

that man who should pretend that he could make better Hymns than the Holy Ghost. His collection is large enough; it wants no addition. It is as perfect as its Author, and not capable of any improvement. Why, in such a case, would any man in the world take it into his head to sit down and write Hymns for the use of the Church? It is just the same as if he were to write a new Bible, not only better than the old, but so much better, that the old may be thrown aside. What a blasphemous attempt! And yet our hymnmongers, inadvertently I hope, have come very near to this blasphemy; for they shut out the Psalms, to introduce their own verses into the Church, sing them with great delight, and, as they fancy, with great profit; although the whole practice be in direct opposition to the command of God, and, therefore, cannot possibly be accompanied with the divine blessing."

"The Psalms of David were penned for the use of the Church of God in its public worship, not only in that age, but in other ages; as being fitted to express the religion of all saints, in all ages, as well as the religion of the Psalmist."—*Edwards*.

"To say that the imprecations in the Psalms are offensive to Christian ears, is talking with a boldness I dare not imitate. Morality is the same now that ever it was; and I cannot think that the Holy Spirit has made that language *divine* in the Old Testament, which is *uncharitable* in the New. We have 'no new commandment,' but what was delivered to us from the beginning."—*Bradbury*.

Notwithstanding the ominous manner in which they have been ushered in, Watts' *Imitation* and *Hymns*, or other poetical compositions manufactured chiefly out of the materials which they supplied, have been very extensively adopted by the Churches. There is reason to believe that multitudes who use them, would strongly dissent from the "many unguarded sentences concerning David and the Book of Psalms," which Dr. W. and others have written; yet it cannot be gainsayed that the introduction of the Songs, without a protest against the defamatory language by which their preparation and introduction have been vindicated, is a virtual homologation of the worst sentence that has been written against David and the Songs of Zion. Though speaking with much diffidence, it is very evident that McMaster ascribes the introduction and spread of Unitarianism to the introduction and general use of Watts' compositions. "It has been said that 'the city of God presented no street of purer gold than the New England Church.' It is now a desolation. It is a fact, not admitting of doubt, that where his compositions were first, and have been longest, used in the Psalmody of the Church, Socinianism has made the most extensive progress. Error has its power as well as truth; and like it, presses to