

writings of such an author possessing such advantages, both of genius and popularity? My motives are certainly not sinister; as no sinister motive could induce me to overtax myself with work, when I have perhaps as much on hand without it as any man should have, and, my friends think, much more than is salutary.

But the praises of God are wont to be sung in all this Christian land. The aspirations of glad and grateful hearts arise every day and every hour to God's throne. The hopes, the fears, the wishes, the humble prayer and praises of the children of their Father, arise in almost unbroken strains to the throne of God.

"Rejoice evermore, pray without ceasing, and in every thing give thanks," is the injunction of the Gospel. Servants of God, reformers of every age, and good men of every sect and denomination under heaven, in all Christendom, have prayed to God, have rejoiced and given thanks; and most of their praying, rejoicing, and thanksgiving, have ascended to God's throne, and arisen like sweet incense on the pinions of measured line, and been chanted in tuneful lays. Hymns have been always the vehicle of three fourths of all the praises awarded to Heaven's King since the day of Pentecost. Indeed, the God of nature seems to have adapted the heart to musical strains, that it might be moved thereby, in order that he might be thereby worshipped. But, as if there was danger of God receiving more than his due of praises, and the injunction of the great apostle to the gentiles being too much adhered to, we find a work most ably written by a most able writer and most renowned critic, *decrying the worship of God in the use of Hymns*, and insisting that all the worship of God practised in singing of hymns and songs of praise, shall cease!!! Now, the most inevitable consequence of all this would be to cause to cease, as we before hinted, three-fourths, at least, of all the praises awarded to Him, who should be the subject of all our thoughts, every hour. What could induce a gentleman, a Christian, and a Christian teacher in the synagogue, to endeavour to persuade men that it is wrong to praise God by singing hymns of praise to His name. And strange to say on inspection, we find that his strongest argument in favor of this novel idea, amounts to something like this: That it is right to sing David's Psalms—Rouse's version,—and after labouring with all his ingenuity to prove that important truth, he