

to be cantered through 'De Fleury, or paced through State Street.'"

The *Glasgow Examiner* for Sept. 18, 1852, thus remarks upon the "Hymn Book of the U. P. Church. The collection contains a great many beautiful effusions of sanctified genius, and not a few *very trashy productions*. We feel very sensitive on the score of Hymn Books; and while we admit that hymns may be occasionally used, we decidedly protest against the superceding the productions of the sweet singer of Israel. The U. P. Church has taken an important step in making a hymn book under the sanction of its highest court, and other bodies would do well to pause before following this example."

A defect that must attach to all Hymn Books, and to which we have alluded in the text, is here exhibited in the words of Cooper. They embody sectarianism, and are calculated to perpetuate disunion. "From the necessities of the case, the hymns of all churches must bear, to a greater or less degree, a denominational impress. Hence we have Methodist hymns, Baptist hymns, Presbyterian hymns, and even Universalist hymns, and we may reasonably expect that these various hymns will exhibit the peculiarities of the Churches, by which they have been respectively adopted. Lest it might be thought that we are biassed by prejudice on this subject, we shall quote the words of the editors of the 'Biblical Repertory, or Princeton Review,' who no doubt make use of an uninspired Psalmody. On page 505 of vol. 18, may be found the following remarks:—'The Psalmody of the Christian assembly has generally partaken largely of those characteristics of thought and expression, which arise from the circumstances of the people. In a divided state of the Church, when the different denominations are zealous for their respective forms of doctrine and worship, the lyric poetry becomes strongly argumentative and polemical; addressee men rather than God; and is employed to defend and inculcate theology, and to confirm the attachment of the people to their peculiar articles of faith. Hence each sect has its Psalmody. Both policy and conscience are deemed to require the hymns to coincide in sentiment throughout with the creed of the sect. And these doctrines are not only stated in poetical language, or language professedly poetical, and dwelt upon in a strain of devout meditation, but are frequently inculcated in a sort of metrical argument, and appeal to persons not supposed to believe them.'"

NOTE M.—Page 105.

Merits of Rouse's Version.

The opponents of an inspired Psalmody, or advocates of an uninspired Psalmody, frequently complicate the investigation,