

of religious institutions is constant. A corruption of the doctrine of Christ must lead to a corruption of divine institutions, and a departure from the simplicity of a divine prescript is necessarily followed by a laxity of principle, if not an unmasked renunciation of the form of sound words. (1) Not a few are of opinion, that the effects of the abandonment of an inspired collection of Songs, and the substitution of expository compositions, are already visible and demonstrable. I am not so minutely acquainted with the history of the introduction of uninspired songs, in connection with the state of religion in those Churches where they are used, as to risk an opinion upon this point; but when we compare the present condition of Presbyterian and Congregational Churches, which steadfastly adhere to the Psalms of David, with that of those in which they have been set aside, there does not appear a superiority in the latter sufficient to create a presumption, in favour of the purifying and peaceful tendency of the introduction of modern, and, as some suppose, more evangelical Psalms.

In the examination of the question, Whether it be consistent with the revealed will of God, whether it be required of us, strictly to adhere to the Bible Psalms, free from a consciousness of any motive, private, selfish, or unworthy of a minister of Jesus, I have not sought to enlist in my favour the prejudices of those who are partial to their introduction or

(1) See an expanded illustration of this in the "Philosophy of Sectarianism," by Blaikie. Boston, 1854.