

will be strange if doubts do not arise respecting the propriety of a practice, the advocacy of which demands such reproachful exhibitions of the words of inspiration. The preface to Doctor Watts' Hymns and Spiritual Songs comprehends, with relation both to the spirit and the letter of the Psalms of David, language utterly at variance with the recognition of their inspiration. He thus writes:—"I have long been convinced that one great occasion of this evil (the flattening of devotion, awakening of regret, and touching all the springs of uneasiness within us,) arises from the *manner* and the *words* to which we confine all our songs. Some of them are *almost opposite* to the spirit of the Gospel; many of them foreign to the state of the New Testament, and widely different from the present circumstances of Christians." "We are *checked on a sudden in our ascent towards Heaven*, by some expressions that are more suited to the days of carnal ordinances; the line which the clerk parcels out to us, hath something in it so extremely Jewish and cloudy, that it darkens our view of God the Saviour; some dreadful curse against men is proposed to our lips, which is *so contrary* to the new commandment of loving our enemies." In the Psalms there are "many deficiencies of light and glory."

The language of "T." (Sept. 27, 1853,) is conceived in the same spirit. "*Generally speaking*, the Psalms of David breathe the most fervent spirit of devotion, and that in highly appropriate language. But that can only be said of the inspired original, and said of it with *some explanations*. Could we even use the original, it may well be doubted whether the composition is adapted to our taste, or calculated to animate our feelings of devotion."

Such is a specimen of the language used by the opponents of an inspired Psalmody, when speaking of the Songs of Zion. Very different is the estimate of that collection by the Saviour, and the inspired writers of the New Testament, as shall appear by perusing the *first section of the last Chapter* of this work. Very different the estimate of some of the excellent of the earth, from the earliest records of the Christian dispensation. Chrysostom, quoted by McMaster, says:—"The grace of the Holy Ghost hath so ordered it, that the Psalms of David should be recited and sung night and day. In the Church's vigils—in the morning—at funeral solemnities—the first, the midst, and the last, is David. In private houses, where virgins spin—in the monasteries—in the deserts, where men converse with God—the first, the midst, and the last, is David. In the night when men sleep, he wakes them up to sing; and collecting the servants of God into angelic troops, turns earth into heaven, and of men makes angels, chanting David's Psalms."

Surely the judgment of Rev. W. Romaine is entitled to be set against that of Watts. His words are:—"I want a name for