

themselves by 666 different names; and having almost as many different substitutes for the laws of heaven, in the form of *Confessions of Faith*, etc., with their rival ministers, rival meeting houses, sporting rival spires, and playing rival bells, manufacturing praises to God on rival organs; going to law with one another with impunity because of rival denominations, and he is to be told *these are Christians*. Would he not strain his eyes looking for the "*man of sin*" he talked about when he was here before? But he is told that some of these omnites are straining at a hyzon of praise to God after they swallowed all the above vocabulary, and, insidiously as all other rites of God's service have been crowded out, appear determined that that shall share no better fate. Would not he imagine the Corinthians in their worst form had still degenerated and extended their borders, and swallowed all the congregations of christendom? All these matters considered, sir, we hope you will pardon our intrusion, and not be surprised that we have been thus bold. Our motives, as we remark in our Introduction, are certainly not sinister, and if we are laboring under mistaken notions of things, we will be set right very freely and with the kindest feelings on our part. Especially, would we be glad to hear from you how you can reconcile your fastidiousness in relation to the Psalms, with your making to yourselves laws for the regulation of what you would call Christ's Church.

Our Saviour either could not, would not, or did, make laws for the government of his own Church.

If he could not, which you will not be disposed to insist upon; or if he would not, your own best logic will go to prove that it must have been because no such laws were necessary.

Now, your propositions in reference to the Psalms, will apply to the laws of the Christian Institution. Whether or not they will apply as *reasonably* to the latter as the former, will be left to an enlightened Christian public to judge.

Here are your propositions,

1. The Psalms were given by inspiration.
2. They were given to be sung by the members of the Church. (?)
3. No subsequent book or books have been written by inspiration for that same purpose.
4. The Book of Psalms is no less adapted to the present

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