., to be sung by soprano voices.

3. The contents of the Psalms are praise material. They are lyric poetry of the highest order. That the Psalms were prepared to be sung in praise to God no one can doubt.

III. Praises were sung in the Old Testament worship. This point has already been anticipated somewhat. That even in Northern Israel music and song accompanied the worship of the great sanctuaries in the eighth century b. c. we have on the indisputable evidence of the prophet Amos (v. 21-23): "I hate, I despise your feasts, I will take no delight in your solemn assemblies. Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols." The prophet, it will be noted, is speaking of sanctuary worship, when he declares that God will not accept their service of song so long as they are living unrighteous lives. It is clear from 2 Samuel (vi. 5) that music and song were a part of the worship in David's time. Speaking of the bringing up of the Ark to Jerusalem the writer says: "And David and all the house of Israel played before Jehovah with all manner of instruments." Such instrumentation in the worship of God was the accompaniment of a song service. Isaiah adds his testimony in these words: "Ye shall have a song as in the night when a holy feast is kept ; and gladness of heart, as when one goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel" (Isa. xxx. 29). The service of song in connection with worship is so well understood that Isaiah uses the custom as an illustration of the joyful singing that shall prevail when repentant Israel shall be greatly blessed of God. This service of song is distinctly implied in the song of Hezekiah, recorded in Isaiah: "Jehovah is ready to save me: Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah" (xxxviii. 20). Such language would not be used except the service of song was a regular part of the worship at the temple. Still another evidence of the song service is found in Lamentations (ii. 7): "Jehovah hath cast off His altar, He hath abhorred His sanctuary; He hath given up into the hands of the enemy the walls of her palaces: They have made a noise in the house of Jehovah as in the day of a solemn assembly." The only noise in connection with a feast of a solemn assembly in the house of the Lord to which the shouts of the victorious Babylonians could be likened would be the loud singing of the multitude of people assembled to worship God.

Ezekiel in describing his new temple says: "And without the inner gate were chambers for the singers" (xl. 44). There must have been singers in Ezekiel's time to conduct the service of song.

Ezra, in enumerating those who returned from the Captivity with Zerubbabel in 537 as in one way or another connected with the service of the temple, e.g., priests, Levites, porters, et al, says: "The singers : the children of Asaph, a hundred twenty and eight" (Ezra ii. 41). Here there is undoubted reference to a regularly organized class of singers belonging to the sacred ministries of the temple; and the way in which these singers are spoken of may be taken as evidence that there was a guild of temple singers before the Exile. See also Ezra iii. 10.

The writer of Nehemiah has this to say: "For in the days of David and Asaph of old there was a chief of the singers, and songs of praise and thanksgiving unto God" (Neh. xii. 46). See also Neh. xiii. 10.

Maimonides of the twelfth century, the greatest Jewish authority on the Talmud and Mishna, speaking of these temple singers, says: "And some of them were Levites, and some of them were Israelites of note, who had married with the priesthood; for none of them might go up into the desks of the songmen but men of note" (Kele Mikdash, cap. 3). In a gloss the Mishna, in the treatise Erachin, says of these singers: "These were families of Israel of note, whose daughters the priests had married."

That songs of praise to God were sung in connection with the service of the temple no one can doubt. The argument for it is unanswerable.

IV. These songs of praise which were sung in connection with the service of the temple were the Psalms of the Psalter. Inasmuch as the Psalter is the only group of praise-songs that existed in Old Testament times, so far as we know, we would naturally conclude that these were the songs which were sung in the temple worship. It is scarcely possible to draw any other conclusion. This conclusion is strengthened by the fact that the Psalms were written to be sung in praise to God.

But there is much additional testimony on this point. "And he appointed certain of the Levites to minister before the Ark of Jehovah. . . . Then on that day did David first ordain to give thanks unto Jehovah, by the hand of Asaph and his brethren" (i Chron. xvi. 4-7). This is said in connection with David's care for the Ark which he had just brought up to Jerusalem. Now follows in verses eight and thirty-six inclusive one of the songs which these singers sang: "O give thanks unto Jehovah, call upon His name." The song is none other than fifteen verses of Psalm cv., thirteen verses of Psalm xcvi., and three verses of Psalm cxi. It is true that the quotation is not always exact, but it is as exact as some of the quotations made by New Testament writers from the Old Testament. Even if the contention of the critics be correct, to the effect that the Psalms which are united to form this temple song were not written till after 400 B.C., and that Chronicles, which

was written about 325 B.C., is only idealized history, yet the fact would remain that in the Chronicler's day and earlier these Psalms were sung in the temple service. The testimony of Chronicles to the singing of the Psalms in the temple service is conclusive. According to 2 Chron. (xx. 21) Jehoshaphat "appointed them that should sing unto Jehovah, and give praise in holy array, as they went out before the army and say, Give thanks unto Jehovah; for His loving-kindness endureth forever." The song which these singers sang was Psalm cxxxvi., the Chronicler, according to Jewish custom, giving the first line of the Psalm. Hezekiah "set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David. . . . Moreover Hezekiah commanded the Levites to sing praises unto Jehovah with the words of David, and of Asaph the seer" (2 Chron. xxix. 25-30). Both David and Asaph were reputed writers of our Psalms. At the time the Chronicles were written "the words of David" and "Psalm," according to the common conception, were synonymous terms. They sang the Psalms of David.

Then, too, all the references to song service at the temple made under the previous head imply in no uncertain way that the Psalms were the songs sung.

"Oh come, let us sing unto Jehovah;
Let us make a joyful noise to the rock of our salvation.
Let us come before His presence with thanksgiving,
Let us make a joyful noise unto Him with Psalms."
(Ps. xcv. 1, 2).

Here we might rest with this argument. But there is a great mass of extra-Biblical material testifying to the use of the Psalms in Old Testament worship which is most interesting and valuable. There is a group of six thanksgiving Psalms which abound in the compound word "hallelujah." Two of them begin with it, and four of them end with it. The key-note of the group is "Praise Ye Jehovah." This group consists of Psalms cxiii. and cxviii. inclusive, and is called the "Hallel," i.e., the hallelujah group. In the later temple service this Hallel was sung in connection with the service of the Passover, the Feast of Weeks, the Feast of Tabernacles, and indeed all the feasts. Dr. Lightfoot, of Westminster Assembly fame, who still remains one of the greatest authorities on the Talmud and Mishna, and as well on the services of the temple, in speaking of the Passover says: "Now the song that was sung at this time, while they were killing the Passover, was called the 'Hallel.'" The Babylonian Talmud says: "Every company said over the Hallel three times; for their paschals were many, and they were bound to the singing of the 'Hallel' at the slaying of them." They chanted, during the killing of the Passover, Psalms cxiii. and cxviii. inclusive. Maimonides, on the authority of the Talmud, says: "All the time they were killing and offering, the Levites said over the Hallel; if they had finished the Hallel, and the company had not yet done, they said it over again; and if they had finished saying it over again and the company had not yet done, they set to it a third time." In another paragraph Maimonides says: "This Hallel was said over eighteen days in the year and one night: viz., at the killing of the Passover, at the feast of

Pentecost, on the eight days of the feast of Tabernacles, on the eight days of the feast of Dedication, and on the night of the Passover." The "saying of the Hallel" means of course the chanting of it. The same authority in his treatise on *Megillah* and *Chanuchah*, says: "The custom of saying over the Hallel in the days of the former wise men was thus: The chief among them that was to read the Hallel, after he had said a prayer, began thus, 'Hallelujah'; and all the people answered, 'Hallelujah.' He goes on and says: 'Praise ye the servants of the Lord'; and all the people answered 'Hallelujah.' He proceeds and says, 'Praise the name of the Lord'; and all the people answered, 'Hallelujah.' He says further, 'Blessed be the name of the Lord from this time forth, even forever more'; and all the people answered, 'Hallelujah.' And so at every passage, till they answered 'Hallelujah' one hundred and twenty- three times over; and of that number were the years of Aaron. Now when he that read it came to the beginning of any Psalm, as when he read, 'When Israel came out of Egypt,' the people repeated and said, 'When Israel came out of Egypt'; but when he said, 'And the house of Jacob from a strange people,' then the people answered, 'Hallelujah'; and so forward, till he came to, 'I love the Lord because He hath heard my voice'; and there the people repeated, 'I love the Lord because He hath heard my voice.' And so when he said, 'Praise the Lord, all ye nations,' they repeated, 'Praise the Lord, all ye nations.' And when he came to, 'Save now, Lord, I beseech Thee,' the people repeated, 'Save now, Lord, I beseech Thee'; though it be not at the beginning of a Psalm. And when he said, 'I beseech Thee, now, send prosperity,' they rehearsed and said, 'I beseech Thee, now, send prosperity.' And when he said, 'Blessed is He that cometh in the name of the Lord,' all the people answered, 'Blessed is He that cometh in the name of the Lord.'" A careful comparison of this long quotation with Psalms cxiii. and cxviii. inclusive will show the following order of service: When the leader repeated the first line of any one of these Psalms, the people chanted it after him. But when the leader repeated any of the other lines in these Psalms, the people answered "Hallelujah." To this last order there were two exceptions, viz., when the leader read the first lines of verses 25 and 26 respectively in Psalm cxviii., the people chanted them after him, instead of saying "Hallelujah," as in all the other lines. It should be noted that while the first line of Psalm cxiii. is translated "Praise ye Jehovah," it could as appropriately be translated "Hallelujah," for in the Hebrew it is just the compound word "Hallelujah." No one can doubt that the Hallel consisted of Psalms cxiii. and cxviii. inclusive. These Psalms were sung over and over again at every feast observed by the Jews. The Talmud and the Jewish writers generally go into further detail describing just how and when these Psalms were sung. There were four cups of wine drunk in observing the Passover. Dr. Lightfoot in his great treatise on "The Temple Service" says: "And now we are come to the fourth cup, which was called 'the cup of the Hallel'; for he finished the Hallel at it, and at it he said the blessing of the song. He had begun the Hallel over the second cup; for he concluded the Haggadah, or showing forth of their deliverance (as 1 Cor. xi. 26), with the rehearsal of the One Hundred and Thirteenth and One Hundred and Fourteenth Psalms. And now he begins with the One Hundred and Fifteenth and rehearseth that, and the One Hundred and Sixteenth, and the One Hundred and Seventeenth, and the One Hundred and Eighteenth; for these six Psalms were the Hallel, as was observed even now."

If a fifth cup was drunk, they sang with it what they called the Great Hallel. What was the Great Hallel? Rabbi Judah says, from "O give thanks" to "By the rivers of Babylon," that is, Psalms cxxxvi. and cxxxvii. inclusive. Rabbi Jochanan says, from "A Song of Degrees" to "By the rivers of Baby-Ion." Psalm cxx. has at its head "A Song of Degrees"; it is the first of the fifteen "Songs of Degrees." Rabbi Jochanan's testimony is to the effect that the Great Hallel, which was sung with the fifth cup, consisted of Psalms cxx. and cxxxvii. inclusive. Sometimes also at these feasts they sang Psalm cv., and at others Psalm xcvi. In connection with the bringing in of the firstfruits Psalms cxxii., cl., and xxx. were chanted. Psalm xxx. was also sung at the feast of Dedication. All this and more is given on the authority of the Talmud, the Mishna, Maimonides, Dr. Lightfoot, and Jewish Rabbis who are recognized authorities in such matters.

The Mishna (Tamid, cap. 7, sec. 3) assigns to the service of the daily burnt offerings the following weekly cycle of Psalms: On the first day the 24th; on the second day the 48th; on the third day the 82d; on the fourth day the 94th; on the fifth day the 81st; on the sixth day the 93d; on the seventh day the 92d.

The Septuagint Version by its titles to these Psalms, in the main, confirms this notice in the Mishna. The title to the Twenty-Fourth Psalm is "A Psalm of David on the first day of the week"; the title to the Forty-Eighth Psalm is "A Psalm of Praise for the Sons of Korah in the second day of the week"; and so on through the cycle, excepting only Psalms lxxxi. and lxxxii. When one remembers that the Septuagint version of the Psalms was completed about 150 years B.C, and that these titles have stood over these Psalms from that date, one cannot doubt the testimony for this use of these Psalms. The superscription to the Ninety-Second Psalm in the Hebrew Bible is "A Psalm for the Sabbath-day."

The testimony of the Jewish Talmud and Mishna, of Maimonides, the great Jewish authority on the Talmud, of all Jewish writers on the temple service, and of Dr. Lightfoot, the great Protestant authority on the Talmud and Mishna, is to the effect that the Psalms were sung in connection with the temple service. It is true that we have not found mention made of all the Psalms as being used; but we have found reference to a large number of them. These are mentioned as being stately sung on special occasions. Then when we remember that these selections were made from a praise-manual, we surely are justified in concluding that others of these songs were sung on ordinary occasions at the temple and in the homes of the people. Can anyone account for the Psalter on any other, supposition? We conclude that the Psalms of the Psalter were sung in Old Testament worship.

V. The Psalms in the Service of the Synagogue. It is held that the mode of worship in the early Christian Church was modeled, in general, after the service of the synagogue. Were the Psalms sung in the service of the synagogue? Edersheim contends that there

was no praise service whatever in connection with the synagogue. A few others take the same view.

Maimonides, Vitringa, Dr. Lightfoot, Ginsburg, *The Encyclopedia Biblica*, and Cheyne, all of whom are of much higher authority, claim that songs of praise were sung in the service of the synagogue. Our information concerning the origin and the early history of the synagogue is meager indeed. We do not know how and when it originated, though we can with much assurance conjecture.

There is no direct statement that there was any singing of praise in its service. Some have held that this lack of positive statement is conclusive that praise formed no part of the service. But when we recall what a prominent place the chanting of Psalms held in the service of the temple, when we recall that praise became a part of the worship of the Christian Church from the very first, and when we recall that Jews, who had all their lives been accustomed to worship in the synagogue, were so familiar with the Psalms that in the mid-night darkness of the prison Paul and Silas sang praises to God, we can scarcely conceive that this prominent and popular part of worship was wholly omitted from the service of the synagogue.

The Mishna, as quoted in *The Encyclopedia Biblica*, enumerates five principal parts of the service of the synagogue: (a) the recital of the Shema, i.e., certain parts of the Pentateuch, viz., Deut. vi. 4-9; xi. 13-21; and Num. xv. 37-41; (b) the prayer; (c) the reading of the law; (d) the reading of the prophets, and the benediction; (e) the translation and explanation of the Scripture lesson. There is no mention made of the singing of songs, of praise. But there is strong ground for saying that praise was included under "the prayer." There is such a close connection between prayer and praise that they could easily go under one name. Prayer includes the giving of thanks to God. Praise may include confession and petition, as well as the giving of thanks. I. J. Perritz in *The Encyclopedia Biblica*, writing on the service of the Early Church, says: "Paul speaks of prayer and praise together (1 Cor. xiv. 14, 15): 'I will pray'; 'I will sing.' This would be the natural combination in the very earliest liturgical arrangement. . . . From the fact, however, that 'Psalm' is mentioned alone in the 26th verse, we may well infer with Weizsacker that the song of praise was, as a rule, more prominent than prayer." Weizsacker in his great work on "The Apostolic Church" takes this view. "Tephillah" (prayer) can include "tehillah" (praise). That the Hebrew word "tehillah" is so used in the Bible the following passages will show: 1 Sam. ii. 1: "and Hannah prayed and said," etc. Then follows a magnificent song of praise. Jonah ii. 1: "Then Jonah prayed unto the Lord his God out of the fish's belly and said," etc. What follows is a hymn of thanksgiving. The headings in Hebrew to Psalms xvii., lxxxvi., xc, cxlii., and also to the song in Habakkuk iii. are "tehillah" (prayer), not "tehillah" (song). The Bible writers frequently use the word for prayer as inclusive of praise. We believe that the Talmud, in giving the order of service for the synagogue, intended "prayer" to include "praise." Cheyne, in the Bampton Lectures, 1889, expresses this same belief: "It may be objected," he says, "that there is no evidence that Psalmody formed part of the public

worship in the early synagogue. But they were at any rate prayer-houses like the temple, and I can with difficulty believe that prayer did not include praise; especially as the missionary Psalms contain passages specially appropriate to the Diaspora." The *Encyclopedia Biblica* has a statement of this same thought, and in almost identical words. Dr. James Harper, of Xenia, Ohio, says: "For many hundreds of years the singing or chanting which Maimonides includes under the general head of prayer has been an element in the synagogue service." Note that Maimonides is Dr. Harper's authority for this statement. Killen, in his "Early Christian Church," says: "Like the worship of the synagogue, the New Testament service consisted of prayer, singing, reading the Scripture, and expounding or preaching." Binnie, in his great work on *The Psalms, Their History, Teaching, and Use*, has this to say: "The worship of the Christian Church was for the most part borrowed from the synagogue. ... In addition, therefore, to the reading and preaching of the Word, and the offering of united prayer, the singing of Psalms was in use from the beginning." Speaking of the common prayers of the Early Church, Burbidge, in his book entitled *The Liturgies and Offices of the Church*, says: "The resemblances of these services to the synagogue worship can be clearly traced, as might be expected when it is remembered that for many years the Church consisted principally of Jews. . . . Praise, hearing, and prayer formed the main divisions of the common prayers of the Christians, as they had done in the synagogue services of the Jews."

This is a strong array of testimony for the ordinance of praise in the synagogue:

- (a) The Bible use of "prayer" and "praise" — the one including the other, showing that "prayer" in the order of service for the synagogue might include "praise";
- (b) Maimonides' assertion that "prayer" included "praise" in the synagogue service;
- (c) The New Testament worship, modeled after the synagogue, including from the first the singing of Psalms;
- (d) The claim of Cheyne, Vitringa, Dr. Lightfoot, *The Encyclopedia Biblica*, Binnie, Killen, Harper, Burbidge, and almost all other authorities, that the "prayer" of the synagogue service included praise.

Now, since they sang praises in the services of the synagogues, what did they sing? The Jews sang Psalms in the temple service. The Jews who were converted to Christianity, modeling their service after the synagogue, sang Psalms. The Jews were familiar with the Psalms. What did the Jews sing in their synagogue service? The Psalms were the songs sung in the temple service. The Psalms were the songs sung in the synagogue service. The Psalms were the songs sung in the service of the early Christian Church.

VI. The time of the closing of the Psalter indicates that it was intended, not for the Old Testament Church alone, but for permanent use. There are various views held as to the

date when the Psalter was closed. In the Seventy-Fourth Psalm there is a lament that the enemy has burned up all the synagogues of the land. As the synagogues were a post-exilic institution, as the institution was a matter of growth, and probably of slow growth, we may conclude that the Seventy-Fourth Psalm was written long after the time of Ezra and Nehemiah. Because of the fact that the persecutions of the Maccabean times make the best background for this Psalm, as for several other Psalms, some make the date of this Psalm to be as late as 164 B.C. John Calvin inclines to this view. According to such a view, the Psalter could not have been closed earlier than 150 B.C. At the earliest, the completed Psalter was not given till very late in the Old Testament dispensation. The late date at which many of the Psalms were written, and the later date at which the manual was compiled, viz., after most of the Old Testament dispensation had passed away, leads one to conclude that the Psalter was prepared not alone for the little remnant of the Old Testament dispensation, but for all time.

VII. An objection answered. It is said that other songs than those contained in the Hebrew Psalter were sung in temple and in synagogue services. The late Dr. Edgar, of Belfast, in his little book, *Progressive Presbyterianism*, Prof. Heron, in *The Belfast Witness*, and Dr. D. F. Bonner, in the columns of *The Westminster* (Philadelphia), make much of this objection. They seem to attempt to make the impression that there was much of this extra-Psalter material used in the Old Testament Church. But when one takes his pencil and puts down all which any and all of them cite, he is surprised at the meagerness of the material over which they make so much. Here is the sum of their findings. On the Sabbath days, the two songs of Moses, contained respectively in Deuteronomy xxxii. and in Exodus xv., were chanted in addition to the Psalm service of the day. On this point Dr. Lightfoot, in his *Temple Service*, says: "On the Sabbaths themselves there was an additional sacrifice, according to the appointment. Num. xxviii. 9, 10. And at the time of this additional sacrifice the Levites sang Moses' song, in Deut. xxxii., 'Hear, O heavens, and I will speak,' etc., but they sang it not all at one time, but divided it into six parts, and sang one part of it every Sabbath; and so in six Sabbath days they finished it, and began again. Thus did they at the additional morning sacrifice; and, at the evening sacrifice, they sang Moses' song in Exodus xv." This Dr. Lightfoot gives on the authority of Maimonides, in *Tamid*, cap. 6. The song of Habakkuk also was probably sung. This we infer from the superscription, though there is no account, either in Scripture or in the Talmud and Mishna, of its having been sung. Prof. Heron claims the songs of Hezekiah were sung. This claim is based on a line contained in Hezekiah's song of thanksgiving composed on the occasion of his recovery from sickness:

"Jehovah is ready to save me: Therefore we will sing my songs with stringed instruments all the days of our life in the house of Jehovah." (Isa. xxxviii. 20, R. V.)

The Hebrew word here rendered "sing," wherever it occurs in the Bible, except three times, is translated "stringed instruments." The word rendered "we will sing" should be

rendered "we will strike"; Gesenius' Hebrew Lexicon gives no other meaning for it. The verse is properly translated :

"Jehovah is ready to save me: Therefore my stringed instruments we will strike all the days of my life in the house of Jehovah."

Cheyne, Delitzsch, George Adam Smith, Orelli, Blake, the *Cambridge Bible*, the *Encyclopedia Biblica*, and, indeed, all modern commentators translate the verse as I have given it. Prof. Heron's argument is based on what is certainly a mistranslation of this verse.

Dr. Edgar gives eight extra-Biblical lines which he claims were sung as a doxology on the Day of Atonement. Dr. Edersheim quotes eleven extra-Biblical lines which he claims were sung in the temple service.

It is significant that the evidence for the use of these nineteen lines of extra-Biblical material in the song service of the temple is so precarious that the great authorities refuse to make claim for their use. Dr. Lightfoot, the great authority on the temple service, says not a word about them in his monumental work *The Temple Service*, though he set for himself the task of giving all that was connected with the subject, writing a book of more than two hundred pages on the subject, quoting the Talmud and Mishna, Maimonides, and all the Jewish authorities with great accuracy and fulness.

Now what have we, on good authority, as having been sung in the service of the temple in addition to the Psalms? The two songs of Moses, and probably the song of Habakkuk — all three of them inspired material, and all found in the Bible. How much basis this little mite for the making of hymn-books of human composition for use in the worship of God! There might have been a dozen other inspired songs sung in the temple without affecting our position in the least. These songs of Moses and Habakkuk were inspired songs. Our claim is for an inspired Psalmody. We are not averse to the singing of inspired songs wherever found, such as the songs of Moses. We do not believe that they will ever be sung. The singing of inspired songs other than the Psalms has never been a practical question. It will never be a practical question, for there are less than a score of such songs in the entire Bible that could be sung. The raising of this question of the singing of inspired songs other than those found in the Psalter has always been a mere quibble. Those who have raised it have never attempted to have them sung. They have never desired to have them sung.

Then the fact that from all the songs prepared by inspired men in Old Testament times one hundred and fifty were selected to form a manual of praise is indicative of the fact that divine wisdom has been exercised in the selection. This is significant. The Psalms were gathered into a book for the express purpose of making a manual of praise for use in the public and private worship of God. Everyone, so far as I have ever heard, who

believes in an inspired Psalmody is perfectly satisfied with the selection that has been made by divine wisdom. Moses, Hannah, Habakkuk, Jonah, Hezekiah, and others wrote songs, which for historical reasons were retained in their historical place in the Canon, but which were omitted from the permanent praise book of the Church for reasons which seemed good to the divine mind. Doubtless other inspired songs were written and, possibly, for a time sung by the Old Testament Church. For reasons which seemed good to divine wisdom these songs, if there were any, were omitted from both the Psalter and the Canon. Paul wrote epistles to the churches. All of these were inspired. Many of them have been included in the New Testament for permanent use. Others were not included, and are lost, this for reasons which seemed good to a superintending Providence. There are twenty-seven lost books quoted in one or other of the thirty-nine Old Testament books. Doubtless some of these were inspired, but none of these twenty-seven books were included in the Bible, for reasons which seemed good to the Holy Ghost. Habakkuk, doubtless, uttered other prophecies than those contained in his three chapters, and Obadiah others than those contained in the twenty-one verses in his one-chaptered book; but they are not bound up in the Bible. The fact that other Old Testament books and other of Paul's inspired epistles were once used by the Church, but are not now in the Bible, gives the Church no sanction for making new books of Scripture. The fact that other inspired songs were once made, and possibly sung, gives the Church no authority to make other songs as substitutes for the Psalms of the Psalter.

VIII. Another objection answered. Many hymns, it is said, were written during the century preceding the coming of Christ, and during His and the Apostolic days, which may well be used in the praise service. "The Psalms of Solomon," a collection of eighteen psalms, and "The Songs of the Three Children" embodied in the Septuagint version of Daniel are cited as illustrations of this. It is said that the writing of psalms and hymns and songs after the Old Testament Canon was closed is proof that the Church may use them, and that she may write others for use. After the Old Testament Canon was closed there were many books written in the style of the Scriptures. First and Second Esdras, Tobit, Judith, additions to Esther, the Wisdom of Solomon, Ecclesiasticus, Baruch, First, Second, Third, and Fourth Maccabees, Enoch, etc., etc., are all of this type. They are religious books; they are similar in their contents to the books of the Bible; some of them are bound up in the Septuagint; and some of them are still in the Vulgate. But Protestants do not agree that they shall be used in our pulpits as Sacred Scripture. The same argument that would take the "Psalms of Solomon" and other hymns into the praise service of the Church would take all these apocryphal books into the reading service of the Church.

IX. A third objection answered. New conditions arise for which new songs must be made. This objection is based on the assumption that the hymn is an outburst of devotion produced at the moment of some great event. This is far from the truth. The hymns which are enduring are not the outburst of the moment. They are the

embodiment of the sentiment of the Church. They follow settled convictions. The enduring hymns, which are the only ones worth singing at any time, are the ripest product of human thought. They cannot be produced to order, nor on the spur of the moment. Consequently no hymns of permanent value are prepared for particular occasions and conditions. When new conditions arise, the hymn-singing Churches sing the old hymns which have been tested by use.

X. A fourth objection answered. Since we have freedom in making prayers, we should have freedom in making hymns. The cases are far from parallel. Prayer is offered by one man as leader; hymns are sung by the congregation. The leader may extemporize a prayer; a congregation cannot extemporize a hymn. Even when a hymn is sung in solo, it is impossible for the singer to compose his words at the time of singing. In the denominations which have a ritual for prayer, even the prayers have been prepared most carefully beforehand. They are the selection of the best prayer-thought of a century or more. It is impossible that the congregation, or the leader of song, should have the same liberty in the matter of hymns that is had in prayer. The hymns must be prepared beforehand, set to music, and the music learned. Prayer is the spontaneous utterance of the leader's heart; congregational singing is praise to God through words which have been prepared beforehand, and usually long beforehand.

XI. Recapitulation.

1. The Psalms are inspired.
2. The Psalms were prepared to be sung.
3. Songs of praise were sung in Old Testament worship.
4. The songs which were sung in temple and synagogue were the songs of the Psalter.
5. By divine guidance the Psalter was prepared as a praise manual.
6. The collection of Psalms found in the Psalter was made so very late in the Old Testament dispensation that the idea that it was made for the Old Testament Church only is precluded.
7. The objections urged against the exclusive use of the Psalms in the worship of God are not well taken.