

consistency. Dr. W. rejected the Bible doctrine of the Trinity: he cannot be supposed, intentionally, to contradict his settled principles, in any of his poetic compositions; his Imitations and Hymns, with all their perfections and imperfections, were adopted in the Psalmody of many churches, to the exclusion of scripture songs; and among those churches the Socinian heresies have extensively spread."—*Apology*, pp. 121-2.

There is another doctrine, usually bound up in some form with Socinianism and its kindred heresies, which has followed in the wake of Dr. W.—*Universalism*. It is not necessary to mark the relation, which the progress of Universalism bears to the use of uninspired Songs. From the reasons assigned for the exclusion of *some* of David's Psalms, it is easy to shew that Universalism might be *expected* to follow. If it be not consistent with the spirit of Christ, to pray for the destruction of ungodly men, under any supposition, it must be inconsistent with the character of God, to which pure religion constitutes an assimilation, to grant the petition; and what God may not grant to the prayers of his people, he cannot in justice execute. Thus, by a very simple process, we arrive at the conclusion, that the ultimate destruction of any member of the human family is at variance with the divine character.

Among evangelical expositors of the Word, there is manifested, both in the pulpit and by the press, an unwarrantable squeamishness, when they approach the portions that are presented to us in the form of prayers against the enemies of God, and of his people as such. They have strengthened the hands of the enemies of scriptural views of the divine attributes, and of the integrity of the divine word, by shrinking from the recognition of those prayers, and by discussing the subject, as if they had a lurking apprehension of their indefensibility upon Christian principles. They usually treat them as predictions, not as prayers. Even if we allow that the Hebrew might be translated as predictions, it must not be forgotten that when the Apostles quote such passages—as contain the supposed predictions, they present them still in the imprecatory form.

Were the propriety of substituting the prediction for the prayer admitted, the difficulty is only removed a single step. What would be thought of the servant of Christ, who hesitates to acquiesce in the purpose which his Master has expressed, or to say *Amen* to the sentence he has pronounced? And what is the expression of acquiescence in the prediction which God has uttered, but a prayer for its accomplishment? The petition of the Lord's prayer, "Thy will be done on earth as it is done in Heaven," implies all that is expressed in all the imprecations contained in the Book of Psalms. Are men to boast of a mercy more comprehensive than God's? If we are made partakers of