

the several writers at the time the narration was composed. While these singular writers are exciting in their readers every varied passion, emotion, or feeling, of which the human heart is susceptible, they seem elevated themselves above the regions of sympathy.—*Arnott's "Theocracy of the Bible," Edin., p. 135.*

The following is from a volume, full of curious, interesting, and instructive matter:—"The Apostles were careful to exhibit in their own practice, the same unqualified submission to all the commandments of Christ, which they enjoined upon others. Neither Moses nor the Apostles thought of changing the institutions of the God of Heaven, or adding one invention of their own, any more than Sir Isaac Newton thought of changing the order and revolutions of the Solar System; or the chemist or mineralogist thinks of changing the properties of matter, or arranging anew the strata of which the earth is composed. None bowed with profounder deference than they did to the oracles of God. They adored Divine Wisdom no less wherein she was silent, than wherein she spoke. When no voice came from the throne of the Eternal, silence reigned among them. They commenced their inspired career with the lowly maxim of, 'Speak, Lord, for thy servant heareth,' and prefaced every communication to their fellow men with, 'Thus saith the Lord.' Go, Christian, and learn from the deference often paid to superior intelligence among men, the profound veneration with which thou oughtest to receive the wisdom of God."—*McLeod's "View of Inspiration," Glasgow, pp. 561-2-5.*

"The New Testament, continually proceeding upon and referring to the Old, could not be well understood without it. Some things are far more fully revealed in the Old Testament, as the creation, and the variety of great and precious promises which God has given us. Since the Old Testament is a rule as well as the New, we are *bound* to imitate an approved example of the observation of any ordinance of God's worship, which is not ceremonial, though it be found in the Old Testament only. And therefore, unless the singing of the Book of Psalms could be shewn to be a ceremonial institution, we are *bound* to imitate the example of it recorded in the Old Testament.—*Anderson's Vindiciæ, &c., pp. 81-2.*

NOTE E.—Page 43.

*Language used by the opponents of David's Psalms.*

Let any one who loves the house of God, and desires conformity to the Divine standard, in the administration of divine ordinances, having a predilection for the uninspired Hymns, read with care the representations, which the advocates of an uninspired Psalmody have made of the Psalms of David, and it