

until Milton himself might meet his first-born on the highway, and not recognise it! And must this literary butchery be tolerated, because, forsooth, the victim is the inspired Psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of English versification. God's *order* of thought is doubtless best for his church. If any one thinks he can write better spiritual songs than the sweet singer of Israel, let him do it: but let him not dress the savoury meat which God has prepared, until all its substance and savour are gone, and then present it to us as an imitation of David's Psalms."

The professed object of Dr. W. is to "fit the Psalms for Christian worship." If we allow that the changes he has introduced, render the Psalms more suitable to the New Testament dispensation, he has entirely forgotten the universal spread of Christianity. He has given a very circumscribed locality to the Christian worship for which he would make provision; and Christian would be set against Christian in the use of *his songs*. One verse from Psalm 20th "for a day of prayer in time of war," runs thus:—

O may the mem'ry of thy name
Inspire our armies for the fight!
Our foes shall fall and die with shame,
Or quit the field with shameful flight.

Another from the 60th Psalm, for "a day of humiliation for disappointment in war:—

Go with our armies to the fight,
Like a confederate God:
In vain confederate pow'rs unite
Against thy lifted rod.

Now imagine Christian nations at war, as has often been unhappily the case. American and Briton, French and Russian, lift up their voices and present their song to the Eternal, involving a palpable contradiction in their requests. To this Dr. McMaster adverts in the following terms:—"The Psalms, such of them, at least, as he thought worthy of imitation, must be made to speak a language which, according to the *reformer* of David, the Holy Ghost did not make them speak. Still, however, *reformed* as David was, he was unfit for the sanctuaries of America. The imitation and hymns of Dr. W. were adapted to the British monarchy; America had become both independent and republican. The reformer must be reformed. Those compositions which superseded the hymns of inspiration, must be adapted to the Christian worship in the United States."

In the Psalms, Israel is introduced as the covenant people of God; their privileges, trials, deliverances, and triumphs, are those of the Church in every age, in every place. Dr. W. has exhibited Britain as the promised land, (*Ps.* 67); the people as